

A STUDY ON FEMINISM AND GENDER ROLES IN RELATION TO DYADIC
RELATIONSHIP AMONG MIZO MARRIED COUPLES

By

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CERTIFICATE

This is to certify that the present research work titled, “A Study on Feminism and Gender Roles in Relation to Dyadic Relationship Among Mizo Married Couples” is the original research work carried out by Ms. Lalpekkimi Ralte under my supervision. The work done is being submitted for the award of the degree of Master of Philosophy in Psychology of Mizoram University.

This is to further certify that the research conducted by Mr. Lalpekkimi Ralte has not been submitted in support of an application to this or any other University or an Institute of Learning.

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DECLARATION

I, Lalpekkimi Ralte, hereby declare that the dissertation entitled, “A Study on Feminism and Gender Roles in Relation to Dyadic Relationship Among Mizo Married Couples” is the record of work done by me, and the contents of this dissertation did not form basis of the award of any previous degree to me or to the best of my knowledge to anybody else, and that the dissertation has not been submitted by me for any research degree in any other University or Institute.

This is being submitted to the Mizoram University for the degree of Master of Philosophy in Psychology.

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CHAPTER I
INTRODUCTION

Charles Fourier, a French philosopher, is recognized as the person who coined the term "féminisme" in 1837 (Goldstein, 1982). Feminists all over the world have had different causes and goals, depending on their immediate situation influenced by their historical roles, culture and country. Feminism is interpreted in many ways-as a set of ideas and concepts which encompasses a diverse collection of political theories and moral philosophies, Merriam-Webster (2013) defines feminism as "the theory of the political, economic, and social equality of the sexes" or "organized activity on behalf of women's rights and interests."

Feminism is regarded as the ideology of, or theoretical commitment to, the Women's Liberation Movement across the world. Feminism, however, is not a clear ideology; rather, it is a combination of some major traditions developed within feminism. The extended drawn traditions of feminism include- Liberal Feminism, Socialist Feminism, Radical Feminism, New Feminism and Post-feminism. The first one, "Liberal Feminism", being the earliest, was based on the principle of liberalism and advocated for equality of human individuals regardless of their sex and other distinctions. The second one, i.e., "Socialist Feminism," emerged as a response to the position taken by the liberal thinkers. Their view was that only political and legal rights were not enough to emancipate women from all of their disadvantages. The third tradition went deeper by advocating equality of women not only in politics and economy but also in all aspects of personal and sexual existence. The succeeding traditions have been drawn from a number of schools of thought termed as "New Feminism," which is a mixed variety of the three core traditions concerning the psychological, cultural, and intra-sexual aspects of feminism. The last emerging trend in the tradition is called "Post-feminism." It calls for the restoration of family values by subscribing to the traditional role of women in the family for the essentials of social stability and order (Mohapatra, 2009).

To understand the evolution of such a tradition, the "first wave" was the earliest feminist ideas and women's movements in the 18th and 19th Century which continued until the early decades of the 20th century. The liberal feminist tradition belongs to that period. The "second wave" saw the resurgence of liberal feminism along with the appearance of socialist and radical feminism in the period during the

1960s to 1970s. However, it saw a decline and gradually lost its zeal toward the end of the 20th and the beginning of the 21st century as well. Heywood calls the present stage, “de-radicalization and “‘Post-feminism’ phase” (Heywood, 2002).

The Women’s Movement sought to change the age-old traditional view of women’s roles in society through the use of collective power. But despite these efforts, women continue to be socialized in ways that they are held back from any aspirations to the highest levels of status and influence, in part by educating them in romance (Holland & Eisenhart, 1990; Rudman & Heppen, 2003). Cultural romantic scripts idealize women (i.e., place them on a pedestal), but they also emphasize male ingenuity and female passivity (Holland 1992; Impett & Peplau, 2003). Women who automatically associate male partners with chivalry and heroism (e.g., Prince Charming, White Knight) also show less interest in financial independence and leadership roles, and this suggests that women’s ambitions may be reduced by their romantic fantasies (Rudman & Heppen 2003).

Further, the media often portrays feminists as radical man-haters, which could lead to the perception that they are lesbians who resent men (Bell and Klein, 1996). This misperception may stem from the fact that feminists have daringly challenged cultural romantic scripts (De Beauvoir, 1952). In her interviews with women of all ages, Sigel (1996) found uncertainty toward feminism; although women appreciated the benefits derived from the Women’s Movement, they worried it had gone too far and negatively affected relations with men. For all of these reasons, it seems likely that feminism might be viewed as a hindrance to romance and if so, it might help to account for feminism’s current lack of popularity.

The psychological origins of the feminist movement can be dated to about 30 years ago to Naomi Weisstein’s classic dictum, “Psychology constructs the female” (1968), in which she declared that psychology has neglected and omitted women from its corpus of knowledge. Since then in a relatively brief period of time, feminist psychologists have made their presence known through multiple efforts to revise and reconstruct the discipline. An overriding goal for feminist psychology has been to uncover, reshape, rename, and transform the face of its parent discipline and its

connection to the real lives of girls and women everywhere (Worell& Johnson, 1997).

Feminine psychology is an area of psychology that focuses on the political, economic, and social issues that pervasively confront women (Horney, 1967). Horney is credited with having found the Feminist Psychology in response to Freud's theory of penis envy. Feminist psychology is focused on the values and principles of feminism. Gender issues can include the way people identify their gender, how they are affected by societal structures related to gender (gender hierarchy), the role that gender plays in the individual's life (such as stereotypical gender roles), and any other gender related issues. The objective behind this field of study is to understand the individual within the larger social and political aspects of society. Feminist psychology puts a strong emphasis on women's rights. Psychoanalysis took shape as a clinical or therapeutic method, feminism as a political strategy (Buhle, 1998).

