Chapter 1

Introduction
This study aims to investigate the orientation of unmarried college girls towards marriage and career. The study is significant because marriage provides a series of traditional role expectations exclusive for women in India. On the other hand, career is the symbol of new aspirations for the educated women and a source of modern and non-traditional female role. In this sense, women in India today, have along with the traditional role, a choice for an economically independent life, which flows from opportunities provided to them through an education and a career. A change from tradition (where roles are achieved in marriage) to the new role-system (where career plays a major part) may be reflected in the attitudes and orientations of the educated women in contemporary Indian society. Therefore, this study intends to investigate how college women are viewing the concepts of marriage and career, what are their attitudes regarding their traditional and career roles? What are the psychological factors that may hinder or promote their attitudes towards these roles? The study hopes to bring out the social and psychological implications of such changing roles for women at both individual and societal level.

REVIEW OF LITERATURE

During the last two decades, the traditional society of India has undergone a series of changes. Multidirectional forces of urbanization,
industrialization, and socio-educational advancement have affected not only various aspects of traditional Indian society, but also the status of Indian women. One of the major consequences of the varied processes of change in all the spheres operating in the country has been the emancipation of women from their tradition-bound ethos. The old order, which confined women to the home, the traditional triangle of children, kitchen and temple has been or is in the process of being replaced by a new one, and modern women are seeking newer and wider horizons, taking up education, employment and active participation in public affairs. They have now started playing a growing and important role in many walks of life. Gorwaney, (1977).

Today, women are contributing in the development of a nation. During the last 20 years, a change has occurred in the perception of women. Indian women have changed in all spheres of life. The new emerging socio-economic structure of the society, growing awareness for education and influence of media has resulted women are redefining themselves and their roles in the family and society.

India is undergoing tremendous structural changes that are affecting the status and role of women at social, political and economic levels. By attending college and universities, entering the occupational world and
moving in to the political arena, women are contributing to the development of Indian society. In this sense, women in India today, have along with the traditional role, a choice for an economically independent life, which flows from opportunities provided to them through an education and a career. A change from tradition (where roles are achieved in marriage) to the new role-system (where career plays a major part) may be reflected in the attitudes and orientations of the educated women in contemporary Indian society.

CHANGE IN THE STATUS AND ROLE OF INDIAN WOMEN

There are unmistakable signs that traditional conceptions regarding the status and role of Indian women are slowly changing in contemporary India, particularly in the urban sector of the society. In the post-independent era women have been given equality of status and have been granted political equality with the right to vote. Emancipation, education and industrialization have opened up new vistas for them. As a result, we find more women participating in politics, social life and economic field. Education and emancipation has freed them from the narrow and restricted world of conventions and traditions. They have now started playing a growing and important role in many walks of life.
WOMEN AND SOCIAL CHANGE

Although women have gained many political and social rights, they are still in a state of flux. To gain an autonomous position in the family and society women need to be educated and employed to be able to express them assertively. They now no longer want to live under the control of father, brother, husband and son. They are more independent at cognitive and emotional level.

Changes in socioeconomic and political conditions have brought about a change in attitudes, beliefs and value systems of women, which are likely to result in new attitudes and values that will generate and set in motion new forces, which will change the social scene. With increasing education of women, there will be subsequent alterations in the entire fabric of the society. Change and modification in woman’s’ status and role have many latent and manifest dimensions. The attitudes, aspirations and value orientation of women will determine the pattern of relationships existing in the family. They will exercise a profound effect on the kind and quality of relationships, which exist between generations, between the sexes and the roles they are going to assume as wives and mothers. The authority structure system of rights and duties allocation of work roles will also undergo consequential change. Due to rapid socio economic changes,
several changes have taken place in women’s status like independence and employment. The position and status of women has changed. Slowly, the competence of women is being recognized not only inside the home but also outside the home i.e. in the professional role.

Theoretically with various rights granted to them, women are the masters of their own destiny? They can prove to be an elemental force in the process of change. The educated young women can set in motion a few ripples in the sea of passive complacency and resignation, in their day to day life previously held down by age old tradition, ignorance and superstition, They can be the harbingers of a new awareness, a new vision, a new inspiration, and a new breath of life. They may challenge the old values, declare war upon the age-old tenets, abandon the traditional pattern of behavior, spell out their role and introduce change in the entire fabric of the society. Whether it is the matter of altering the structure of the family or the caste system or developing an appropriate environment for the socialization of female child, the women undoubtedly play a vital role.

WOMEN, EDUCATION AND CAREER

Education has not only changed the traditional life pattern of women in addition it has also decisively influenced the horizon of aspirations of
women. Education, however, gives women a more concrete chance of realizing these new aspirations. Their educational qualifications are the prerequisite for their entry into professional life and for the building up of an independent career. The realization of these new aspirations is strongly favored by the economic situation in the country. The new reality and the new aspirations of middle class Indian women stand, however, in opposition to, the central role expectation of marriage and the implications connected with it. Young girls have their root in the fact that educational and professional expectations develop dynamics of their own which is not always congruent with the socially postulated primacy of the family roles of the women. Due to this reason unmarried girls find themselves in an insecure and precarious situation, they want to study and work, at the same time they knows that as an unmarried girl they have no social status in society and are often not acceptable to parents and society.

