CHAPTER - I

INTRODUCTION:

(1) The nature and meaning of marriage.

(2) Marital happiness and adjustment.

(3) Marital adjustment of working and non-working couples.

(4) Sex role & Marital adjustment.

(5) Sex role orientation.

(6) Statement of the problem.
1. THE NATURE AND MEANING OF MARRIAGE:

Marriage is a process of exploration, conflict, compromise in which the two partners live, grow and mature or wither and decay together. Ideally, this process should not be at the advantage of the one partner or at the cost of the other. The life in common is based on the possibility of natural understanding and demands not only tolerance and sympathy but readiness to fulfil together the common task of overcoming the natural closeness of the individual and live in the confidence of touching the depth of each other's soul so as to make another heart one's own. It requires unreserved trust in the pureness of each other's intentions and mutual surrender. The marital community of life implies that the union of husband and wife is greater than the life of its components.

The marriage is a social institution. As an institution, marriage is a permanent and exclusive community of life of two adult hetero-sexual persons. Marriage and the family constitute an arrangement in which the association of the sexes, the procreation, education of children and the case of old are regulated. To-day, marriage as an institution is being critically questioned by many thinkers of West and America. Marriage is an outmoded institution. According to the views of some writers, marriage has become an individualised affair rather than social affair. Widespread use of contraceptives, increase in sexual permissiveness and greater economic freedom for women are some reasons for challenging the marriage as a social institution. However, the basic realities about marriage as an institutionalised relationship have not changed. Some developments in USA
Western countries give more values for individuals, more particularly in America, change is the norm of life, individuals are subject to constant shifts in associations and the relationship. This may result in isolation and insecurity. The individual gradually becomes aware of a great need for one person with whom to share a continuous relationship on more than a temporary basis. Such a necessity of permanent relationship is the basis of marriage. In marriage two persons share their present life, their future and their past. This element of permanent union of two lives distinguishes marriage from other relationship that may temporarily meet the needs of two people. Such need of permanent relationship contributes to the ability and willingness to work for success in marriage.

In spite of conflicting views about marriage today, a high percentage of people choose to marry. The statistical evidences show that 94% of men and 95% of women had married during 1975 in USA. The percentage of marriage in USA and the other parts of the world indicate the permanence of marriage as an institution.

Marriage changes the status permanently. The couple becomes a new family unit. They have new legal, emotional, financial and other responsibilities towards each other. They have new obligations towards a larger kinship group. The marriage not only units two individuals but units two families who have no family connections before. Thus, the marrying couple changes their own status as well as the status of other people.
Most people in marriage are primarily concerned with their own happiness. In marriage, each individual hopes to be happy and to receive benefits from marriage. The couple may slowly develop more deeper involvement in marriage. They may give deeper meaning to the marriage and understand the social implications of marriage. The marriage is the beginning of partnership that enriches their lives, fulfills their hopes for happiness and enables them to grow towards their greatest potential as persons. Such couples assess themselves as happily married. Such a marriage also makes positive contribution to society. For some other couples, marriage brings disappointment and disillusionment. They remain married or divorce, but their union seems to result in deterioration rather than fulfilment.

The traditional concept of Indian marriage differs markedly from the views so far discussed about Western marriages and marriage in USA. The traditional concept of marriage according to which marriage was considered to be a sacrament, joining together two human beings into eternal and indissoluble union. Such a view prevents the couples to complain about their marital unhappiness. Because of this traditional concept of marriage, husbands and wives had to make efforts to adjust to one another's taste and temperaments by subordinating. Personal gratifications and making compromises between themselves rather than breaking with each other in the event of differences and dissimilarities. Referring to injunction given by Manu in his Manusmriti with regard to the conduct of husband & wife, Prabhu writes, "Manu further adds that once they are united by the nupital ceremony, they must always exert themselves to see that they are never at variance with each other and they must ever remain faithful.
On account of this traditional concept of marriage, along with the view that marriage was not meant mainly for individual gratification, individual interests and aspirations but was rather a social duty towards the family and the community, everyone was expected to do one's duty regarding of how one felt about it. With these goals of marriage, there was hardly any room for marital frictions and still less its expression in public. According to the opinion of Goode in the past young were taught to discharge their duties properly. They could expect certain duties from the marital partner but they could not expect happiness. When personal happiness was not at all the goal of marriages in the past, there was hardly any question of recognising any marriage as unhappy and the problem of marital adjustment never came to the forefront. Traditionally, Hindu families were joint families. Ross, therefore explains that marital adjustment was possible within the framework of traditional Hindu family. The large joint families provided the 'companionship' satisfaction. This may have been one reason for their relatively good adjustment for they were not wholly dependent on each other for deep affection or companionship (Ross 1961, Page- 155)