Broverman and her colleagues (1970) reported extensive differences in stereotypes of the healthy woman or man. Healthy men were more likely to be seen as more independent, aggressive, direct, unemotional, competent and dominant. Men were also viewed as more similar than women to the "healthy person." In contrast, women were more likely to be seen as warm, expressive, and sensitive as well as emotional and childlike.

In contrast, Sandra Bem's research (1974) on gender stereotyping found that many women and men possessed an equal balance of both feminine and masculine characteristics which she labeled "psychological androgyny." Bem further suggested that androgyny is the ideal model of mental health, in which both women and men could be flexible in their sex role characteristics, displaying a range of characteristics appropriate to the situations in which they found themselves. Thus, women could be assertive or compliant, powerful or compassionate, depending on the circumstances. Bem's research was an important marker for the challenges to sex difference research, most of which tends to portray women as deficient in comparison to men. Women and men have traditionally assumed different roles in the social order.

Certain jobs have traditionally been considered more appropriate for men and others more appropriate for women (Williams & Best, 1982).

For researchers associated with intergroup, gender is an important variable because men and women are closely interdependent (Fiske & Stevens, 1993; Glick & Fiske, 1996). They depend on each other for sexual and emotional aspects, as well as sexual reproduction. Traditionally, society has trained them to take up different family roles (men being breadwinners and women being caretakers; Eagly, 1987). As a result, women have historically been entrusted to dyadic more than economic power (Johnson, 1976), and attracting the finest possible marital partner has been their chief means to status and influence. Concern needs to be taken in generalizing findings from different studies since the preferences of women in different cultural groups show different feminist identity functions and has unique implications for women of color and low-income women (Hoffman, 2006; Settles, Pratt-Hyatt, & Buchanan, 2008). Research has shown that race (Boisnier, 2003), ethnicity (Villarruel, Jemmot, & Jemmot, 2005), and cultural heritage (Lalonde, et.al., 2004) influence the behavior in which women develop feminist identities as well as their partner preferences.

Gender role refers to “behaviors, expectations, and role sets defined by society as masculine or feminine which are embodied in the behavior of the individual man or woman and culturally regarded as appropriate to males or females” (O’Neill, 1981). These beliefs are taught to children and modeled through processes of socialization, which may lead to restrictive attitudes and behaviors. Men or women may be punished or devalued for engaging in behaviors that are incongruent with their traditional gender roles, and this often leads to behaviors that become more aligned with gender roles. While the feminine gender role is characterized by expressiveness, empathy, and passivity (Bem, 1975; Harris, 1994), the masculine gender role is characterized by restricted emotionality, socialized control, homophobia, restrictive sexual and affectionate behavior, independence, and assertiveness (Bem, 1975; O’Neill, 1981). Although gender roles have been conceptualized in innumerable ways, contemporary views conceptualize gender roles

as the behavioral characteristics associated with being male or female. Early research often used the terminology sex roles to describe gender roles.

Many factors such as the changing status of women in our society, the changes in family structure, and the publicity given to the sex-role issues by the press have contributed to the importance of sex roles in our society (Mason, Czajka & Arber, 1976). Studies have shown that if a male characterizes himself as possessing a traditional sex-role orientation i.e. highly masculine; his ideal partner tended to similarly possess a traditional sex role orientation i.e. highly feminine (Orlofsky, 1982; Kimlicka, Wakefield & Goad, 1982).

A number of studies have explored age-related sex-role stereotyping, that is, the respondent's view of appropriate or ideal behavior for men and women (Block, 1973; Neugarten, 1968; Urberg & Labouvie-Vief, 1976). These studies have provided diverse support for the view that sex-role stereotypes become less rigid with age. Neugarten (1968) found that as men and women became older, they also became more accepting of opposite-sex or cross-sex characteristics in their own sex.

Marriage, also called matrimony or wedlock, is a socially or ritually recognized union between spouses that establishes rights and obligations between those spouses, as well as between them and any resulting biological or adopted children and affinity (in-laws and other family through marriage). The definition of marriage varies around the world, not only between cultures and between religions, but also throughout the history of any given culture and religion, evolving to expand and constrict in who and what is encompassed. But typically, it is principally an institution in which interpersonal relationships, usually sexual, are acknowledged or sanctioned. In some cultures, marriage is recommended or considered to be compulsory before pursuing any sexual activity. When defined broadly, marriage is considered a cultural universal.

Marriage shapes the lives of most adults, regardless of whether the agreement to be together is formal or informal, or whether they marry by choice or circumstance (Bailey, 2003). Marital relationship is one of the most essential aspects of human

relationships. A number of research in Western countries have reported that married and cohabiting individuals were more likely to report greater life satisfaction and had lower risk of psychological disorders and depression compared to the unmarried, divorced and widowed counterparts (Stack & Eshleman, 1998; Soons et. al., 2009; Musick & Bumpass, 2012).

Marital adjustment is “the state in which there is an overall feeling in husband and wife of happiness and satisfaction with their marriage and with each other” (Thomas, 1977). It is the quality of relationship, in which a companionship characterized by lack of stress and unhappiness between the partners can help them to enjoy life. Marital adjustment is the mental state among couples in which there is an overall feeling of happiness and satisfaction with their marriage. It, therefore, calls for a satisfactory relationship between spouses, one that is characterized by mutual concern, care, understanding, and acceptance. All marriages start with the intention of happiness, and so partners usually have expectations which may be realistic or unrealistic. This is due to the complex nature of marriage and each individual is as complex as a universe. Therefore, in marriage two universes come together. Happiness, satisfaction, and fulfillment of expectations are possible only through mutual adjustments that lead to a shared notion of marriage.