Education has unlocked the doors for woman, although in a restricted sense. She has to still remain and operate within the cultural boundaries of her acceptable, conventional, and customary role. She was not to give up her traditional role and identity of daughter, wife or mother. Her role remained the same, but education allowed her to forge another identity, that was now permitted by the cultural system. The slow yet gradual change has
manifested in women gaining a sense of identity away from the conventional ways of gender, class, and ethnicity. It gives her the opportunity to find another facet of herself. Robert and Branon (1976), Bernard (1981). Education becomes a factor in employment and educated Indian girls began to have new expectation from life. The realization of these new aspirations is strongly favored by the economic situation in the country.

MARRIAGE AND ROLE OF WOMEN:

Marriage as an institution has existed in every form of society from time immemorial. Across countries and cultures, almost all people are involved in a marriage or a marriage like couple relationship at some point in their lives in order to meet needs for affection, companionship, loyalty, and sexual and emotional intimacy. It is said to be the most rewarding experience life can offer Smith, (1961). A good marriage is an intimate and loving relationship, which gives partners security, friendship, companionship, support, comfort and deep love that permeates every aspect of life. It makes a person feel wanted, needed, approved, secure and complete to a degree which cannot be thought of in any other human relationship Coleman, (1964). Stephens (1971) defines marriage as, “a socially legitimate sexual union, begun with a public announcement and
undertaken with some idea of permanence; it is assumed with a more or less explicit marriage contract, which spells out the reciprocal rights and obligations between the spouses and future children”. Carl Rogers (1972) sees the present day changes in marriage as a positive trend towards greater freedom of the spouses, because the emotional, psychological, intellectual and the physical needs of the partners are given higher priority over mere permanence as understood by traditional marriages. Kapur (1974) reported that due to multiplicity of roles, the workingwomen are confused with regard to their status and role. People marry for various reasons besides sex and sexual attraction which are primary considerations, love economic security, companionship, protection, emotional security, escape from loneliness and unhappy home situation, adventure of common interests, and children are the few other reasons that may constitute a person’s disposition for marriage (Bowman, 1974). Young women entering the early adult phase of life were urged to prepare for marriage and motherhood; if preparation for employment was encouraged at all, it was based in the need for something “to fall back on “(e.g.; teaching, secretarial work, library work Zellman, (1976). Sinha (1981) also showed that these conflicting demands, role conflict, tensions and anxiety among women has been found among middle and higher classes.
Marriage being a companionship of two persons involving physical, emotional and psychological intimacy and oneness, should express itself in lifetime relationship of togetherness. Each party to the marriage alliance can have his/her own concept of companionship, closeness and intimacy. Veenhoven (1983) has equated a good marriage to an indispensable heaven on earth”. “Marriage and family are not only optional, they are essential as they meet man’s deepest needs for companionship, affection and sexual expression” Kumar and Rohtagi, (1987). Marriage regulated by customs, beliefs, traditions and social laws provides for the care and upbringing of children, and gives the progeny, legal recognition and social status. It makes the division of work convenient for the upkeep of home and family, provides sexual gratification for the partners and helps in the economic growth and welfare of society.

In short marriage caters to the very basic needs of men and women by providing security, companionship, and stability, forming the nucleus of family life. Marriage thus becomes vital for human happiness. Marriage is therefore more than physical attraction, biological union and social integration; it involves total commitment, total self-donation of one another and taking responsibilities that leads to mutual well-being. A healthy conjugal relationship offers a basic support to the integrity and sustenance
of the marriage bond. There have been considerable changes in the meaning of marriage in contrast to the past. However, in recent years, the pattern of marriage has changed dramatically in many parts of Asia.

Marriage is a complex phenomenon in today’s changing society. Present day changes in the values and social consciousness influence the traditional understanding of marriage and family (1988). These marriages pose an amazing challenge to gender role customs, with dramatically different priorities and means of cooperation than ever considered (or rather recognized) before now. Getting along in marriage involves the larger questions of authority, fairness and the respective fulfillment of needs.

MARRIAGE IN INDIA

The marriage ritual in India has retained its basic form and content through the ages, as the changes in the concept of Hindu marriage have been minimal in the last three thousand years. G.B Desai’s (1995) Findings- Is that women now prefer their marriage to be settled with the mutual consent of both the parties, it may be arranged by parents. Findings are that though it is taking place its percentage is low. She too found that the joint family was loosing its significance and the concept of independent livelihood was assuming importance. If “a Women” she observes is educated, she can manage to earn her livelihood.
Year's back, once girls’ were married, they had to live with each other whether they were well matched or not. This is true even today in societies where traditional values are respected. According to a recent survey in India, 81% of the marriages are arranged marriages where there is no place for dating and courtship, 94% of the marriages are very successful and the divorce rate is only 8% (Jain, 1996).

Marriage and motherhood are primary gender roles of women. “Motherhood is the essence of womanhood, and marriage the context within which the woman bears children.” Puri, (1999), p.49. As most girls stated – marriage and motherhood give woman the ‘good girl’ status in society. Furthermore, more of today’s Indian women are educated and able to obtain jobs that increase their economic independence and they have the option to leave abusive marriages (Kumari, 2004).

So it is evident that changes in marriage patterns are coming, and there are a number of factors promoting to this such as rapid economic growth, urbanization, and the changing cultural norms, enhanced choice through educational/employment opportunities for women, the loosening of social control over marriage, the divorce laws become more lenient, the growing individualism and the gradual decline of arranged marriages. Hence, an aspect related to marriage and motherhood is that it helps
reinforce the premise of womanhood and gender identity in their daily lives. Marriage is a deeply well established, ingrained and persistent in establishing social expectation for any Indian woman, including Hindu women. Marriage and motherhood are two important cultural indicators that metamorphose the girl into an acceptable, suitable woman.