Roles, status and obligations of husbands and wives were rigidly prescribed and specified. There was hardly any chance to arise conflicts in the performance of duties. A definite conduct was expected of each member of the family and everyone conducted himself or herself in conformity with the prescribed conduct. Therefore, there was no conflict regarding roles. The
roles of husband and wife were complimentary. Thus in traditional Hindu families, there was no problem of marital happiness and adjustment.

2. **MARITAL HAPPINESS AND ADJUSTMENT**

Marriage is held high in every society. Still however all marriages are not happy. Studies show that older married students judge themselves happier than unmarried. Certain statistics indicate marriage is a healthier state than single. Students in high majority intend to marry and respect the period between 25 and 40 as being the most happy and attribute it to marriage and the family. The institution is defended even among unhappily married couples.

Today facts concerning marital success and failure are available from Psychological research. The husband fills out one blank and wife another. Systematic interviews with married persons of various degree of happiness also tell us some of the causes of marital happiness. Case studies supply us with a story of how this unhappiness developed. Statistical computations of such data give us the explanations of marital success and failure.

The ratio of divorce to marriage is roughly one divorce for every three marriages in USA. This does not include separation and desertion. These studies imply that greater number of marriages are happy. Studies of 106 couples indicate that a greater number of marriages are happy. The study of 792 married couples shows that there is a little tendency for marital happiness to decrease with the passage of years. People hope, to marry and achieve happiness in life. They have infinite faith
miserably in attaining marital happiness and adjustment. Most of them have married without the knowledge of the factors leading to marital happiness or unhappiness. Therefore it is very essential to find out the factors in marital happiness.

Fred MC Kinney (Psychology of personal Adjustment, Third edition) mentions the following factors for marital adjustment.

1. Similarity of interests and attitudes
2. Financial attitudes.
3. Similarity in personal characteristics
4. Happy family background
5. Similarity in Educational and cultural background
6. Adequate sex direction and normal romantic interests
7. Similarity of emotional experiences.

In the 'Dynamics of personal Adjustment' (Second edition) Lehner and Cube discusses factors in marital success. (Page-203) people retain the same personalities after marriage. Personality traits, habits and attitudes play an important role in marital success or failure. A woman who has been dominating before marriage is likely to continue her personality trait during marriage. Her husband may rebel at finding himself "henpacked".

Data from studies investigating factors which influence marital success are summarised by Lehner & Cube in five areas.

1. Personality characteristics
2. Cultural background
3. Social participation
Lewis M. Terman made extensive studies of 792 married couples who filled up personality schedule of 233 items dealing with interests, attitudes, likes and dislikes, habitual response patterns and opinions about what constitutes ideal marriage. From this study, Terman derived descriptive composite personality pictures of happily and unhappily married. His illustrations of happily married woman and happily married man would give us the idea of the personality characteristics of husband & wife who were successful in their marriage.

Happily married women as a group, are characterised by kindly attitudes towards others and by the expectation of kindly attitudes in return. They do not easily take offense and not unduly concerned about the impressions they make on others. They do not look upon social relationship as rivalry situations. They are cooperative, do not object subordinate roles and are not annoyed by advice from others.

Happily married men show stable emotional tone. Their most characteristic reaction to others is that of Co-operation. This is reflected in their attitudes towards business superiors with whom they work; in their attitudes towards women, which reflect equalitarian ideals and in their benevolent attitudes towards inferiors and unprivileged.