According to Dyer (1983), marriage relationship refers to dyadic relationships between husband and wife defined by the status and role of "wife" in reciprocity with the status and role of "husband". Marriage is a universal social institution (United Nations 1988, 1990) through which an adult male and an adult female, generally acquire new statuses, husband and wife. The statuses the husband and wife acquire goes through from institution to companionship, may endure and sustain in their life cycle (Burgess and Locke, 1945). They play reciprocal roles to meet the material, sexual, emotional, psychological, and spiritual needs for their survival.

There are no set of rules for a successful marital adjustment, yet Hurlock (2002) has described some parameters for successful marital adjustment. These are as follows: Happiness of both counterparts determines the present and future of a

marriage. If they are happy, the challenges they may face seem to be reduced and they enjoy a mature, stable and good sexual relationship. 2. Good parent-child relationship is an important criterion for a successful marital adjustment. Good parent-child relationship results in happiness whereas poor parent-child relationship brings friction. 3. Good adjustment of children is also important. Parents feel proud of their children when they perform well in their social life i.e. schooling, peer relations and neighborhood, and this helps to create a positive environment at home. 4. Disagreements are inevitable in all the relationships at one point or the other and the ability to deal satisfactorily with disagreements is essential. If one party initiates to make peace, the problem can be trouble-shooted or else the other person has to understand the point of view of the other person. A win-win situation is created if both the parties take initiative.

Locke and Wallace (1959) defined marital satisfaction as “the degree of satisfaction or happiness resulting from the union”. The survival of a marriage depends largely on the satisfaction level and since the 1990s, studies have investigated the influencing factors on marital satisfaction. Snyder and Lopez (2005) believe that satisfaction in marriage enhances one’s well-being and happily married couples experience less anxiety, stress, or depression. Thus, the high amount of focus placed on studying the affecting factors in happy marriage is understandable. The study of past concepts in marital adjustment showed that it is necessary for those processes of acquiring a balanced and functional marital relationship (Bradbury, Fincham & Beach, 2000).

Crow and Crow (1956) stated that, “An individual’s adjustment is adequate, wholesome or healthful to the extent that he has established harmonious relationship between himself and the conditions, situations and persons who comprise his physical and social environment”. Locke and Wallace (1959) define marital adjustment as “accommodation of husband and wife to each other at a given time”.

According to Spanier and Cole (1976), marital adjustment is a process, the outcome of which is determined by the degree of: a) troublesome marital differences, b) interpersonal tensions and personal anxiety, c) marital satisfaction, d) dyadic

cohesion, and e) consensus on matters of importance to marital functioning. Adjustment is a lifelong and ongoing process. Mode of adjustments may differ according to the need of the hour. An adjustment best suited for one situation may not necessarily be suitable for another situation. Apart from all life processes, adjustment can be called a very basic requirement for marital life, to compromise without much regrets, worries or other defensive mechanisms.

Psychologically, adjustment is an individual's perception about himself and his potential for being an entirely functioning individual. The psychology of adjustment strongly puts forth that individuals are different from each other, so are their bearing methods, thinking pattern and rate of growth. In marital life, sexual relationship is an aspect of adjustment where a major part of our life is spent.

According to Landis (1975), marriage as a social foundation constitutes the fundamental and basic community of humanity. Two individuals of the opposite sex are mutually attracted by a mysterious force of instinct and love and commit freely and totally to each other to form a dynamic unit called family. 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". These definitions bring out a few basic components that constitute a marriage, namely, social integration of persons, commitment, and public acknowledgment, the notion of performance, procreation, reciprocal rights and obligations.

Marriage is, therefore, more than physical attraction, sexual union and social integration; it involves compromises, total commitment and taking responsibilities that lead to mutual well-being. In addition, personality characteristics and other characteristics such as physical characteristics, cognitive abilities, age, education, religion, ethnic background, attitudes and opinion and socio-economic status are important in any successful marriage (Jensen, 1978; Vandenberg, 1972). Landis (1975) cites the following factors in the beginning and development of any love relationship that leads to marriage. a) Physical attraction b) Satisfaction of certain

personality needs like: someone to understand; to respect the ideals; to appreciate what one wishes to achieve; to understand the moods; to help one make decisions; to stimulate the ambition; to give self-confidence; to look at, to appreciate and admire; to back in difficulties; to relieve the loneliness, c) Sharing together the special interests and cares d) Same life goals. We tend to like people who share our beliefs and values in areas such as politics, religion, art (Huston, 1974). Marriage can be regarded as friendship or a 'more than friendship' relationship; the feelings need to be mutual because no relationship can work out if one's partner does not give an effort.

Marriage relationship is a universal model of human relationship that exists in each culture or subculture around the world. Social scientists argue that it is universal, because most cultures view sex acceptable only in the marital context, and legitimize the children generated through marital ties. In addition, other relationships cannot provide for individuals - the social, emotional, material and protective wires - that the marital relationship provides for those involved (husband and wife, their dependent children and other family members). Without support in these areas, the human species cannot continue and survive on the earth and socio-economic and cultural progression and transmission cannot be passed onto the next generation and human civilization may be destroyed (Murdock, 1960). In this light, human relationship experts always try to explore and examine marriage relationships in world cultures. Cultural and cross-cultural oriented sociologists, anthropologists, psychologists and other behavioral scientists argue that the marriage relationship is distinctive in every culture and that relationship is culturally constructed and socially recognized in every society (Bernard, 1973; Johnson, 1976; Murdock, 1960; Stephens, 1963; Sills, 1968; Schulz, 1972).