Women today are educated and many have options, but has the female consciousness really changed. Young women should wisely combine traditional and modern roles for a harmonious relationship at home.” Women may be empowered, as never before today (Tribune, 21st August 2004).

CAREER AND WOMEN

The entry of women from various classes into professional occupation has accelerated in recent years. Women are absorbing themselves, at present, in various occupations and enjoying equal status more or less at par with men. Modernization or development has opened avenues to employment for women. Lebra and Paulson, (1984). Although some results has focused on structural factors leading towards varied employment patterns Elder, (1976), Gerson, (1985;) Show, (1986;) Sorenson, (1983).
"Career, in its broadest sense, means “life path” and thus includes all the roles a person plays throughout life.” Farmer Sidney, (1985). This definition places careers in a developmental framework and emphasizes the life-long nature of career development and the many choices and roles that contribute to career development. Ideally, all people should choose careers on the basis of their interests, abilities, and potential contributions to society.

The traditional attitude of resignation to their fate is gradually disappearing. This impels a trend to deviate from accepting socially prescribed role to creating new role. There are some indicators that women’s aspirations have substantially increased over the past several decades. Gerstein et al., (1988). In exploring what account for the level of women’s aspirations, several environmental factors have been implicated, including cultural and ethnic background (e.g.) Evan & Heer, (1991); Murrel et al., (1991) among other factors. Hackett et al., (1989).

“Career is an occupation or profession followed as one’s life work. It is a profession for which one gets trained and which is calling undertaken as permanent.” Baber and Monaghan, (1988) an exploration of college woman career orientation indicated that some women were planning career in areas traditional for women, where as others were not. Some young
women were in no vocation who planned non traditional careers (as enginners, regional planners, or military officers) but all of the young women in there study were planning a working life that fit more closely where as others fit into the traditional category (teachers, day care workers, social workers) into the category of career than job. He demonstrates that young women have strong career motivations, substantiating this factor in Astin’s model.

According to a Parikh (2001), the journey of women from the 50’s to the next millennium can be divided in to five phases. Women in the 50’s he points out entered jobs to make good use of their time and education, but gave up their jobs after they had children. Their priority was motherhood.

Women in the 1960’s and 1970’s were educated and aspired to a good career. During this period, women learnt to balance motherhood and career. Women in the 1980’s become profession oriented and career was an accepted dimension of their lives. They created an acceptance of work role and space in the larger social, cultural and external environment. Women in the 1990’s were both home and profession oriented and created role-redefinition. They were educated with an objective of pursuing a career. They took up new challenges, explored new vistas and competed with men in all walks of life. They searched for job-satisfaction and for the
fulfillment of their professional aspirations and dreams. Women of the new millennium (beginning from the 2000’s) are oriented towards happiness and overall fulfillment in different aspects of life with an increased sense of societal responsibility. For them education and career is a natural process of growing up. They search for newer opportunities and face challenges with ease and seek fulfillment in both career and motherhood. Single women and single parenthood roles became acceptable as they began to career and societal roles.

In India, a notion currently undergoing significant change in nearly every sphere, the lives of virtually all women are being altered in important respects. Many of the country’s women are themselves playing a major role in affecting these changes. Indian women are visible in politics and the professions, and millions are seeking education and jobs. In rapidly growing urban area, non-traditional roles and values relating to women find wide acceptance, and a career woman is increasing becoming acceptable.

CAREER EXPECTATIONS AND GENDER ROLE SOCIALIZATION

Young women still have family, and child related expectations and roles but the career expectations of college women have also become more
visible. Few women planned to continue their careers after they married, but in (1970) the opposite was true—very few planned to discontinue their career after marriage. Phillips and Imhoff (1977). Women’s vocational aspirations proposed by Gottfredson (1981) and by Hackett and Betz (1981). Faver, (1982) consequently, most of the research does not go into detail about specific differences in career and family priorities of female.

Slaney & Lewis (1986) compared the effects of administering two different interest measures, finding both equally effective and satisfying for recently college women. Raphacl and Gorman (1986), Westbrook and Sanford (1993) there is evidence that being more vocationally mature facilitates the quality of women’s occupational choices. Woman may experience a number of barriers in preparing for career decisions. College women have begun to anticipate combing marriage, motherhood and careers Gutek, (1985).

The literature presented thus far, has addressed the discrepancies between the career and family priorities of men and women. Yet, research has demonstrated that universal work expectations are common between genders, and that both males and females contain aspirations in regard to high education, work, and family values Maines & Hardesty, (1987). Baber and Monaghan (1988). Women are moving into male dominated
occupations at a higher rate than men are moving in to female dominated jobs. Ironically women have no advantages in attaining higher position, even in traditionally female dominated fields, Indeed men seem to have advantages in all types of jobs. Harmon (1989) demonstrated that aspect of women’s aspirations can be traced to both individual development and socio cultural factors. Super (1990) describes the tasks individuals negotiate in developing a vocational identity, exploring the world of work, making career choices, entering an occupation, changing careers fields, and adjusting to work.

In exploring what accounts for the level of women’s aspirations; several environmental factors have been implicated including cultural and ethnic background. Leungetal (1994). There is some indication that women’s aspirations have substantially increased over the past several decades, but that choice has been more socially approved for men than for women. Adler, (1996). Poteat and Martins (1991) intensive programmer exposing girls to nontraditional options and experiences Williams, (1992).

Men and women are frequently confronted with conflicts pertaining to future goals. Specifically, research has shown that choices regarding life roles made in college exert a tremendous amount of pressure
on females Arnold,(1993) For instance, women exhibit high levels of anxiety regarding career and family decisions Arnold,(1993).