The background factors which Terman found most predictive of marital happiness are as follows:
(1) Superior happiness of parents
(2) Childhood happiness
(3) Lack of conflict with mother
(4) Home discipline that was firm, but not harsh.
(5) Strong attachment to mother
(6) Strong attachment to father
(7) Lack of conflict with father
(8) Parental frankness about matters of sex.
(9) Infrequency and mildness of childhood punishment.
(10) Premarital attitude towards sex that was free from disgust or aversion.

Successful and satisfying marital relationship are not accidental. It is the result of mutual give & take interaction. We should be aware of the factors which may harm or help a marriage. Lehner and Cube have mentioned certain positive patterns of interaction which may facilitate the achievement of a satisfactory husband - wife relationship. They are as follows:

(1) Personal responsibility
(2) Acceptance and support of the marital partner
(3) Respect for personal differences
(4) Co-operative efforts
(5) Tension relieving techniques

J. C. Coleman (Psychology and Effective Behaviour, second edition, 1969) has discussed factors of good marital adjustment. One common test of marital adjustment is permanence. The end
of marriage in separation or divorce is indication of its failure. Permanence is not the sole criteria of marital adjustment. Since many marriages persist despite intense and sustained frustration and conflicts. A more critical test of marital adjustment is happiness. Happiness is a subjective term, still however observers and researchers have laid down certain definite criteria to decide the degree of marital happiness. The major factors relating to marital happiness are:

1. The premarital background of marital partners
2. The personality make-up of the marital partners
3. Sexual adjustment
4. The degree to which the partners can accommodate to each other and function as a group system
5. Environmental resources limitations and demands.

According to J.C. Coleman, a number of premarital background factors correlate well enough with marital adjustment. The most important such factors are as under:

1. Family background
2. Social class, religion and race
3. Courtship
4. Sex experiences before marriage
5. Age at the time of marriage.

Studies have been made conducted to find out the personality factors influencing marital adjustment. The studies are focussed on three main points:
(a) Personality traits having a positive influence on marriage

(b) Personality traits having negative influence on marriage.

(c) The patterns of husband - wife traits - the fit of two personalities.

(a) PERSONALITY TRAITS HAVING A POSITIVE INFLUENCE :-

On the basis of four year studies of male-female relationship in U.S.A., Packard has listed seven traits fostering marital happiness. (1) Large capacity for affection (2) Emotional maturity (3) Capacity to communicate thoughts and feelings (4) Zest for life (5) Capacity to handle tensions constructively (6) Playful approach to sex (7) Capacity to accept another person fully with his shortcomings. There is a research support concerning the importance of some of these factors - such as emotional maturity, the capacity to communicate thoughts and feelings effectively and the capacity to handle the tensions constructively (Dean 1966, Mudd, Mitchell & Taubin, 1965, Blood 1962)

(b) NEGATIVE TRAITS :-

Certain personality traits such as selfishness, deceit, stubbornness and irresponsibility would lead to marital difficulties. Serious personality maladjustment, including excessive drinking has been demonstrated to be correlated with adjustment difficulties in marriage (Crago & Tharp, 1968, Hurlock 1968)
Several studies point out that similarity of values and interests are factors in marital adjustment. Common goals and values provide a field for joint endeavours - both for emotional and social interaction. It would appear that similarity of strongly held values help to promote marital fit (Coombs, 1966). Agreement in major values makes many of the decisions much simpler (Price 1968).

Several studies show that marital happiness is related to shared familistic interests - interests in the children and the home and in demonstration of affection (Benson, 1952, 1955, Frumkin 1954). The findings of a study of Eleanor Luckey emphasizes that the marriage depends on what goes into it and that among the most important things going into it are the attitudes, preferences, aversions, habit patterns and emotional response patterns. Luckey studied characteristics of married people who were satisfied or not satisfied with their marriages. Those who rated their marriages as unsatisfactory characterised their mates as gloomy, bitter, complaining and frequently angry. All these traits belong to unhappy temperament. The group satisfied with their marriages saw their mates as strong but not dominating, self-confident but not boastful or selfish, firm and fair, not sarcastic and not too outspoken. They saw their mates as moderate rather than too intense or extreme, characterising them in general as responsible, generous, cooperative and conventional.

