CHAPTER ONE

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Women are the best and true companions of man. By birth she is gifted with equal physical and mental capacities as man. Everywhere in the world, tradition dictates that the primary role assigned to women is to perform household task and responsibilities. “In primitive society, while men fought, hunted and went to sea, the less dangerous and more circumscribed occupations, such as maintenance of home, cooking and care of children, were left to be managed by women” (Giri, 1958).

PSYCHOLOGICAL PROBLEMS OF MAN AND WOMAN

In India mostly the wife keeps the house and socialises the children while the husband provides the money. Yet, patterns are changing; more often girls and women are encouraging to develop their talents and possibilities, and increasingly they are pursuing professional careers. Although, there are several studies which indicate that having a job increases the general well being of women. (Crohan, Antonucci, Adelmann, & Coleman, 1989; Kandel, Davies, & Raveis, 1985; Kessler & McRae, 1982; McLanahan & Glass, 1985). There is considerable evidence that dual careers may lead to tension in the marital relationship (Babbington, 1973; Burke & Weir, 1976; Galambos & Silbereisen, 1989; Keith & Schafer, 1980; Scinovacz, 1977; Sexton & Perlman, 1989; Ulbrich, 1988; Winter, Stewart, & McClelland, 1977). Barnett and Hyde (2001) suggest: “work also
provides men and women a buffer for the stresses in the home, a network of social relations, and opportunities for meaningful engagement and success that are not available to those who are not employed.

With the increasing literacy rate and social awareness, the women either married or unmarried participate equally in going out of home for gainful employment to support their families. Thus women's employment provides spouses with common concerns and experiences, encouraging the development of marital solidarity (Spitze, 1988). It is also suggested by Sefton (1987) that today’s trend is for both the parents to work in order to live a healthy life. Women’s employment provides them an opportunity to utilize their education and satisfy the psychological needs to develop their self-identity (Nieva, 1985).

In modern society, career is an important factor, which gives status to persons and helps each one to have a self-image and identity. Relationship within and outside the family may be influenced by one’s employment status. Salaried employment has also problems attached to it, especially in case of woman who is a wife, a mother, a housekeeper and a employee. The different roles can interfere with one another, and hence proper fulfillment of these roles and functions can be affected. This, in turn can cause stress and strain, which may spill over to family life.

Modern women have the dual responsibilities of raising the family and also to look after the workplace. Married women hold greater responsibility within the family when compared with the unmarried ones. A married working women has to
fulfill the roles of wife, mother, daughter-in-law, sister-in-law, daughter and sister within the family and an employee, as a subordinate, colleague, supervisor and friend outside the family and at work.

As Rani (1976) points out that Indian working women encounter numerous difficulties as compared to their counterparts in many other countries. She cannot pickup ready to eat food packets on her way home and has few gadgets to depend on. However, in every society women have the primary responsibility of performing the household tasks and childcare. This is even when her employment responsibilities outside the home are now becoming comparable to those of men. It is suggested by Higgins, Duxbury and Lee (1994); Marshall and Barnett (1993); Roehling, Moen and Batt (2003) that work-family conflict is particularly acute among dual-earner couples, for whom no one is readily available to take care of the needs of the family. Among dual earner couples, wives typically experience higher levels of work-family conflict than husbands, particularly when young children are in the home.

Women all over the world work longer hours than men (Tavis & Wade, 1984). Working mothers spend longer hours than anyone else because their family responsibilities to household and children are not equally shared by fathers – anywhere. (Scarr, Philips & McCartney, 1989).

If a woman carries out all the traditional duties and traditional responsibilities at home along with duties of her job, she overstrains herself and after sometime finds herself constantly in a tired and irritable state of body and
mind. On the other hand if she does not carry out efficiently her role as a wife and
mother, apart from getting accused of being inefficient, useless, she suffers from
the feeling of guilt. In such circumstances where family members do not cooperate
and change their attitude and behavior patterns of working living life, family
tensions arise and create social and psychological as well as inter and intra-
personal problems at home. Deutch and Sexon (1998) viewed that when both
members of the couple are at home, the caregiving usually falls to the wife.

Rani (1976) describes five major dilemmas faced by the couples in dual
career families. These are: dilemmas produced by over load work, dilemmas
arising from the discrepancy between personal and social norms. Personal norms
are what the couple felt was right and proper for themselves, while social norms
are those held by people around them. In case of any discrepancy between the two
roles, it is the job role, which is sacrificed mostly. Dilemma of personal identity
and self-esteem is there in most women. The fourth dilemmas faced by the dual
career families in the social network dilemma, such families have a larger network
as it includes both husband’s and wife’s acquaintances. The fifth and the last is the
role cycling dilemma, which arises from the conflicts between roles that may vary
in these demands at different points or periods of time. For example: marital role
demands in relation to the work demands of each partner at different points in the
life cycle.