However, few studies have attempted to link understand the attitudes of college girls in India and their career aspirations. Arnold, (1993). However, very little is known about attitudinal and motivational determinants influencing women’s participation in paid employment. Past research proposes that there is a burden projected upon women which cause them to remain open to the prospects of marriage and raising children before making career choices. Arnold, (1993).

One study suggests that progression is linked to environmental factors, in that, college surroundings elicit changes in male and female attitudes concerning gender –roles. Phillips & Imhoff (1997) Beliefs concerning egalitarianism contribute to nontraditional choices for both women and men. They believe that they and other women should be allowed the opportunity to develop their individual abilities makes women more likely to act on these beliefs by pursuing non traditional careers. Bryant, (2003).

**GENDER ROLE SOCIALIZATION**

In many societies because women’s position in the social structure is undergoing rapid change, gender roles are in flux, and these changes may produce ambiguity, confusion, and debates covering what is proper for men
and women in society. Therefore, for young adults (college girls) understanding gender roles and the consequences of gender conformity and deviation are a critical focus of their learning to successfully negotiate their social environments. It also emphasizes the importance of interpersonal relationships to social growth. Smith, (1968). It teaches the child the ways and norms of his society and moulds him in his early stages of development, thus determining to a large extent his later personality structure and style of functioning.

Socialization is a process by which the norms of a society are passed on to the next generation. On the basis of the literature reviewed in the area of socializing it can be said that socialization is an important psychosocial factor, which governs the later life of women in terms of exercising control over their lives. Autonomy- the freedom to take a decision, the freedom of mobility, is still some important issues which need attention for contemporary Indian women. Although women have changed dramatically with the change in social values, there are some core stigmas that are attached to the female personality and are affecting their well being in some way or the other. Socialization for autonomy and self efficacy is one such process, which can help women to come out of their traditional mould, to become more assertive and hence help in taking independent decisions. In
the present study, an attempt has been made to explore whether the college
girls have been socialized to develop a sense of autonomy to take decisions
about their own lifestyle and the roles for them.

**SOCIALIZATION OF INDIAN GIRLS**

In the traditional society, a girl child is subjected to different kind of
socialization practices than boy child. A girl child from childhood is
consciously or unconsciously subjected to an environment where she has to
behave in a responsible, caring and submissive manner. Davar (1990)
points that guilt is in built in the Indian women psyche. Miller (1984) girls
do not seek the kind of identity that has been prescribed for boys; rather
they seek a different kind in which one is a “being in relation.” The
socialization process is so ingrained that it is difficult for men and women
to come out of the mould .There is considerable evidence that parents,
teachers, and other adults treat girls and boys differently. Early gender and
sex roles socialization that fails to equip girls with skills and competence
and that undermines self-confidence thus lays a foundation for the
development of self-identity in adulthood. For decades, women have been
facing problems related to their over submissive, subservient position in the
society.
In a study by Crandall (1967), it was found that fifth and six grades girls show less positive self-concept than boys. From early elementary school to college girls consistently rate their intellectual abilities lower than do boys. At the same time, boys overestimate abilities and consider themselves stronger more powerful and domain than girls. Socialization for women is a different experience for girls than boys. The daughters have always had a lower position within the Indian family and more specifically the Hindu family. Both law and custom have perceived her as a sapling growing in a mother’s courtyard. On the contrary boys have a stronger position in the family and the society. They consider themselves more powerful and dominant than girls Crandall, (1967). So it can be said that the socialization practices does have an effect on the attitude of young girls.

For a girl in the traditional Indian family the role of a mother is the central one towards which she is taught to aspire. The role model must readily available to a young girl to facilitate the process of anticipatory socialization is of course her mother. One way by which children prepare themselves for those adult roles that they hope to attain is by imitating the behavior and attitudes of people currently in those roles. By such “rehearsal” young people prepare themselves to move smoothly into new roles.
GENDER ROLES

The status and role of women in India is governed by the great tradition of the Hindu joint family system and its norms and values with respect to interactions within the family and the family roles of men and women. The Hindu joint family is patriarchal, and patrilineal. For a woman, the family in which she is born as a daughter is not considered as her permanent abode, though she had a right to nurturance and maintenance in this family of birth. She is looked upon as a transient member, a liability to be handed over on marriage to a suitable man in her rightful in-law family. Even today this fact of transplantation from parents to the “in-law” family and paternal nature of family is of highest significance for a woman and determines her status and role, socialization and upbringing right from birth.

According to Gandhiji (1940) idealized image of women her economic activity, especially the aspect of her economic independence is not emphasized “Women is the embodiment of sacrifice and suffering and her advent to public life should, therefore, result in purifying it, in restraining unbridled ambition and accumulation of property.” Kapur (1970) has remarked that husband like their wife to take of jobs but dislike their wives to neglect their traditional responsibilities.
The independence movement has brought Indian women out of the sphere of the family into the arena of politics. Formally they were given equal rights and equal status with men. Whatever changes occurred in the status of women; however seems to be due more to the spread of women’s education than to the effects of legal reform? The process started by education has developed its own dynamics, on the one hand women are gaining a wider intellectual horizon and economic and social opportunities are open to them, but this brings them at the same time in to conflict with prevailing norms and values and the rigid structures of the social system as well as with men who also complete with them for scarce jobs.