('Building a successful marriage,' 7th edition, Judson T. Landis and Mary G. Landis - Page-80)
3. **MARITAL ADJUSTMENT OF WORKING AND NON-WORKING COUPLES**

In a traditional set up of every society, the man was the wage earner and woman looked after all the house hold responsibility including the care of young ones. This trend has undergone considerable change since many married women have entered in the vocational fields. From 1890 to 1962 the proportion of women in the labour force has almost doubled, going from 17 to 33 percent. During world war II, the number of working women increased greatly. The reasons for married women entering in the vocational field are numerous. Some women work mainly because of economic necessity. Their husbands may be temporarily or permanently disabled or there may be other emergency expenses to meet. Wife's earnings may help the family to maintain or improve its standard of living. Some women work because household duties bore them. Some work for a strong desire for adult associates. Others work because they want to make use of their education and training or because they found earlier work experiences highly satisfying.

The employment of house wives and mothers is increasing to-day. Does the wife - earner role conflict with wife and mother role? Can the house wife be competent and satisfied in both the roles? A good many of articles are published in popular magazines. Few research projects have presented contradictory findings. One study reports that there is no difference in the marital adjustment of employed and unemployed wives (Harvey J. Locke and Muried Mackenprang, American Journal of Sociology page 536-539) Another findings evidence that employed women have smaller families and a higher divorce rate. A more recent investigation shows more marital conflict among couples where
the mother is working and indicate that divorce and separation are more likely to occur among such couples. All these cases indicate role conflict.

The problem of married woman's employment has attracted the attention of sociologists in the United States. Nye and Hoffman have compiled together a series of studies on married working women in the book "The Employed Mother in America." These studies make comparative examination of the working and non-working women. There are other studies comparing the marital adjustment of employed and non-employed wives. They point out contradictory trends.

Haveman and West found that employed women have higher rate of divorce than non-employed ones. In other study, Nye found that where mother was employed, marital adjustment scores more frequently showed unhappiness and dissatisfaction.

(Nye, 1959, Page- 240)

In the following observation and study, we find contradictory results indicating that the husband-wife relationship do not suffer when wife is employed. When one person is working, it is difficult to establish satisfactory relationship. La Follette observed that it is practically impossible to create a satisfactory relationship when one person is entirely dependent upon the other and the other is forced to carry out the sole economic responsibility. The same view has been endorsed in
Browman's discussion on the effect of wife's employment on husband-wife relationship. It is said that wife's employment makes for a closer relationship between husband and wife. The employed woman is enabled better to understand the man and his problems. Jephcott, Seear and Smith observed that "the partnership between husband and wife was thought to be growing closer and some people believed that married women's employment far from threatening relation, helped to improve them. Ross expresses the same idea that marriage can be strengthened and enriched by a wife's return to study and work.

There are other studies which assert that there is no difference between the marital adjustment of wives who are employed and those who are not employed. Locke and Mackeprang observed in one study that there is no significant difference between the marital adjustment of wives who are engaged in full time employment and those who are engaged in full time homemaking.

These studies are related to western societies and America. These studies compare the marital adjustment of working and non-working women. In India, such studies are limited and rare. Dr. Promila Kapoor has made extensive research studies on the problems of working women in India. Her sample consisted of 300 educated working women of Delhi and New Delhi. They were selected from three occupational areas—teachers, doctors, office workers. The study was conducted with reference to the occupation status of women and the status of their husbands, income level,
education level, marriage age etc. The mean scores of marital adjustment of teachers, doctors and office workers was 62.90, 59.80 and 52.30 respectively. This result clearly indicates that the marital adjustment of teachers was slightly better than doctors and that of office workers was the lowest. Educational level of wife, educational differences, Income of working women, occupational differences of husbands and wives status and role differences, ages of spouses, Family composition, number of children, economic obligations etc. are related with marital adjustment and mal-adjustment according Dr. Promila Kapoor.