Today women have entered in diverse fields, attained success, and gained
popularity. Women have joined the jobs of teachers, nurses, office assistants,
doctors, engineers, lawyers, social workers and also armed forces, and the police
forces. They are giving a different, perhaps a more benevolent face to these systems, which were considered as purely for male contribution. Women have carved out for themselves a ‘niche’ in the contemporary, modern society and the world has seen numerous women leaders too.

With the increase in the number of roles played and with additional responsibility at work, in case of married working women, there are numerous chances for conflicts in the role performances for which lead to dissatisfaction, and face stressful situation in role fulfillment. Here she needs maximum support from her intimate partner – the husband. If she gets it, the level of conflicts and stress decreases and depth of understanding between the couple tends to increase, this in turn affects the quality of their relationships, so the need of support is much required in dual career couples.

QUALITY OF RELATIONSHIP AND RELATED CONCEPTS

In marital happiness, quality of relationship depends upon support, conflict and depth shared by the spouse with each other. One form of support that has received a good deal in life is emotional support, which is very necessary in married life. It provides the aid and security during times of stress that leads a person to feel he or she is cared for by others (Cutrona & Russell, 1990). Growing bodies of evidence show that the minor hassles, disappointments and hurts people routinely experience are major determinants of moods and psychological well-being of couples.
The emotional support provided thorough the comforting activities of social networks members affords substantial help as people attempt to manage the stresses associated with everyday hassles and disappointments. Supportive actions that express concern and solidarity prompt the articulation of feelings, display sympathy and understanding and provide new information or alternative perspectives on a distressful situation significantly contribute to feelings of well-being, acceptance, and control over events. These feelings in turn, are important predictors of functional modes of coping with stress and several indices of physical and emotional health. The comfort and emotional support people receive from others thus helps them to feel better, relieves from stress and improves the quality of life and relationships of the couples. They may also express compassion and love. Comforting acts and other emotional supportive actions are thus relatively significant in marital life.

Support is supposed to be the central function in intimate relationships. Across the life span, people look to friends and romantic partners as primary providers of support, because comforting acts, signal care interest, caring, liking and concern, play a central role in the formation and development of intimate relationships. In sum, people certainly seem to value the comfort and emotional support they receive from friends, family and spouse. These activities play important roles in the development and maintenance of interpersonal relationships and help individuals cope with a variety of common stresses and upsets. Thus comforting and emotional support serves several significant functions in every day life of every married man and woman. Traditional marriage vows remind couples
that they will encounter adversity and stress during the course of their lives together. Husbands and wives are expected to provide each other with comfort, encouragement, advice and assistance in times of misfortune. The spouse is frequently the first person from whom support is sought during crises (Blood & Wolfe, 1960; Burke & Weir, 1977) and evidence suggests that support from other sources cannot compensate for a lack of intimate marital support. Brown and Harris (1978) found that confiding relationships with a parent, sister or friend did not compensate for the lack of confiding relationships with one’s spouse in preventing depressive reactions to negative life events. Among parents who have lost a child, there was no association between social support and well being beyond the contribution of spousal support (Lieberman, 1982). Spousal support has been associated with a variety of positive outcomes, including adaptation to parenthood, adjustment following myocardial infarction, vulnerability to depression, and compliance with medical regimes among heart transplant patients (Brown, 1978; Rogers, 1987.)

A spousal support is important no doubt, but the process through which partners communicate to one another is not less important. Communication involves much more than generating an interesting dialogue and a desire to confide, and an ability to express one’s self without fear of harsh judgments. It becomes a matter of listening to another’s thoughts, ideas and feeling and opinions and involves trust.

Intimacy is at the core of loving relationships and is a major bonding force in marriage (Beck, 1988; Levinger, 1988). Intimacy is valued in marriage because
it solidifies a couple's commitment to sustaining the relationship and is positively associated with marital well-being and marital adjustment (Schaefer & Olson, 1981; Waring et al., 1981; Kenny & Acitelli, 1994).

Intimacy is defined as those feelings in a relationship that promote closeness, bondedness and connectedness (Sternberg, 1987). Weingarten (1992) conceptualizes intimacy as a quality of a particular interaction rather than a relationship and defines intimate interaction as "occurring when people share meaning or concrete meaning and they are able to coordinate their actions to reflect their mutual meaning-making." Waring (1981, 1988) defines marital intimacy as "a multi-faceted interpersonal dimension, which describes the quality of a marital relationship at a point in time." He conceptualizes intimacy as a continuum of relational facets measured by quantity, degree, and intensity.