Woman’s role in society remains fixed and unchanging; she is allowed to change her identity according to both the demands of the context, that is, the changing demands placed by the emerging socio-historical, political and religious discourse, as well as provide scope for choosing how she would like to identity herself. The role she has to play, as a woman, does not provide the necessary space or the flexibility; it is only her identity that is allowed to take on different hues and shades, that is, it allows her, and more importantly, the society within which she resides the fluidity, openness, space to define herself. Role as a social construct has an
important function; it provides society with a tool that advocates and promotes the woman to fulfill her role as procreator and nurturer.

Education and her earning capacity has become another way of defining her person social identities. Identity is this context plays a dual role, it is a means of meeting the demands/requirements of the situation, as well as, it is a way of balancing the given expected role of a woman in the changing contemporary demands. In a study of high school seniors “gender role attitudes, the percentage of males and females endorsing “traditional” (i.e.; role segregated) attitudes declined between (1980 and 1997) Cornell Employment and Family Career Institute, (1999).

Long established Indian tradition distinguished the separate sphere of activities for men and women under the traditional set up women must handle all the domestic responsibilities like cooking, cleaning as well as their own and looking after the children this is the only sphere of female occupation. Mindsets are changing in urban areas; women have started redrawing the tradition-based definition of gender boundaries. Identities of women are changing but whether it translates into changes in role patterns, whether power sharing is a moot issue. Kapur, (1970) has remarked like their wife to take up jobs but dislike their wives to neglect their traditional responsibilities.
Further since the family is generally the basic social unit through which socialization of the individual must be accomplished and mode of thought and behavior shape, special attention has to be paid to the role of women. The roles of mother have functions such as socializing children and maintain harmony and morale. Technically, the mother role has goal–attainment, integrative, and tension–management functions for the wider social system. In the process of socialization, children internalize the values and norms, which are projected by the parents. If parents have deviated from the traditional pattern, have lost touch with the traditional way of life, a threat is presented to the survival of traditional values. The succeeding generation will also exhibit this change because the traditional value pattern has not been transmitted in the process of socialization. Thus the adherence to the basic Hindu way of life, through not completely undermined may be severely shaken. Therefore, women bring in the new generation who has internalized new attitudes and values, which in turn will further generate change. Moreover, mother plays a significant role in shaping the personality structure and behavior pattern of the child. The intelligence, strength, boldness of thought and character of the new generation depend on the intelligence, physical and mental capacity and ability of the women.
The study of changing attitudes and roles is very relevant in the context of present situation, as we now observe a marked change from the traditional patterns. The family is the source of much socialization of traditional gender roles. Such traditional socialization leads women to lower their occupational goals. This happens because traditional gender role socialization teaches women their major goal in life is marriage.

Most empirical studies pertaining to women dealt with the middle class educated and the educated employed women particularly their attitudes and values with respect to marriage, family, education and employment and the problems and stress they experience Hate (1969).

PSYCHOLOGICAL FACTORS AND PERSONALITY DEVELOPMENT OF GIRLS

AUTONOMY

Autonomy in the present study has been conceptualized as the capacity for decision making and freedom of movement without feeling threat to their physical security. Autonomy has been defined as a woman ability and right to make her own decisions about how she will conduct her life. Autonomy refers to the connection between volition and action; it is the extent to which a person feels free to show the behavior of his/her choice. (Patirick, Skinner and Cottrell, (1993).
Jejeebhoy (1995) identifies five separate interdependent aspects of female autonomy as important in the education utility relationship. Knowledge autonomy-Knowledge of and exposure to wide world, decisions making autonomy having a say in decisions concerning their own lives and well-being, physical autonomy-in interacting the outside world, greater mobility, emotional autonomy-less self-denial about women, greater bonding between parents and children and extended kin and ecological and social autonomy-includes –decision making, mobility, control over resources and choice.

Autonomy is the desire to be the origin of ones own behavior, to be free to choose own’s course of action (De: Charms;(1968); Deci and Ryan (1985) for a woman to have a sense of autonomy along with competence can be a source of motivation that may enable her to work with in her social environment to achieve recognition and position.

**Autonomy And Socialization**

To build female autonomy there is a need to begin early in life before the dependent, helpless, powerless images get ingrained in them. The girl child should be able to realize that she is handle her own right and should feel responsible for her own happiness. The independence of the child is not functional, because an independent child may leave the family and look
after his or her own interest when he or she grows up. Thus, independence and autonomy of the growing child can be a threat to family livelihood through the family life cycle. (Kagitcibasi, 1982, 1990). The weakening of intergenerational material interdependencies allows autonomy to enter child rearing. This is because the child autonomy is not any longer perceived as a threat when his or her material contribution is not required for family livelihood. Also, although in traditional society an obedience orientation in child rearing is adaptive for no specialized tasks in simple agriculture or menial labor, autonomy becomes adaptive in changing urban society. This is because with the greater prevalence of schooling, and increasing specialization in the workplace, capacity for individual decision making emerges as a new asset. (Nauck & Kohlman, 1999; Phalet & Schonpflug, 2001).

Studies on parent-child relations shed further light on control, autonomy, and relatedness are provide support to the family model of psychological interdependence. (Lin and Fu (1990) compared Chinese parents in Taiwan, immigrant Chinese parents in the United States, and Anglo-American parents and found Chinese groups to be high on both control in child rearing and encouragement of autonomy and achievement. Finally, in a review of research on immigrants in the United States, kwak
(2003) noted the common preference of adolescents for both autonomy and family relatedness. Several studies point to relation between relatedness and wellbeing in adolescents. Mees, Oosterwegel, and Vollegergh (2002) found with Dutch, Turkish, and Moroccan adolescents in the Netherlands that secure attachment to parents fosters the exploration of identity commitment.

Even though autonomy and basic human needs can and does coexist, it appears that individualistic societies have recognized and nourished the need for autonomy.