In accordance with the old Mizo custom, marriage is an important institution in the society that is crucially necessary to maintain the stability of the clan and their culture, customs and traditions. The sole exemption are the handicapped or the mentally ill, not because there are regulations attached against marrying a handicap or mentally ill individuals in the laws but because of the complications they may face in marrying. Marriage for the Mizo is a civil contract (Shakespeare, 1912).

Every marriage relationship begins at the time when an adult man and an adult woman becomes a couple recognized by community cultural norms. But community cultural norms vary enormously because of diversity of beliefs, values, and attitudes towards age at marriage for both males and females all over the world (United Nations 1988, 1990). A great deal of systematic cross-cultural data indicates that developed and highly urbanized societies prefer delayed age at marriage for both male and female, while developing and under developed societies expect earlier age at marriage. In addition, most of the studies indicate that there are marked differences in age between husband and wife in their marital tie: men are likely to be older than women (Buss 1988, 1989; Baron & Byrne, 1995; Harpending, 1992; United Nations 1988a, 1990b).

Cross-cultural studies also generalized that there are two types of attitudes toward sexual behavior towards marriage: conservative and permissive. Some permissive cultures, such as European and Western cultures accept premarital and extramarital sex or homosexuality outside the marital tie, but other cultures, such as Arabian Muslims and the Philippines, severely criticize these patterns of sexual behavior and approve of sexual behavior only within marital ties. The Mizo culture too can be considered conservative and a collectivistic community. Cross-cultural studies also reveal that there is a universal belief that the marital relationship provides the ideal context for satisfactory sexual relationship (Davenport, 1987; Frayser 1985; McAnulty & Burnette, 2001; Widmer, Treas, & Newcomb, 1998). Wood & Eagly, (2002) compare the behavior of husband and wife in relation to differentiation, uniformity, specialization, consistency in non-industrial societies and find that role relationships between men and women across the societies are culture-bound and influenced by the environment.

Marital satisfaction has been defined as a general feeling of satisfaction and pleasure which is experienced by the husband or wife while considering all aspects of life. It is important in various aspects, including the mental health of all family members, family health and of course prevention of various physical and mental illnesses. Marital conflicts, in addition to causing marital dissatisfaction, create an

environment that may deter the growth and development of children and consequently cause social harm.

A study by Matthews and Clark (1982) found that individuals who felt being valued by their spouses reported more relationship satisfaction and greater relationship stability than individuals who did not feel the same way. Human beings are inherently social creatures who benefit from relationships with other people (Orth-Gromer,2009). Connecting with others by sharing the intimate details of our lives has important implications for our well-being (Cutrona, 1996).

Kaplan and Maddux (2002) stated that marital satisfaction is an individual experience in marriage which can only be evaluated by each person in response to the degree of marital pleasure. They believe that, it depends upon the individual's expectations, needs and desires in their marriage. Marital satisfaction refers to the degree of satisfaction between couples. This would mean the degree of satisfaction they feel with their relationship. This satisfaction could be addressed both from the perspective of wife toward the husband or the husband toward the wife.

In psychology, a dyadic relationship refers to any committed two person relationship. Married couples form a dyad and adjustment plays an important role in marriage. A good marriage does not simply happen, not even when the choice of marriage partners is made by the individuals themselves. The process of changing two lives into one shared life requires a great deal of mutual compromise and self-sacrifice. Both the husband and wife have to be individually determined to make their marriage a success. This process involves considerable change in the personalities they bring with them at the time of marriage (Kumar & Rohatgi, 1984). The married working woman along with her changing attitudes is required to play the combination of both the traditional and modern roles. The traditional role includes the role she has to play as a wife, mother and housewife and the modern role is the one she has to play as an employee.

In addition to the biological functions that women have to perform because of their sex, they have to play culturally defined roles of mother and wife also. At the

same time, working women are confronted with the responsibilities and duties connected with their employment. Being subjected to the dual demands of home and work, such women are more likely to face problems of adjustment. On the other hand, the extent to which spouses understand each other and resolve conflict by an overall feeling of happiness and satisfaction will help them to achieve adjustment in marriage. This in turn contributes significantly to successful marriage (Kapur, 1970). In married life, it is both the interpersonal and intrapersonal relations that is accountable to affect marital adjustment. Overall, the main factors affecting marital satisfaction can be categorized into three groups: 1. Intrapersonal factors such as personality traits and individual habits, expectations, ideals, and values; 2. Interpersonal factors such as relationship rules, conflict resolution, sex, interpersonal commitment and rules, and, the division of household labor; and 3. External factors such as relationships with relatives/children/parents/friends, and financial issues.

REVIEW OF LITERATURE

Many feminist theorists believe gender is not innate; rather gender is something we do (West & Zimmerman, 1987) and perform (Butler, 1990). Biological sex constrains gender performance, as Eckert and McConnell-Ginet (2003) noted “Gendered performances are available to everyone, but with them come constraints on who can perform which personae with impunity. And this is where gender and sex come together, as society tries to match up ways of behaving with biological sex assignments”. As such, highly masculine men and highly feminine women perform their gender role identity based on traditional notions of what constitutes masculinity and femininity. In the United States, a successful man’s performance of high masculinity requires that the man be tough, in control, and aggressive, sometimes even violent (Kimmel, 2000). At the other extreme, a successful woman’s performance of high femininity requires that the woman be nurturing, physically attractive, and passive (Wood, 1993).