Intimacy is often described as a dynamic process. Hatfield (1988) suggests that intimacy involves a process in which people try to become close and explore their similarities and differences in feelings, thoughts, and behaviors. Some clinicians distinguish between closeness, the experience of contact with and focus on one's partner, and intimacy (Malone & Malone, 1987; Schnarch, 1991; Wynne & Wynne, 1986). Schnarch (1991) conceptualizes intimacy as the process of being in touch with or knowing oneself as well as the disclosure of self in the presence of a partner. Schaefer and Olson (1981) conceptualize intimacy as a process and an experience that is the outcome of the disclosure of intimate topics and sharing intimate experiences, and an intimate relationship as two people who share intimate experiences over time and who expect continuity of the relationship and
those experiences. Byrne and Murnen (1988) believe that similarity is of central importance in maintaining a loving relationship.

Social support may be women’s most valuable resource in fighting stress (Lu, 1995). Most research in the area of social support has shown that perceived support enhances physical and mental health or adjustment (Kessler, Kendler, Neale & Eaves, 1992). Kessler et al. (1985) have noted that this is accompanied by sense of caring of what goes on in the lives of friends and family. There are essentially two ingredients of social support, the ‘give’ and ‘take’ of intimate sharing relationships. Mutuality or reciprocity of support giving a key ingredient in successful supportive relation has been found by (Hobfoll, 1985). How much is expected of a person how much she gets makes the cost Vs reward equation of social support. Both women and men have been found to benefit from the quality of supportive social interactions, especially intimate ones (Pearlin, 1981).

Aneshensel (1986) argues that both working women as well as housewives experience stress due to the role versus reward character of their lives. Housewives may receive support from their spouses and others due to their role conformity but may feel that they do not receive respect from them. Employed women may feel both lack of support at home due to her career and lack of support at work for her advancement.

Demand of support is much required by the dual earner couple support process that arises between married couple on those occasions when one of the partners experiences conflict between the demands of work and the demands of
family life. When woman starts her journey to the work place, she, directly or indirectly indulge into stressful situations. Here she needs maximum support from her intimate partner – the husband. If she gets it, the level of conflict and stress decreases and depth between the couple tends to increase. That in turn affects the quality of their relationship.

Employed mothers face much-more hardships in day-to-day life. Episodes of conflict between the demands of work and family frequently occur and therefore present multiple occasions for the mobilization of the spouse’s support. The physical labour and emotional drain entailed in simultaneously working inside and outside the home make the expression or absence of spousal support highly consequential for both the women’s well being and for the state of the relationship between husband and wife. Particularly when both spouses are employed, there are many complex influences on the division of labour in the home and the ways work and family demands are played out.

**MEANING AND NATURE OF SUBJECTIVE WELL-BEING**

Subjective well-being (SWB) is a field of psychology that attempts to understand people’s evaluations of their lives, these evaluations include both cognitive judgments of life satisfaction and affective evaluations of moods and emotions. If a person reports that his life is satisfying, that he is experiencing frequent pleasant affect and that he is infrequently experiencing unpleasant affect, he is said to have high subjective well being.
Subjective well-being is only one aspect of psychological well-being. Nevertheless, the subjective frame of reference implicit in the concept of SWB has the strength of being based on the respondent's own internal perspective, and thus gives priority and respect to people’s own views of their lives. Rather than a standard imposed by a mental health professional, SWB grants importance to the experience of people. The focus on an internal perspective means that other criteria of well-being recognized by the community, philosophers, or by mental health professionals may not be met in every individual who has high SWB. Although we cannot say whether high SWB is essential for mental health, we can say that most people consider it to be a desirable characteristic.

Since the dawn of civilization, great thinkers have discussed the quality of human existence, and “the good life.” To some individuals the ideal state is one of wealth, to others, having significant relationships, while some report helping those in need is central. These individuals vary in external circumstance, yet they may share a subjective feeling of well-being.

Subjective well-being especially life satisfaction is likely to reflect the person’s fulfillment of his or her values and goals, and involves the search for meaningfulness in one’s life. The work on subjective well-being or psychological well-being is carried out under the broad topic of quality of life. Well-being is viewed as a harmonious satisfaction of one’s desires and goals (Chekola, 1975). Perhaps, health not only freedom from illness but also ensure that all physical, mental and social well-being involves subjective satisfaction and individual
pleasure, depending upon the psychological status of the individual and his environmental condition.

Currently, subjective well-being has a close connotation with ‘Quality of life’. Campbell and others (1970) have conceptualized that quality of life is a composite measure of physical, mental and social well-being. Happiness and satisfactions involving many life situations, such as health, marriage family work, finance, educational opportunities, self-esteem, creativity, belongingness and trust in others. The three primary features of subjective well-being include subjectively positive measure and global assessment of all aspects of a person’s life. Milbrath (1979) explain that, subjective studies of quality of life typically have shown that most people derive their greatest sense of quality from their home and family life and from the close supportive relationship they have with friends and colleagues” provides environmental and psychological interpretation of ‘Quality of life’ or ‘Social well-being’. Although the subjective well-being or psychological well-being is a very important aspect of quality of life.