**SELF-EFFICACY**

Self-efficacy concerned with people’s belief in their capabilities to mobilize the motivation, cognitive resources and course of action needed to exercise control over environmental events. Thus, self-efficacy perceptions are judgments regarding one’s capability to successfully perform specific tasks and behaviors. Bandura (1977) defined self-efficacy as “people’s judgments of their capabilities to organize and execute courses of action required to attain designated types of performances. It is concerned not with the skills one has but with judgments of what one can do with whatever skills one possesses. Thus, perceived self-efficacy is a significant determinant of performance that operates partially independently of underlying skills” (Bandura, 1986). Self-efficacy involves self-appraisal
that the individual holds. It includes certain impressions and ideas regarding her capability, efficacy or competence and activities. The outcomes anticipate or expect are strongly influenced by self-efficacy expectancies. The investigation of Staneley Maddux (1986) established that self-efficacy expectancies produced change in mood. In contrast, induced change in mood produces no variation in self-efficacy expectancy.

Thus, it involves a generative capability in which one must organize cognitive, social and behavioral sub skills into courses of action.

Gist and Mitchell (1992) highlighted three aspects of self-efficacy:-

1. Self-efficacy involves as comprehensive summary or judgment of one’s perceived capability for performing specific task.

2. Self-efficacy involves a mobilization or motivational component.

3. Self-efficacy is a dynamic construct that changes over time and in response to new experiences and information. One important source of information that has been found to be especially effective in changing self-efficacy beliefs is the information and experience one acquires through training.

Bandura’s social cognitive theory stands in clear contrast to theories of human functioning that overemphasize the role that environmental factors play in the development of human behavior and learning. It is by
looking into their own conscious mind that people make sense of their own psychological processes. To predict how human behavior is influenced by environmental outcomes, it is critical to understand how the individual cognitively processes and interprets those outcomes.

Social cognitive theory is rooted in a view of human agency in which individuals are agents proactively engaged in their own development and can make things happen by their actions. Key to this sense of agency is that, among other personal factors, individuals possess self-beliefs that enable them to exercise a measure of control over their thoughts, feelings, and actions, that “what people think, believe, and feel affects how they behave” (Bandura, 1986, p.25). Bandura provided a view of human behavior in which the beliefs that people have about themselves are critical elements in the exercise of control and personal agency. Thus, individuals are viewed both as products and as producers of their own environments and of their social systems. Bandura expanded the conception of human agency to include collective agency. People work together on shared beliefs about their capabilities and common aspirations to better their lives. This conceptual extension makes the theory applicable to human adaptation and change in collectivistic ally-oriented societies as well as individualistically-oriented ones.

Environments and social systems influence human behavior through psychological mechanisms of the self system. Hence social cognitive posits
that factors such as economic conditions, socioeconomic status, and educational and familial structures do not affect human behavior directly. Instead, they affect it to the degree that they influence people’s aspirations, self-efficacy beliefs, personal standards, emotional states, and other self-regulatory influences. In all, this social cognitive view of human and collective functioning, which marked a departure from the prevalent behaviorist and learning theories of the day, was to have a profound influence on psychological thinking and theorizing during the last two decades of the twentieth century and into the new millennium.

Self-efficacy can have diverse effects on psychosocial functioning. Judgments of personal efficacy effect choice of activities and selections of environments. People tend to avoid activities and situations they believe exceed their coping capabilities, but they readily undertake activities and select environments they judge themselves capable of handling (Bandura, 1989, Betz and Hackett, 1986). The social influences operating in the selected environments can contribute to personal development by the interests and competencies they cultivate and the social network they provide. According to Bandura self-efficacy beliefs affect the self-regulation of cognitive process. Therefore what a person perceives in a
particular situation and the way of the interpretation of that situation would be influenced by self-efficacy (Kent and Gibbson, 1987).

Women continue to show higher self efficacy for female dominated pursuits than for less traditional activities. Perceived self-efficacy –it can also be regarded as an optimistic view of one’s capability to deal with stress (better health) social, school adjustment. If a people believe that they can take action to solve a problem intimately they are one more inclined to do so and they feel committed to his decisions. Layton, (1984) Occupational self-efficacy also appears to be more strongly predictive of nontraditional career choices by women for whom career is salient or important. Career efficacy beliefs causally mediate the effects of past performance on educational and occupational choices. Perceived self-efficacy refers to beliefs in one’s capabilities to organize and execute the course of action required to manage prospective situations.

Efficacy belief influences how people think, feel, motivate themselves, and act. Lacke and Latham, (1990) Personal goal setting is influenced by self appraisal of capabilities. The stronger the perceived self efficacy, the higher the goal challenges people set for them selves and the firmer is their commitment to them. A major function of thought is to enable people to predict events and to develop ways to control those that
affect their lives. Bandura, (1992) efficacy beliefs are systematically varied, are consistent in showing that such beliefs contribute significantly to human motivation and attainments. Efficacy beliefs regulate human functioning through four major processes. They include cognitive, motivational, affective and selective. Ozer, (1992) presents evidence that perceived self-efficacy to manage the different aspects of multiple role demands is an influential factor in how women’s lives are affected. Hackett and Betz, (1981) the career efficacy beliefs play a more powerful role than interests, values and abilities in the restriction of women’s career choices.