The relation between husband and wife changes when the wife works and her income becomes equal to that of the husband. It also increases the expectations of the wife that the husband should assume a greater role in the education of the children and the house work. A German study found that only 16 percent of men in families in which both husband and wife worked, helped with the house hold duties. 72 percent of wives did the housework in the evening, after her working hours. Many husbands were allergic to certain types of house work (Cleaning, laundry etc.) but young men have less inhibitions in this respect than older generation.

Those who oppose the employment of married woman emphasise the adverse influence on the upbringing of the children. Contact with the mother is the most important requirement for the sound growth of a child. Criminologists estimated that the danger of becoming a criminal was 7.5 times greater for children who were deprived of their mothers in their first years than for children who were sheltered by the presence of their mothers.
The research studies have been conducted to assess the influence of mother's absence or presence on the growing child.

Data collected by the US National Centre of health services suggested that children of working mothers are no more likely to get sick and stay home from school than children whose mothers do not work outside. A survey of households with 5,538 children between the ages of 1 and 11 found that 71.4% of the children whose mothers worked full time were sick at least one day per year; if mothers worked part time 74.5% got sick and if mothers did not work outside the home, 71.9% got sick.

According to the older survey (1977) 62% of the children whose mothers were engaged in fulltime jobs, were left with day care centres. Fathers looked after 10% and mothers took 5% with them to work. The remaining 20% were taken care of by grand parents, friends or baby sisters.

(The world of Sex and Marriage vol II Iwao Hoshii, page-258)

In India, married women are working in several fields. Due to economic factors, many Indian mothers have to work, but they are always eager to return home and spend the rest of their time, by choice, with their families. If the children are convinced that their mother is working out of necessity, they feel sympathy for her and try to make her happy by behaving themselves, especially if they see the father respecting their mothers. But children also get angry if their mothers after office hours seek her own pleasure and leaves them alone.
Children never forgive this because the need for warmth and security is greatest at that age. In India, children are taken care of by the elder child when the mother is at work. For some reasons, the children's expectations of father are different in India.

In short, a non-working mother of a self-centered and pleasure-seeking nature will do more harm to her children than a working mother who really takes care of them. In the same way, children whose father take an interest are happy. Children who do not receive warmth will always suffer emotional frustration and become destructive.

4. SEX ROLE AND MARITAL ADJUSTMENT:

A significant element in marriage is the attitude of husband and wife concerning his or her role in life. Today the ideas of roles are shifting. There should be agreement between husband and wife concerning their roles. The success of marriage is jeopardised by rigid ideas about man's place or woman's place in life.

Traditionally, woman's status was inferior to man and she had no access to any vocations. Today a battle for more equality and less discrimination between the sexes has been in process. Those who argue male-female equality advocate that there are no real biological differences between the sexes other than the difference in reproductive system. Their view is that any apparent differences in Sexual, Social or Psychological responses are a result of contrast in social conditioning of girls and
boys in different societies. The little girls and boys are taught
to behave according to social definitions of "masculine" or
"feminine". Despite the sex-type conditioning that continues
in society, many long established norms of sex roles are being
reassessed. Thoughtful people are making serious efforts to
look at people as individual persons, each one unique, rather
than prototype of a sex, a race or an age group. The little
children of to-day may as adult live in a world with far different
definitions from those of their early conditioning. Diana Trilling
a social critic comments that men and women should be free from
the effects of culturally conditional sexual differences so
that they can have the sounder knowledge of real distinction
between maleness and femaleness. The roles of men and women
are not merely based on their biological differences but social
conditioning, folklore, customs and traditions and therefore
they are liable to change with time and circumstances.