Levi(1987) defined well-being as a dynamic state of mind characterized by a reasonable amount of harmony between an individual abilities, needs and expectations and environmental demands and opportunities. Three features of subjective well-being have been identified:

(a) It is based on subjective experience instead of the objective conditions of life.

(b) It has positive as well as negative affect, and (c) It is a global experience as apposed to experience in particular domains such as war (Okun & Stock, 1987).
The general well-being is defined as “the subjective feeling of contentment, happiness, satisfaction with life experience and of one’s role in the world of work, sense of achievement, utility, belongingness and no distress, dissatisfaction or worry, etc.” (Verma & Verma, 1989). They defined and conceptualized, the psychological or the general well-being which may show some degree of positive correlation with quality of life, job satisfaction or general satisfaction level, sense of achievement etc. and negatively related with neuroticism, psychoticism and other such variables. However, the degree of overlap with such variables should not be high if this concept has a separate independent entity is to be considered as a valid one. Also, it should show relative stability over time (reasonable time gap without any significant life events intervening). Its utility will depend upon these relationships or a network of relationship with other variables.

Cutter (1986) defined “Quality of life as an individual’s happiness or satisfaction with life and environmental including needs and desires, aspiration and life style preferences and other tangible and intangible factors which determine over the well-being”. However, when an individual’s quality of life is aggregated to the community level, well-being is linked to social and environmental condition such as economic activity, climate or the quality of culture institution. As such it is the active concern for the rights and individuality of others that determine degree and dimension of well-being social or individual.

According to Diener (2000) “SWB refers to people’s evaluations of their lives-evaluations that are both affective and cognitive. People experience abundant SWB when they feel many pleasant and few unpleasant emotions, when they are
engaged in interesting activities, when they experience many pleasures and few pains, and when they are satisfied with their lives’. Diener, Sapyta, and Suh (1998) says that SWB is not sufficient for the good life but it appears to be increasingly necessary for it.

**Components of Subjective Well-Being:** There are a number of separable components of subjective well-being: life satisfaction (global judgments of one’s life), satisfaction with important domains (e.g., work satisfaction), positive affect (experiencing many pleasant emotions and moods), and low levels of negative affect (experiencing few unpleasant emotions and moods). Each of the three major facets of subjective well-being can broken into sub divisions. Global satisfaction can be divided into satisfaction with the various domains of such as recreation; love marriage, friendship and these domains can be divided into facts. Pleasant affect can be divided into specific emotions such as joy, affection and pride. Finally, unpleasant or pleasant effect can be separated into specific emotions and moods such as shame, guilt, sadness, anger, and anxiety. Each of the subdivisions of affect can also be subdivided even further. Subjective well-being can be assessed at the most global level, or at progressively narrower levels, depending on one’s purposes. For example, one researcher might study life satisfaction, whereas another might study the narrower topic of marital satisfaction. The justification for studying more global levels (rather than just focusing on the most molecular concepts) is that the narrower levels tend to co-occur. In other words, there is a tendency for people to experience similar levels of well-being across different aspects of their lives, and the study of molar levels can
help us understand the general influences on SWB that cause these covariations. A justification for studying narrower definitions of SWB is that we can gain a greater understanding of specific conditions that might influence well-being in particular domains. Furthermore, narrower types of measures are often more sensitive to causal variables.

**Cognitive Theories of Well-Being:** The attributional theory of depression is well known among the cognitive theories. Depressed individuals are more likely to believe that negative events are caused by global and stable causes, such that negative are very likely to continue to happen to them. Beck (1967) popularized the idea that depressed people think about the world in self-defeating ways. In the area of subjective well-being, researchers find that one can dampen or amplify one’s emotions by what one thinks, and thereby experience more or less intense emotions (Larsen, Diener & Cropanzano, 1987). Happy people are likely to experience more events that are considered desirable in the culture, but also have a propensity to interpret and recall ambiguous events as good. (Lyubomirsky & Ross, 1996, Seidlitz & Diener, 1993). People with high subjective well-being may not only experience objectively more positive events, but they also seem to perceive events more positively than do people who are low in SWB.

**Coping Theories:** This theory is based on the idea that in order to cope with problems, happy people initiate thoughts and behaviors that are adaptive and helpful, where as unhappy people cope in more destructive ways. For example, happy people are more likely to see the bright side of affairs, pray, directly struggle with problems, and seek help from others, whereas unhappy people are
more likely to engage in fantasy, blame others and themselves, and avoid working on problems (McCrae & Costa, 1986). What is not yet known is whether these coping styles are the cause or effect of SWB.