More recently, researchers have turned to examining the role of efficacy beliefs in enhancing the process of career decision on making, or how effectively one goes about exploring occupational options and deciding on a career. Hackett & Betz’s, (1981) application of the self – efficacy concept to the career development of women has received more uniform support. Brooks Betz, (1990), Post-Kammer and Smith, (1986) Males and females continue to differ in self- efficacy and expectations for success for traditionally male dominated occupations. Hackett and Betz (1989), Lent, (1994) there is also some indication that self-efficacy expectations may be a stronger predictor of choice than are past performance or achievement Davey and Strppard (1993,) Mau (1995),
Serkin (1993). Parental attitude continues to be implicated in the degree of traditionally of a child’s choice and accomplishments. Foss and Slancy (1986) focus on the broad scope of women’s choices and life style options. Bandura, (1986), Betz & Hackett 1986, Hackett & Lent, (1992) findings strongly suggest that efficacy beliefs not only exert a strong direct influence on career decision making and career choice, but self-efficacy also significantly affects the development of core vocational choice predictors such as interests, values and goals.

Self-efficacy theory posits the causal role of efficacy judgments in the development of vocational interests (Bandura, 1986). Theoretically, strong career efficacy beliefs should give rise to enhanced occupational interests (Lent, Brown and Hacket, 1996). In several studies a simple relationship was found between interests and occupational self-efficacy: The stronger the efficacy beliefs, the more interest students expressed in a given occupational area (Betz and Hackett, 1981; Lapan, Boggs, and Morrill, 1989; Post- Kammer and Smith, 1985). Both interests and self efficacy were significantly predictive of the range of career options students considered, but self efficacy was the stronger predictor of academic achievement and persistence (Lent and colleagues, 1987).
PSYCHO-SOCIAL COMPETENCE

A great deal of work has been done by the theorists and researches to define competence, identifying elements and correlates and factors contributing to its development.

The concept of Competence

Competence has been viewed in relation to personal growth, effectiveness and well being of an individual. Jahoda, (1958) described six criteria applicable to competence and positive mental health, these were-attitudes towards the self, the self concept, style and degree of growth, development of self actualization, integration of personality, autonomy under social influence, perception of reality, and environmental mastery.

According to Connolly and Bruner, (1974) Competence implies action, which is changing the environment as well as adapting to the environment. They described ‘Competence as a set of skills, which are essential for coping with the existing realities. The foregoing account reveals that a competent person should have certain skills, knowledge, psychological strength and ability to use resources to adapt and be effective.

Competence refers to the connection between behavior and outcomes. It is the extent to which a person feels capable of producing desired and
preventing undesired events. The person functioning competent is characterized by a more active coping orientation, high initiative, realistic goal settings, substantial planning forbearance, and effort in the service of attaining goals. In day to day language, refers to the ability to meet the demands of a given situation (Weoster and Mckechine, 1978).

According to Masterposqua, (1989) two complementary definition of competence have been offered in the psychological literature. One set of definitions focuses on personal characteristics, skill and attitudes, which lead to adaptive significance environments. This set also includes learned attitudes and aptitudes manifested as capacities for confirming activity, struggling with mastering life problems through the use of cognitive and social skill (Sundberg, Showden and Reynolds, 1978). The set of definition emphasizes the emotional and motivational significance of an individuals appraisals and expectation of his or her adaptive ability, rather that the abilities themselves (Bandura 1977), Harter (1983), White, (1959).

Aim Worth and Bell (1974) defined competence in part as the ability to influence the environment, and to the mastery of the overall environment. Taking competence and a broader seems, Bromon (1974) stated about the sense of competence as the ability to maintain a sense of control over one’s own fate. According to him .sense of competence becomes part of the
image that the individual has of himself and which leads him to expect that, under most condition he is likely to encounter he will be able to cope with whatever demands he meets and will drive by from the encounter. Bandura (1977) described sense of competence as perceived self efficacy, which is concerned with beliefs of the individual in one’s own capabilities to mobilize the motivation. Cognitive recourses and courses of action to meet the given situational demands.

A host of researchers have defined competence in relation to some specific tasks of roles. For instance, Inkeles (1969) viewed competence as the ability to perform socially valued roles as defined in given society. Ogbu (1981) viewed it as the ability to perform culturally specified tasks. Ambdalakshmi (1975) stated that competence refers to effectiveness in relating to some specific environmental expectation or task. According to him, to identify competence, it requires evaluating a person’s level of skills in relation to what is required by the task. Linking competence with maturity, Heath (1977) inferred that different roles and tasks of maturing for the effective accomplishment. Maturity characterized by some developed skills motives, ideas about one’s capabilities or interpersonal skills, as required for functioning competently.
Waters and Sroufe’s (1983) approach on the other hand is more developmental in nature, which focuses on skills that are more likely to help the child to meet challenges from birth to adolescence. They defined competence as an adaptive functioning in which environmental and personal resources are used to achieve deviate developmental outcomes. They state that individuals who develop these capabilities after making sound judgment and process the ability to manage circumstances to benefit themselves and others in social situation.

Components of Psychosocial Competence

Review of the literature indicates that in all descriptions of competence, psychologists have referred to its various components such as cognitive, affective, motivational, and social. On the basis of them description Khare, (1997) identified a set of attributes of psychosocial competence, relevant in Indian context. There attributes are sense of self worth, problem solving ability, effort fullness sense of responsibility, Neutrality, optimistic outlook, relatedness, communicability, moral consciousness and leadership quality.

Competence is skill, ability, capacity, proficiency, or fitness. Dictionaries tell us that a competent person is one who is capable, fit, adequate, and qualified. Not all forms of competence are equally valued by
the society; and even those forms highly valued at one time and place may be devalued at another. Competent people are those who do well what they set out to do, effectively organizing human & material resources to achieve create produce a socially valued service on product.