Traditional marriage, with the man as breadwinner and the woman as housework and childcare provider, has been changing as gender roles evolve

(Bianchi & Milkie, 2010; Rogers & Amato, 2000). These changing gender and marital roles may have an effect on the quality of and satisfaction with marriage. In feminist theory, wives are seen as subordinate, economically dependent and deferent (Johnson, 1988). In most if not all countries, women continue to have major responsibility for household and caring duties (Van Every, 1995). In terms of economics, women are still expected to provide unpaid labor in the family (Delphy & Leonard, 1992) and are disadvantaged both within their marriages (Pahl, 1989) and in paid employment (Witz, 1993). MirAhmadiZadehet. al., (2003) stated that marital satisfaction was greater amongst those who had higher level of education, and further reported that the male samples as a whole have higher educational background.

Constantinople (1973) defines gender-role adoption as “the actual manifestation (i.e., how masculine-feminine a person considers her- or himself)” and gender-role preference as “the desired degree of masculinity-femininity (i.e., how masculine-feminine a person ideally would like to be)”. Gender role identity may play an important role in the attitude towards feminism. Research has shown that feminists are frequently construed as unfeminine (Alexander & Ryan, 1997; Caplan, 1985; Henderson-King & Stewart, 1994) and as possessing masculine traits such as aggressiveness (Rubin, 1994) because more advanced feminist identity reflects challenging patriarchy and sexism in order to enhance gender equality, including challenging power structures and traditional gender roles. Women’s preferences regarding the conformity of their romantic partners to traditional masculine gender roles are likely to be related to their level of feminist identity. Conformity to masculine gender role norms refers to the extent to which a man follows societal prescriptions of what is considered to be normative “masculine” behavior in the mainstream culture of the United States (Mahalik et. al., 2003).

Williams and Wittig comment that men and women are equally likely to support or reject feminist views. “Feminist activism,” however, is associated with women to a greater degree than it is with men and the label “feminist” is attributed to women more often than to men (Williams & Wittig, 1997). These authors, as well as Zucker (2004), thus make a distinction between “feminist activism” and “feminist views,” resulting in the somewhat counter-intuitive conclusion that self-labeling as a

feminist is related to activism but not necessarily to having feminist views. It seems reasonable to predict that highly feminine women might be hesitant to consider themselves feminists because such characteristics are inconsistent with their gender role identity. Although there is less research on why men might be hesitant to consider themselves feminists, research has shown that the label “feminist” remains coded as female (Williams & Wittig, 1997). As a result, highly masculine men may also find the label “feminist” inconsistent with their gender role identity. Acker, Barry, & Esseveld, (1981) has found that women in traditional marriages assume a feminist identity and their relational outlook change a great deal but their husbands have modest interest in altering their beliefs and behaviors.

Feminist analyses have presented an outstanding critique of relationships as gendered constructions. In the past, feminists have verified the problematic nature of marital and family life for women (Glenn, 1987). Women are responsible for their partner's and family's emotional intimacy, for adapting their sexual desires to their husbands', for monitoring the relationship and resolving conflict from a subordinate position, and for being as independent as possible without threatening their husbands' status (Fishman, 1983; Thompson & Walker, 1989). Feminism has offered a critique of traditional gender-structured marriage, resulting in an awareness of its overpowering cost to women in financial, emotional, and physical extent. The problematic nature of marriage for women has been associated to its centrality in patriarchy, the deflation of women's work, and the pecking order of gender (Ferree, 1990; Glenn, 1987).

In a study done by Toller and colleagues (2004) in gender role identity and attitudes towards feminism, it was found that female participants were found to have positive relationships with higher masculinity on the personal attributes questionnaire, nontraditional attitudes toward gender roles, and the combined sex role attitudinal inventory. A negative correlation was also found between lower scores on personal attributes masculinity–femininity index and the combined sex role attitudinal inventory in women. For male participants, they found positive relationships among high femininity on the sexual identity scale, willingness to consider oneself feminist, positive attitudes toward the women's movement, and the

combined sex role attitudinal inventory and also found a negative relationship between high masculinity on the personal attributes and willingness to consider one a feminist in men. In another study by Mezydlo and Betz (1980), a comparison was done on feminist and non-feminist perceptions of ideal men and women. Both feminist and non-feminist men and women described an ideal man as highly masculine. However, feminists described an ideal woman as possessing masculine characteristics.

Blakemore, Lawton, and Vartanian (2005) found that although women in Midwestern college students had more feminist attitudes than men, they still desired marriage more than men did. Older research (Bernard, 1982; Fowers, 1991) implied that in the U.S. men benefitted more from marriage than women. More recent research suggests that marital quality/satisfaction as a function of gender is changing (Amato, Johnson, Booth, & Rogers, 2003; Kurdek, 2005). In comparing 1980 to a 2000 national sample, Amato et.al. (2003) reported that husbands' greater participation in housework was related to an increase in marital quality for their wives, but to a decline in their own marital quality.

In a study by Backus and Mahalik (2011), results indicated that feminist identity significantly predicted participants' preferences for an ideal male partner's conformity to masculine norms. Specifically, women who were more accepting of the patriarchal culture, validating traditional gender roles and contradicting sexism, reported wanting an ideal male partner to conform to traditional masculine norms of emotional control, risk-taking, power over women, dominance, self-reliance, and disdain for homosexuals. In contrast, feminist-identified women reported wanting an ideal partner who did not conform to the traditional masculine norms of violence, power over women, playboy, and self-reliance.