People might increase their SWB by the control of their thoughts. For example, perhaps SWB can be increased by believing in a larger meaning or force in the universe. Support for this proposition comes from findings showing that on average religious people are happier than non-religious people (e.g., Pollner, 1989; Ellison, 1991; Myers, 1992). Further, SWB is higher if a person concentrates on attainable goals, and does not focus attention exclusively on distant, difficult goals (Emmons, 1986, 1992). Finally, one can heighten SWB by being optimistic about one's future (Scheier & Carver, 1993). It is not known whether these cognitive factors correlate with SWB because of the influence of some third variable such as temperament, or whether the cognitions have an independent long-term influence on SWB.

Context Theories: Veenhoven (1991) posits that SWB is caused by the satisfaction of basic, universal human needs. He maintains, for example, that people can only be happy if needs such as hunger, warmth, and thirst are fulfilled. In contrast, context theories emphasize that the factors that influence SWB are variable across both time and individuals, and that how good or bad life events are considered to be is based on the circumstances in which people live. The relevant context varies in different theories. In adaptation theory, for example, the relevant context is the person's past life, whereas in social comparison models the context is considered to be social others of whom the target individual is aware. Other
contexts that could influence SWB are the person's ideals, and imagining counterfactual alternative situations. Finally, in the goal approach, the context is believed to be the person's conscious aims. In each of the context models, whether something is good or bad, and how good or bad it is, thought to be based on changeable factors rather than on biological universals.

**Telic Theories:** This group of theorist posits that SWB is gained when goals and needs are reached (Diener, 1984). Thus, the causes of SWB are not universal, but differ depending on people’s values and desires. Different aspects of goals are related to different components of SWB. For example, individuals high in SWB perceived their goals as more important and as higher in their probability of success (Emmons, 1986), whereas those low in SWB perceived more conflict between their goals (Emmons & King, 1988). Carver and Scheier (1990) further postulated that progress toward goals at a rate higher than the standard leads to positive affect, whereas progress at a rate lower than the standard leads to negative affect. Consistent with Carver and Scheier’s hypothesis, Brunstein (1993) found in a longitudinal study that perceived progress toward goals caused positive changes in SWB rather than vice versa. Brunstein (1993) further found that a higher level of commitment, along with a sense of progress, contributed to higher SWB. According to this theory, to the extent that people have different goals, the causes of SWB ought to differ. There are now studies that find variations between people in terms of what covaries with SWB. For example, the exact resources (e.g., money and social skills) that most strongly predict SWB for an individual are likely to be those that are required to gain his or her specific aims (Diener &

**Factors Influencing Subjective Well-Being**

Diener (1999) and his colleagues point out that there are some variables, which play an important role in influencing subjective well-being.

**Genetic Factors** seem to play a role; some people, it appears; have an inherited tendency to have a pleasant, easy-going temperament and this contributes to their personal happiness (e.g., Lykken & Tellegen, 1996). Because of this tendency they get along well with others, and this can help pave the way to happiness.

**Personality Factors** are important; people who are emotionally stable (low on what in some times termed neuroticism, who are high in affiliation the tendency to want to relate to other people and in perceived control) they feel that they are ‘incharge’ of their own lives, tend to be happier than those who are not emotionally stable, who are lower in affiliation, and low in perceived control. (DeNeve, 1999). In addition some findings suggest – not surprisingly that people who are optimistic, extraverted, and avoid undue worrying also tend to be happier than those who are pessimistic, introverted and prone to worry excessively. (e.g., DeNeve & Cooper, 1998).
Goals and Resources involve personal and economic factors. Many studies indicate that people who have concrete goals, especially goals that they have a realistic chance of reaching and happier than person looking for such goals. (Cantor & Senderson, in press).

Finally, external conditions over individual have varying degrees of influence also play a role in personal happiness.

Not surprisingly, people living in wealthy countries, are happier than those in poor nations. In general married people tend to be happier than single people—although this finding varies with how the particular culture views marriage. (Diener et al., 1998). Also people who are satisfied with their jobs and careers tend to be happier than those who are not. (e.g., Weiss & Cropanzano, 1996). Rich people on an average are happier than poor people. (Diener, Horwitz & Emmons, 1985).

MEANING AND NATURE OF HUMAN VALUES

Values represent basic convictions 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.” Values contain a judgmental element in that they carry on individual’s ideas as to what is good or desirable. Values have both content and intensity attributes. The content attribute says that a mode of conduct or end – state of existence is important. The intensity attributes specifies how important it is. When we rank as individual’s values in terms of their intensity, we obtain that person’s value system. All of us have a hierarchy of
Values occupy an important place to start when assessing viewer perceptions because values serve as criteria for judgment, preference, and choice, and determine decisions in behavior—they underlay our knowledge, beliefs, and attitudes (Rokeach, 1968, 1979). Rokeach argued that 36 independent values sufficiently represent all human values, including 18 instrumental "to be" values and 18 terminal "to have" values. Human values have been defined as "cognitive constructs that explain individual differences in regard to aims in life and behavior principles and priorities" (Renner, 2003).