Couples marrying to-day must reassess their definitions
of masculinity and femininity. In marriages that are successful
women to-day, both men and women should give broader definitions of masculine
feminine patterns. Many wives and husbands are thoughtful about
"woman's place" or "man's place" in life or in family. They
are living and adjusting in their world. The husband and wife
are changing their views about roles to adjust in typical
circumstances of their own. The role concept is not rigid but
flexible. Whether a rigidly defined traditional or more flexible,
equalitarian role definition is the 'best' depends on the two
people in any marriage. In the average marriage, husband-wife
must harmonise their feelings about roles. Couples who are
Co-operative and who can give recognition and respect for ability or achievement have a better chance of marital happiness.

The shifting of roles and changing of role concepts discussed so far are related to western society. In Indian society, some married women have entered in the vocational field. Dr. Promila Kapoor has attempted to discuss the problems posed by the new situation in Indian society, because of the employment of married woman.

The married working women in India are required to play dual role; one as wives, mothers, housewives and the other as employees. On account of dual demands of home and work, they are liable to face a crisis of adjustment. In addition to biological functions that they have to perform because of their sex, they have to carry out the responsibilities and duties of employment. The patterns of the families of working wife and the functions of their different members influence very greatly the marital adjustment of working wife.

The working wives in Indian society are not yet clear about their roles. There was no inconsistency when the woman had to play only one role as married woman but when she is joining full time job, the role conflicts may arise which may result in marital mal-adjustment. The changed context has created a role confusion for working wife. She has to perform established role as mother and wife; and a new role of working outside the home. The confusion arises because of the absence of fit between the old role and the new role.
The roles of the members of the working-wife families have not yet been redefined in terms of duties and responsibilities. There are more chances of conflicts. The problem of adjustment may become more serious when husband is not prepared to orient himself to new situation. When the husband is not prepared to adapt to new situation, the working wife has to make more efforts to achieve adjustment.

The two roles of home and work of employed married woman— is posing a serious problem of marital adjustment. It required not only skill but also physical and psychological acceptance of and adjustment to the changes brought out by new situation. In the absence of scientific investigations about marital adjustment of working women, it has given rise to many speculations about the consequences of married woman's employment for the family as well as for herself. In the urban society of India, the number of married woman entering in the full time jobs is increasing day by day. Therefore it is the earnest need of the present urban society to redefine the traditional sex role so as to make the marriages more successful.

5. **SEX-ROLE ORIENTATION**

The concept of sex-role is under shift. Men and women perceive their roles quite differently than they were perceived traditionally.

Hindu religion and many other ancient cultures reflect the concept of bisexuality. The Greece God is depicted as a bearded person with male organ and female dress. The Egyption's
Iris - Osiris, the Japanese Izanami - Iganagi and many other Arab, Matican and Hebrew doctrines regard their gods as bisexual. In Indian culture, the concept of "Ardhanarishwara" is very well-known. The ancient Indian thinkers discussed the concepts such as "Purusha-Prakriti" active-passive, masculine-feminine, "Siva-Sakti". The "Ardhanarishwara" image of Indian philosophy represents the union of the creative principles of activity and passivity or masculinity and feminity. Thus the Indian religion and culture developed the concept of androgynous god (Hina saxena, 1984).

In the western society, the roles of the females and males were fixed by social norms. Orthodox views of western culture assert that the male is big and agressive while woman is shy and admirer. There is a clear distinction between male and female in every human society. The boys and girls are expected to acquire the well-defined sex roles according to the society in which they are brought up. The process by which a society thus transmutes male and female into masculine and femininity known as the process of "Sex-typing."

The related concepts with the sex roles are sex role preference, sex role adoption and sex role identification. Sex role preference means the desire to adopt the behaviour associated with one sex or other, or perception of such behaviour as preferable or socially desirable. Sex role adoption refers to the actual adoption of behaviour characteristics of one's sex or the other. Sex role identification refers to the actual incorporation of a given sex and the unconscious responses
characteristics of that sex. Sex role identification is difficult to measure.