Gray-Little and Burks (1983) in their literature review of decision making, power and satisfaction found that the majority of studies on power have demonstrated that marriages in which the wife appears to be more dominant are most likely to be unhappy. The highest levels of marital satisfaction were more often found in egalitarian couples.

Gender comparisons related to marital attitudes are important to consider. In the Western context, women have been found to hold more egalitarian, less sexist attitudes than men (Baber & Tucker, 2006; Glick & Fiske, 2001). Heterosexual feminists are generally perceived to have distressed romantic relationships (Rudman & Phelan, 2007). However, Hartwell, Erchull, and Liss (2014), in two studies with women only, reported that feminist women, compared to women who acknowledged themselves as non-feminists, were less likely to desire marriage and children. When couples are discontented with their relationship, they most likely get a divorce. In studying the rate of divorce, we can comprehend the amount of marital conflict found among couples. Cultural variations and individual differences may be present which makes the study all the more interesting. Research has shown that race (Boisnier, 2003), ethnicity (Villarruel, Jemmot&Jemmot, 2005), and cultural heritage (Lalonde et. al., 2004) impact the ways in which women develop feminist identities as well as their partner preferences.

In a research done by Bowen and Orthner (1983) on ‘traditional’ and ‘modern’ sex- role attitudes, they found that couples that were made up of a traditional husband and a modern wife reported the least amount of marital satisfaction. Wilson (1982) reported similar findings. He discovered that women who were most likely to be unhappy in a marriage are the ones who hold feminist ideals and are thus frustrated by their traditional roles. Thus, women who prefer traditionally masculine men may be involved in relationships with men who are more likely to be distressed, hostile, and substance abusers. Women also report more relationship problems and psychological distress when their male partners are traditionally masculine. Research finds that the women who are intimately involved with traditionally masculine men report less relationship satisfaction and self-worth (Burn & Ward, 2005; Ferns, 2007), greater levels of depression and anxiety (Rochlen&Mahalik, 2004), and greater duration and intensity of critical comments from their husband (Breiding, Windle, & Smith, 2008). Traditionally masculine husbands, whose wives are also working, are also less likely to share child-care roles and housekeeping responsibilities, despite incomes comparable to those of their wives (Mintz&Mahalik, 1996).

Earlier studies have usually found a negative association between the socio-economic status of the spouses and the risk of marital disruption. Socio-economic status had implications for demographic behavior. One means of accessing economic resources, networks, or social prestige in the absence of inherited assets could have been through marriage by finding a spouse from a higher socio-economic status. (Dribe&Lundh, 2006). Females would have preferred for males who had good financial prospects and older than themselves, had higher social status, and who displayed hardworking and productive characters as these are obvious signs of resources acquisition (Mamasan, 2005). There seem to be instances with considerable differences between different socioeconomic groups in terms of fertility, marriage and migration. There are cases that evidently specified marital failure being more common among men with unskilled manual occupations than among those in professional occupations (Fergusson et.al., 1984; Haskey 1984; Murphy 1985a&b). Most studies have reported that the risk of marital failure is inversely associated with the wife's educational level (Mott & Moore, 1979; Morgan & Rinfuss, 1985; Bumpass et. al., 1991; Hoem, 1997), or with both spouse's level of education (Kravdal&Noack, 1989;Tzeng, 1992).

Marital duration is time elapsed since the day of marriage, used as the life course measure (Jalovaara, 2002). Marriage length, sometimes referred to as marital longevity, has been identified in literature as a potential influence on marital satisfaction. Peleg (2008) argued that marriage longevity is very important since family duration is shown to be one of the most significant variables pertaining to family satisfaction. Some research shows that the length of marriage is positively associated with marital satisfaction (Bookwala, Sobin, &Zdaniuk, 2005; Hatch & Bulcroft, 2004; Kulik, 2004).

In contrast, Research has shown that marital satisfaction is lower in long-term marriages than in those of short duration (Jansen et al., 2006). Sandberg, Miller and Harper, (2002) believe that depression has been found to negatively affect older marriages. Some researches consider marital adjustment as a fluctuated phenomenon during one's lifetime. For example, Umberson et al. (2005) studied marital quality

from a life course perspective and presented it as a developmental curve that over time has ups and downs. They concluded that marital quality tends to decline over time, and is impacted more by age than marital duration.

The study of Ebenuwa-Okoh (2008) in Nigeria on examining the effective factors of predicting marital adjustment, showed that gender, duration of marriage, and personality types were neither correlates nor predicators of marital adjustment. As early as 1970, Rollins and Feldman reported that marital satisfaction follows a curvilinear path, declining from high levels of satisfaction in the early years of marriage and then returning to nearly newlywed levels in later years. However, many of these studies have reported marital happiness and adjustment levels to be higher among couples in later stages of life than among those in the middle stages (Booth, Johnson, White, & Edwards, 1986; Gilford & Bengtson, 1979).

Patrick and colleagues (2007) stated that several studies have claimed to find a U-shaped pattern for marital quality over the marital life. Adjustment tends to be high during the initial stages of marriage and then declines during the lifespan and rises in the later years. The marital relationship does not exist by itself but is directly affected by emotional, physical, and psychological issues. Bowman & Spanier, (1978) revealed that marital adjustment begins to decline during the first years of marriage and appears to be further accelerated by the birth of the first child; and the intensity of the decline in adjustment begins to lessen several years after marriage. Moreover, Olson & Defrain (2000) have found that marital quality tends to decrease over time. Most studies have reported that the risk of marital disruption is inversely associated with the wife's educational level (Mott & Moore, 1979; Morgan & Rinfuss, 1985; Bumpass et. al. 1991; Hoem, 1997), or with both spouse's level of education (Kravdal & Noack, 1989; Tzeng, 1992).