Values are one of the most important dispositions motivating human beings and setting them apart from non-human life forms. Values lie at the core of all human behavior and pervade each and every aspect of there live. Initially, it was believed that human behavior can be best explained in terms of one’s personality system needs, motives, beliefs, goals and attitudes. But eventually the emphasis is shifting towards values, as there are many aspects of human behavior which cannot be attributed to the former concept, but where values play a role. Value system develop bit by bit over the life cycle of individual and hence is intricately interwoven with instinctual and habitual behavior (Joshi, 1983).

Morris (1956) has conceived of values in three forms i-e., Operative values, which are the behaviours of the organism in which they show a preference for one object rather than the other. Conceived values, which are the preference of an
individual for a symbolized object. *Objective values*, which refer to what is objectively preferable whether or not it is sensed or conceived of as desirable. A considerable amount of work on values has been done by Spranger (1928). He classified values into six categories i.e., theoretical, aesthetic, economic, social, political, and religious.

Schwartz (1992) defined values “as desirable goal that vary in their importance and that serve as guiding principles in people’s lives.” He presented a model of ten motivational values. They are: Power, Achievement, Hedonism, Stimulation, Self-direction, Universalism, Benevolence, Tradition, Conformity and Security. He distinguished between values in terms of the motivational goals that they express. The content of values was linked to three basic requirements of human existence that were assumed to pre-exist for all individuals and societies, namely, to satisfy biological needs, to achieve coordinated social interaction, and to meet social institutional demands for group welfare and survival.

A Value is conception of something that is socially or personally preferable. It is an interesting property of values that it can be employed with extraordinary versatility in everyday life. Values may be shared or not shared. Values may be intended to apply equally to oneself or others, to others but not to oneself, to oneself more than the others, or to others more than to oneself (Rokeach, 1973).
Kluckhohn (1951), Rokeach (1973), Schwartz and Bilsky (1987) defined human values as a desirable goal varying in importance that serves as a guiding principle in one's lives. Allport (1935) viewed values as “enduring attitudes about a class of observation (as opposed to a single object) held by a mature individual, one who had thought about and organized the attitudes into a comprehensive system”. Murray (1938) defined values, as cognitive representation of internal needs mediated by external possess. Ackerman and Humphreys (1991) advocated that John Watson (1878-1958) also said that values came from environmental interaction i.e., by studying what environmental condition caused people to act.

Allport (1928) explored how people develop attitudes and motives, which in turn, produced values, and both together produced behavior. Allport viewed that people learned everything from their environment because they were born tabula rasa, which translate into blank slate (Allport, 1955). On the basis of his work, Allport and Vernon (1931) constructed a 6-category taxonomy of values: political, social, economic, theoretical, religious and aesthetic.

England (1969) defined values as a “relatively permanent perceptual framework, which shapes and influences the general nature of an individual’s behavior”. England’s theoretical model of values divided values into two types, operative and intended or adoptive. Operative values are the one’s with the greatest influence on behavior. On the other hand, intended or adoptive values are those that are professed but do not directly influence behavior.
Rokeach (1976) states that these values combine over time to form people’s personalities. In the words of Rokeach: “value as a conception, explicit or implicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available modes means and ends of actions.”

Erickson (1950) stated that values are enduring, but if they were completely stable, individual and social change would be impossible. If values were completely unstable, continuity of human personality and society will be impossible. Thus all conceptions of human values have to account for both their enduring as well as dynamic character. Values persist in the individual because they become a part of his sense of identity.

Values can be posited as the reference framework of individual actions at the level of environment apprehension and interpretation. Hofstede, one of the most prominent theoreticians in this area, defined values as broad tendencies to prefer certain states of affairs over others, and considered them to be at the core of culture (Hofstede, 1991; Wade, 2003). Values can therefore be described as the standards we strive for and see as our objective or ideal (Musek, 1993). For individuals, our values are the internal criteria against which we judge our actions. On that basis, we distinguish right from wrong and rank alternative actions. Although we are often not aware of them, they serve us as internal control (Kavcic, 1998). Our families and society contribute most to the shaping of our values (Maclagan, 1998) and for this reason they can only be changed over a long period of time, hardly overnight.
Sapna and Upinder (2004) defined values narrowly in terms of object attractiveness and broadly as abstract principles guiding social life. They are principles for action encompassing abstract goals in life and modes of conduct that an individual prefers across different situations. Certain variables are valued because they are fundamental characteristics or needs to make a better society and facilitate to differentiate between desirable and desired, delectable and electable, short term and long term, and pleasant and good. Values develop in early years. The lifelong behavioural pattern, attitude and perception of individuals are guided and directed by these values. They are most often reinforced by society, since sources of values are national culture, family, teachers, friends and other environmental factors.