Traditionally, masculinity and femininity were considered to be the mark of every society, including western culture. Recently the trend has been changed since the liberation movement of women. The sex role differentiation is not much useful in the fuller development of man and woman. It is argued that the people should not be taught to adopt the standards of masculinity and femininity but they should be encouraged to become "Androgynous" i.e. they should develop the characteristics of both male and female. Therefore the concepts of masculinity, femininity and the roles related with these concepts have undergone change.

The traditional conceptions of masculine and feminime do not hold good in the present world. Sex-roles and Sex-typing are in the process of constant change. Recently the concept of Psychological androgynous has developed (Bem 1974, 1975, 1976 Block 1973, Hellbrun, 1973, Spence and Helmrlich, 1978....

Bem note - 1) The new concept of androgynous implies that it is possible for an individual to be both dominant and submissive, both instrumental and expressive, both masculine and feminine depending upon the situation. It also implies that an individual may blend those complimentary modalities in a single act. (Bem 1977)

Androgyny has been defined in the following ways by Hefner, Robecea, Oleshanskhy (1975) and other writers.
Psychological Androgynous has been operationally defined simply as the function of masculinity femininity scores. Sandra Lipsiz Bem has classified her subjects in her research on sex roles as masculine, feminine and Androgynous on the basis of Bem Sex Role Inventory (B S R I) which consists of both a masculinity and femininity scale, each consisting of 20 personality characteristics. When taking the BSRI, the person has to rate how well each of these 20 M and 20 F traits describe him or her on seven point scale. The degree of sex role stereotyping in the person's self concept is then defined as the 't' ratio for difference between his or her mean scores on M and F scale. Thus if a person's M score is higher than F, he has a masculine sex role; if the F score is higher than M, then he has a feminine sex role; but if the person's M and F scores are equal, or if the person's M and F scores are
approximately equal or above the mean scores of both, he has an Androgynous sex role.

Thus androgynous can be defined as under.

"An androgynous individual is the one who does not distinguish between masculinity & feminity in his or her self description, and androgynous can thus be seen as representing both masculinity and femininity." (Bem 1977)

BSRI framed by Bem measures the sex role perceived by individuals. The individuals can be classified into four categories on the basis of their scores on this scale (1) Sex-type (2) Cross sex-typed (3) Androgynous (4) Undifferentiated. Sex-type possesses the characteristics of one's own sex ie purely male characteristics or purely female characteristics. Cross-sex typed involves the characteristics of opposite sex ie the male possessing the characteristics of female or the female having the traits of male. Androgynous refers to the both type of traits - male and female. A highly sex-typed person is reluctant to engage in cross sex typed behaviour. While an androgynous has both forms of Masculine and Faminine. They are able to adapt more than any other type and are more flexible in their roles.

6. STATEMENT OF THE PROBLEM :-

During the course of his teaching of Psychology of personal Adjustment and Applied Psychology, Researcher came accross some problems of working women and their marital adjustment. It was found from the observation of some families where both husband and wife were teachers, they were adjusting very well in their marital life. This was mainly due to sharing the house hold
and other responsibilities. Some cases of working couples in Indian society clearly indicate that the concept of traditional sex role is gradually changing, though the change is very slow and rare. There must be some reasons for such change. Like western society, Indian society may be preparing to accept the recent trends of sex roles. The purpose of this research is, therefore to test the influence of sex-role orientation on marital adjustment. More particularly, the changing pattern on sex role may be useful in achieving marital happiness of working couples, since many married women are entering in different vocation in modern urban areas. The attempt has been made to compare the influence of sex-role Orientation on the marital adjustment of working and non-working couples. The purpose of this study may be briefly mentioned as under.

(1) Working couples' level of marital adjustment
(2) Non-working couples level of marital adjustment
(3) Comparison of the marital adjustment of working and non-working couples.
(4) To find out the patterns of sex-roles in both types of couples and their influence on marital adjustment.
(5) To find out whether the androgynous are more adaptable than sex-typed, cross-sex-typed and undifferentiated.
(6) To compare the marital adjustment of four categories of sex-role i.e sex-typed, cross-sex typed, Androgynous, Undifferentiated.
(7) The findings may be useful in marriage counselling—both to working and non-working couples.