Similarly, marital adjustment was negatively and insignificantly related to the number of children in the present marriage. In supporting this finding, Burgess, et al. (1971) indicated the presence of an inverse relationship between the number of children and the level of marital adjustment. That is, couples with two or more

children have lower marital adjustment scores than childless or one child couples. Similarly, Eshelman (1991) indicated that marital quality is lowest for marital partners with many children than for partners with fewer children. More children meant increased chores, stress, and strain, which leads to less adjustment partly due to lesser time for conversation between the couples (Anderson, Russell, & Schumm, 1983; Lopata, 1971), hampers with couple companionship (Glenn & Weaver, 1978; White, 1983) hampers the couple's sex life (Blumstein & Schwartz, 1983) and worsen inequality between partners that under benefits wives (Feeney, Peterson, & Noller, 1994). In contrast, Tsehay's (2005) finding states that married persons who have five and above children reported higher marital satisfaction followed by those who have one to four children and lowest in those who have no children.

LeMasters (1957) and Dyer (1963) refer to "parenthood as a crisis." However, Hobbs (1965, 1968) and Hobbs & Cole (1976) have indicated that the severity of crisis at parenthood has probably been overestimated. Some studies have reported negative effects for childbearing on the quality of marital relationship in which Twenge et al. (2003) founded a negative relationship between the number of children and marital satisfaction in parental role and marital satisfaction. People in the childbearing and rearing stages often report less marital adjustment than those without children (Rollins & Feldman, 1970; Renne, 1970).

It is difficult to know whether the decreased satisfaction of these people is produced by the children themselves or by what Blood and Wolfe (1960) labeled "the corrosion of time." However, one should note the possibility that children may create conflict, increase existing conflict, or decrease enjoyable marital interaction. Indeed, these reflections suggest that the indirect impact that children may have upon marital satisfaction may be negative rather than positive.

CHAPTER II
STATEMENT OF THE PROBLEM

Gender roles in Mizo society have been rather rigid in our culture but with global advancement and the dynamic lifestyles that we have adopted it has started to change slowly. Mizo society follows a strict patrilineal lineage in which women are subordinate to men. However, there has been a change with the voices of more educated and elite individuals, and women empowerment has grown immensely with time. Lalruatfela Nu's article on the empowerment of Mizo women based on the division of gender emphasized that 'men are stronger than women'. Taking this into consideration, one can easily assume that physical strength has been an important decisive factor for gender division in society. Most women intellectuals would argue that the difference between men and women's achievements and participations are a result of socially constructed gender roles rather than of biological differences (Bhasin, 2000). In a collectivistic and communitarian society like Mizoram wherein social and religious life is given much importance within the society, married couples seem to be having issues with time spent with the family, work, social and church activities.

The marital relationship is the first relationship that is established in a family system and the marital dyad influences the types of interpersonal interaction that exist in the family system as children are added to the marital unit. There are at least two reasons why marriage might enhance happiness. The first one is simple marriage offers the role of spouse and parent which can provide additional source of self-esteem (Crosby, 1987). Secondly, married people are more likely to enjoy enduring supportive intimate relationship and are less likely to suffer loneliness. It was also seen that male partners report less stress and anxiety after marriage (Coombs, 1991). A good marriage gives each partner a dependable companion, love and friendship. It is typically marked by equity and intimacy. When equity exists, when both partners freely give and receive and when they have equal shares in decision-making, their chances for continual and satisfying love and companionship are good (Gray-little & Barks, 1983).

The criterion of a satisfying marriage may differ greatly based on one's larger cultural perspective, specifically on how the culture primarily identifies as collectivistic or an individualistic one (Dillon & Beechler, 2010). Collectivistic and

individualistic cultures have different cultural norms, values, and family obligations (Hofstede, 2001). For example, fulfilling family duties may be favorable for marital satisfaction in a traditional Chinese marriage (Wang, 1994), whereas fulfilling self-indulgent goals of husbands and wives seems to affect marital satisfaction in Western countries (Lalonde et. al., 2004).

Carl Rogers (1972) views the present day and age changes in marriage as a positive trend towards greater freedom of the spouses because the needs of the partners in a marriage (emotionally, psychologically, intellectually and physically) are given higher priority over mere sturdiness as understood by traditional marriages. The changes in the values and social perception influence the traditional understanding of marriage and family. Today all over the world, there is a modern trend that considers marriage and family life as a non-essential element in achievement and maintenance of human life.

In recent times, strong influences of western culture, the diffusion of mass media, increasing population, industrialization and urbanization have changed people's way of life. New sexual ethics and sexual permissiveness affect the segments of marriage and family. The adoption of traditional moral values, patrilineal family system, and the values of having many children has slowly become outdated from today's scene. Separation, premarital sex, abortion, illegitimacy, prostitution, marital unfaithfulness has crept into the social system. These influence the relationships of the couples and their marital adjustment, although the main function of the family has not changed. Marital adjustment is a lifetime process, although in the early days of marriage one has to give serious considerations. Accepting the individual trait of the spouse is a continuing process in marriage because even if two people know each other before or at the time of marriage, there is a chance that people change during the life cycle. Marital adjustment, therefore, calls for a maturity that accepts and understands growth and development in the spouse. If this growth is not experienced and realized completely, a death in a marital relationship is predictable.