**The Indian Context of Human Values**

Human values in the context of Indian scene can be discussed in terms of religion and philosophy, socialization practices that transmit values from one generation to the other. It may be mentioned that Hinduism, Islam, and Buddhism have been the mother religions and sources of values. Values such as love, compassion, selflessness, service, duty and responsibility, equanimity, detachment and caution against desires are seen as highly desirable in all the religions.

**Western Context of Human Values**

In the western context also, values have always occupied a central position. Morris (1956) has commended that “it is one of the great words of our language, its meanings are multiple and complex”. Williams (1968a) writes, “Problems of
values appears in all fields of social sciences, and value elements are potentially important as variables to be analyzed in all major areas of investigation.” Thus, across all social sciences values is a widely used term with a number of meanings.

**Consequences and Importance of Human Values**

The consequences of human values can be manifested in virtually all phenomenons that social scientists might consider worth investigating and understanding. These act as the main guiding force for an individual’s philosophy of life and direct his or her behavior and perceptions under different circumstances. Values make one’s life meaningful and give sense of direction (Garrett, 1958). Human life is guided by pairs of opposites held as good or bad, right or wrong, nice or nasty, wise or foolish. We may apply in contemporary terms ‘Value’ and ‘disvalue’ to these pairs of opposites. On the basis of ‘Manusmriti’, it may be inferred that social good cannot exists without social evil, and vice versa, as pleasure cannot exist without pain. There is no good without non-good. Thus, value seems to be a comparative judgment in view of the corresponding disvalue or simply expressive of the intention to make disvalue non-existing. Hence, good and non-good are a pair of opposites likewise, merits and demerits. Human life as a whole, philosophy, sciences, state, civil, society, and religion are all instruments for realizing values. A familiar answer to the question, ‘why do we live’? is simply: to negate disvalue and to realize values. That is the purpose of human life. On this point, all Indian school of thoughts is unanimous. The study of human values is important not only to the understanding of culture and socialization, but also to the understanding of the psychological

**Factors Influencing Human Values**

**Personality**

It is one of the most important factors that influence on human values. Personality determines the impact of various other sources on one’s value system. It is because of the unique personality of every person that even if exposed to similar influences, his internalization of values is unique. There exists considerable empirical evidence about, both for and against, the influence of personality on values. MaClelland (1995), Astin (1958), Atkinson and Litwin (1960), Pal (1967), Southern and Walter (1968), and Rim (1970, 1971) have reported that the value system of one person differs from the others due to the differences in their personalities. Paramesh (1973) found that low extraverts were higher in theoretical value. In a factor analytic study of personality correlate of life values, Mitchell (1984) identified 10 factors displaying common-factor variance between life values and 16 PF variables. Oles and Oles (1981) pointed out that the values chosen and realized by an individual, as well as, the ways of adopting them and behaving according to them, are closely related to personal growth and mental health of an individual.
Age

Age of the person also emerges as an essential individual factor influencing one’s values. Empirical evidence suggests that value system of a person evolves and changes with age. It may be because of increase in exposure to various socialization agents, wider horizon, increased capacity of reasoning, systematic integration of experiences, and maturity etc. Hence, there exists a considerable difference in value priorities of the young and the old, often giving rise to ‘generation gap’. Reddy and Rao (1966) in a study on adolescents reported that older students gave higher ranks to sense of accomplishment, inner harmony, and responsibility, and lower ranks to the world of beauty, National security and being cheerful, clean and loving as compared to younger students. Ryff and Baltes (1976) support the existence of self-acknowledged transitional or reorganization phases in adulthood. As a result of these phases, with increasing age there is a decreasing preference for values of instrumentality and a parallel increase in preference for values of terminality. Greenstein (1978) found that older individual tends to be more religious, placing greater value on peaceful and ideological relationships. Ying and Zhang (1992) reported that old rural women were more traditional or internal and norm abiding as compared to the young urban male respondents. Keller (1993) found significant correlation between value orientations of women and their age. Musek (1993) also reported that there was a shift from hedonistic and potency values towards moral and spiritual values with age.
Gender

In most of the societies males and females have been subjected to differential child rearing practices, preparing for the different roles to be played by the two genders in later life. This results into variety of gender differences which social scientist has been focusing on. Empirical evidence since 1940’s have proved that gender plays a crucial role in disguising the value patterns of individuals. Many latter studies also supported this finding (Hogan & Mookherjee, 1981; Linder & Bauer, 1984; Speicher, 1992; Musek, 1993; Tsao, 1981). Men scored higher than women on theoretical, economic and political values. (Anantharaman, 1980; Egan, 1977; New, 1977; Shanker et al., 1979). Chakraborti et al. (1981) found males scoring high on political and theoretical values, while females scored higher on economic and aesthetic values. McKernan and Russell (1980) reported that females placed higher value on mature love, family security and obedience than males. Females were also found to be more morality oriented than males. (Truhon, 1980). Narayanan et al. (1994) found that men were more oriented to instrumental values while women to terminal values. Whereas Elizur (1994) reported that women ranked affective outcomes as well as some of the instrumental values higher than men, while men ranked some other cognitive and instrumental items higher than the women.