The psychologist Robert White, (1959) has argued that competence is a basic motive in environment that characterizes human beings. Competence in short, refers to a basic human need that is channeled into particular forms through the physical and social environment.

**Social influences on Competence**

The forms of competence important in early life are similar for both males & females. Infants try to reach and grasp then walk to talk. One of the basic functions of a parent or caretaker is to provide the stability that facilitate exploration of novel activities and environmental features and thus foster the acquisition of competence (Bruner, 1974). What people who are significant in one’s life expect, reward, punish and value shapes the development of competence. These in turn depend upon one’s society, one’s social rules and laws of one’s sex. It can happen that the forms of competence assigned by society to particular group are inadequate for establishing or maintaining an inner sense of competence in the individual.
Robert White (1959), argues is necessary to the survival of human beings and is innately motivated and inherently pleasurable.

For a competent woman to become successful many elements must combine. A woman like a man not only skills or talents but also the personal qualities that enable her to work within her social environment to achieve recognition and position.

**Model of Psychosocial Competence (BAPC)**

This Scale is based on the model of competence (Tyler and Gatz, 1977; Tyler, 1978, 1979, 1984; Tyler and Pargament, 1981) have proposed a model of psychosocial competence. Jahoda (1958), was first to accord psychological legitimacy to the conceptions of positive attitude. Within the realm of Psychological theory, White elaborated the concept of an intrinsic motivation which he called reflectance or competence and than he described the development of his motive within a neoanalytic framework of psychosexual stages. In (1974), he broadened the perspective by including the various strategies such as coping, defense and mastery which competent people use in their adaptive processes. He asserts that adaptation is the central organizing concept of all activity. He defines the goal of adaptation as including development, not just equilibrium. Within that framework he sees mastery and coping as taxonomically different adaptive strategies. He
defines coping as referring to adaptation only under relatively difficult circumstances; mastery as adaptation under conditions of cognitive or manipulative complexity but relatively free anxiety. Tyler define (BAPC), as orienting pattern involving more or less active mastery oriented planning process in engaging lives events. Tyler, Dhawan and Sinha (1984) did the Indian adaptation of (Behavioral Attributes of Psychological Competence). This Scale considers (BAPC) as emerging, tempering and guiding qualities of human behavior as “mastery oriented” and not “fit oriented”.

The model of psychosocial competence proposed by Tyler and his Colleagues (1977) is based on the assumption that people participate actively in constructing their lives out of their individual experiences in the social conditions that compose their existence. This model is based on Smith’s model of competence. These key attributes are individual’s behavior orientation (defined as initiative and realistic goal setting), the individual’s orientation towards the world (defined as hope optimistic trust) and the individual’s self orientation (defined as self-respect or a sense of efficacy or personal agency). Smith (1968) also emphasized the role of ecological variables. In particular, he suggested that social structures that restrict opportunity would be detrimental to the development of
competence resulting in “vicious” as opposed to begin “development” spirals.

Tyler’s model of psychosocial competence is also a hierarchical of consisting of a three faceted personality configuration of self-view, worldview and behavioral attributes of psychosocial competence. Tyler has operationalized the three attributes of psychosocial competence configuration suggested by Smith (1958). Tyler defined the self-view as self-efficacy or internal locus of control and measured it with Rotter’s internal-external scale (Rotter, 1966). According to him, the competent person maintains a self attitude/view/attribute characterized by a moderately favorable self evaluation and a sense that one is causally important in one’s own life. He defined worldview as the view that the world is generally predictable and people can be trusted and measured it with Rotter’s trust scale (Rotter, 1967). According to him, the competent person sustains a world attitude/view/attribute of moderately optimistic trust as a basis for developing a pattern of constructive interaction with others. Finally, he defined behavioral attributes of psychosocial competence as “an orienting pattern involving more or less active mastery oriented planning process in engaging life’s events”. He developed a scale called ‘Behavioral attributes of psychosocial competence’ (Tyler and
Pargament, 1981) to measure behavioral attributes of psychosocial competence. The Indian adaptation of BAPC was done by Tyler, Dhawan and Sinha, (1984). Tyler (1978) has described behavioral attributes of psychosocial competence as ‘energizing, tempering and guiding qualities of human behavior;’ as ‘mastery oriented and not necessarily fit oriented.’ The person functioning competently is “characterized by more active coping orientation, high initiative, realistic goal setting, substantial planning, forbearance and effort in the service of attaining goals, and a capacity to enjoy successes and suffering failures and building from both.”

According to the model, the behavioral attributes are a part of a configuration of skills and approaches to deal with one’s life. They are processes through which the individual interact with them and the events that occur in their lives. They form a major behavioral dimension of each individual’s psychosocial competence configuration and describe a coping orientation ranging from active planfulness to passivity and defensiveness. They encompass mastery, maintenance and protective activities. An active orientation is characterized by: Realistic goal setting defined as seeking moderate challenges and intermediate probabilities of success, substantial planning and forbearance and effort in the service of attaining goals.
There is a need to change the socially prevalent sex stereotype, so that the girl child can develop a sense of autonomy and self efficacy and also competence to enable them to realize their full potentials and feel they are capable of exercising their choices and leading a meaningful life. Therefore young college girls need to be socialized in a manner that will influence their attitudes, values and vocational aspirations to enable them to express and assert themselves for the fulfillment of personal goals.

On the basis of literature reviewed it can be inferred that researches in the area of gender role socialization need to focus on psychological factors such as autonomy, self efficacy and psycho-social competence, to address the changing societal role and status of women.