Family

Right from the time of birth, family affects and governs the internalization of values in the child. The association between values and family has been proved
by various researchers (Barclay and Sharp, 1982; Cooper, 1983; Deb, 1982; Fredrickson, 1968; Neugarten & Hegested, 1982; Solibo, 1981; Speicher, 1994; Tierney, 1983). Family as a variable exerts its influence on the inculcation of values in varied manners like through family structure, determined by the size, joint or nuclear, one parent or parents, order of birth (Gerson, 1965; Nye, 1967; Rim, 1993), family environment, determined by the parent-child relationships, interactions between siblings (Gessner et al., 1993; Nye, 1967; Penn, 1973; Speicher, 1992). Besides the child rearing practices adopted by the parents (Grusec, 1994; Rosen, 1964); parents’ education and occupation (Singh & Thapar, 1984; Skarzynska, 1993; Thompson, 1965) also influenced the child’s internalization of values.

Peer Group Influence

Peer group pressure has a tremendous impact on internalization of values, either independently or in combination with other preference groups. Peer group emerges as the strongest challenge to the familiar influences, and can be from both inside and outside the educational institutions. The influence of peer group vis a vis the family is likely to be more in the present times as the urban children tend to spend relatively more times with the peer groups. Greater freedom accorded to the children to move out, increased mobility, smaller families, dual career families – are some of the factors explaining the fact that children spend more time with their peers. But contrarily, Anant (1976) and Gessner (1993) also reported that personal value patterns differed from those believed to be the characteristics of the peers.
Education and its Related Influences

Innumerable empirical evidence exists regarding the influence of school or college on the values of individuals (Feather, 1973; Friesen, 1974; Gordon, 1967; Herrick, 1978; Keller, 1993). On the other hand, many studies also deny this influence. According to them, in general, either there is none, or just a little impact of college or school on the values of the children, as other reference groups i.e., parents or peer tend to have more crucial role to play (Schubert, 1967; Sherman, 1969; Skelton, 1971; Wright, 1973). The situation is further complicated with the fact that the influence of educational institutions is multifaceted. It is not just the climate of the educational institution or its policies but the individual teachers (Crabfree, 1974; Weimayer, 1970; Zern, 1985); and also the syllabi or major subjects of study that exert an influence, (Arsanion, 1970; Chakraborti & Kundu, 1981; Diff & Cotgrove, 1982; Pal, 1968; Silverman, et al., 1976; Singh, 1969). The finding of Sherman (1969) challenge the impact of these reference groups as well.

Media

The print media, and the audiovisual media, both are very important reference groups affecting our value systems. But with the present fast paced technological developments, it is the audio-visual media which has successfully brought the world closer, initially in the form of radio and television, and now also as satellite channels and internet. Therefore, this media-value relationship is a well-researched field, highlighting both the positive and the negative influences of.
media (Eisler & Loye, 1980; Kavanaugh, 1983; McCarty & Shrum, 1993; Prisuta, 1978; Roche, 1982; Seel & Bort, 1984; Tierney, 1983; Thornton, 1977; Toohey, 1982). Whereas, Kang (1992) in a study on students (13-18 years) found that viewing of American television programmes did not have any strong association with Korean viewer’s conception of social reality. Hence, there existed no conflict with their traditional Korean values.

**Socio-Economic Background**

A large number of investigators such as Adikari (1986), Ganguli (1967), Gaur (1974), Girija and Bhadra (1986), Kalia and Mathur (1985) and Raddy et al. (1996) have evinced the effect of socio-economic background on the values of their subject significant differences existed amongst people coming from different socio-economic strata of the society and also between those from the rural or urban background.

**Religion**

In spite of the vast scientific and technological impact, religion still has a strong hold in molding the value structure of the people. Studies like the one by Thorton, (1969) found religion to be at par with parental influence, in the internalization of values. Other findings (Fredrickson, 1968, Zern, 1985) also support the above results. Finally, it is clear that there is a complex interaction of all these reference groups, from which a person acquires his value system. This comprehensive cultural effect varies from culture to culture, and is brought out in

**Significance of the Present Study**

If we all maintain the quality of relationship, subjective well-being and attach importance of human values, there would be no room for the discordant relationships. Since each individuals behaviour is governed by the positive psychological states. Similarly we can expect the behaviour of single and dual career couples. Following this assumption the present investigator examined the differences between single and dual career couples on quality of relationship, subjective well-being and human values.