The damaging effects of divorce conflict which can persist throughout one's life, from childhood to adult years are well documented (Benjamin, Gollan, & Ally, 2007). In line with this view, Gardner, Busby, and Brimhall (2007) report that marital conflict is a commonly presented problem to marriage and family therapists. This type of problem can lead to stress, anxiety, and marriage and family dissolution (Peleg, 2008).

Research to date contains several shortcomings that bound the strength of the ending that gender roles are related to attitudes toward feminism. There is limited empirical evidence available concerning the relationships among gender role identity, support for feminism, and willingness to consider one a feminist and marital adjustment (Toller et.al, 2004).

Fox and Murry (2000) stated that one of the most important reflections of feminist sensitivities in family research is the distinction between sex and gender. Feminists contribute to the wider understanding of family and provide acknowledgement of a gendered viewpoint. Feminists also contextualize family relationship and assess critically the power relation within family institution. In other words, feminists point out gender discrimination within the family, the roles and responsibilities given to males and females on the basis of sex and view family as a place where women are constrained, and power is divided unequally between men and women. In addition, heterosexual feminists are generally perceived to have distressed romantic relationships (Rudman & Phelan, 2007).

Marital adjustment has long been a popular topic in studies of the family, probably because the concept is believed to be closely related to the stability of a given marriage. Well-adjusted marriages are expected to last for a long time, while poorly adjusted ones end in divorce. Simple as it sounds, the concept of marital adjustment is difficult to conceptualize and difficult to measure through empirical research. After more than half a century of conceptualization about and research on marital adjustment, the best that can be said may be that there is disagreement among scholars about the concept, the term, and its value. In fact, several scientists have

proposed abandoning entirely the concept of marital adjustment and its related issues (Lively 1969; Donohue & Ryder 1982; Trost 1985).

The purpose of this study is to examine the relationship of feminism and gender roles in marital adjustment. There are several shortcomings in research to date in the Mizo population that limit the strength of the conclusion that states marital adjustment is a product of certain concepts. Researches in the past have thrown different shades of light in purview of marriage in different cultures and ethnic groups. The study attempts to discover the type and degree of relationship between married person's perceptions of feminism and gender roles with their marital adjustment. More specifically it is aimed at exploring and describing the influence of discrepant interpretations of feminism and gender roles by husband and wife on their marital adjustment. Another aim is to study the socio-demographic factors used to explain the adjustment in married couples since a number of factors such as age, socio-economic status, income, occupation, number of children, duration of marriage, etc. are involved in a well-adjusted marriage based from other research findings. Though the dimensions in the demographics overlap, they are empirically and conceptually distinct in every culture. The three developmental stages- Early Adulthood, Middle Adulthood and Late Adulthood as well as the socio demographic variables are taken into account for the study to determine the chronological differences if any, across the developmental stages.

Objectives of the Study:

In view of the foregoing empirical findings and theoretical considerations, the study is put forward with the following objectives:

1. To determine the impact of age-group on FEM, gender roles and dyadic relationship.
2. To determine the impact of gender on FEM, gender roles and dyadic relationship.
3. To determine the interaction effect of gender and age-group on FEM, gender roles and dyadic relationship.

4. To determine the predictability of dyadic relationship from gender, age-group, demographic variables, FEM, and gender roles.

Hypotheses:

To meet the target objectives, the following hypotheses are set forth for the study:

1. It was expected that males as compared to females will show higher score on FEM and dyadic relationship, whereas the reversed was expected on gender roles.
2. It was expected that higher age group as compared to lower age group were expected to show higher score on gender roles and dyadic relationship, whereas, the reverse was expected on FEM.
3. It was expected that being female with higher age-group as compared to being male with lower age group was expected to indicate higher score on gender roles and dyadic relationship, whereas, the reverse was expected on FEM.
4. It was expected that the significant predictability of dyadic relationship will emerge from gender, age-group, demographic variables, FEM, and gender roles.

CHAPTER III
METHODS AND PROCEDURE

Sample:

The sample of the study comprised of 330 participants, (165 males and females). The married couples are randomly selected with representation from four electoral constituencies of Aizawl. The age-group was classified along 3 developmental stages according to Santrock (2013): Early adulthood (18 to 40 years), Middle Adulthood (40 to 60years) and Late Adulthood (60 and above).

The demographic information of each participating couples including- age, sex, marital status (derived from the background information of educational qualification of the partners and occupation of self and partner), socio- economic status (derived from the background information of marital status, educational qualification of the partners, occupation of self and partner and monthly Income), permanent and present address, duration of marriage, no of children, family type, degree of relationship with head of family, bread winner, duration of stay in rural area, social involvement and religious involvement are carefully recorded for the participants in the study.

Table-1: The sample characteristic table of the 2 x 3 (2 ‘Sex’ x 3 ‘Age-group’) factorial design of the study.

Sex	EarlyAdulthood	Middle Adulthood	Late Adulthood	Total
Male	72	51	42	165
Female	79	45	41	165
Total	151	96	83	330

Design of the study:

The study employed 2 ‘Sex’ (male & female) x 3 ‘Age-group’ (Early Adulthood, Middle Adulthood & Late Adulthood) .The sample characteristic table (Table-1) portrays the 2x3 factorial design to be imposed on the behavioral measures of FEM, Traditional Masculinity-Femininity Scale (TMF) and Revised Dyadic Adjustment Scale (RDAS) sub-scales- Consensus, Satisfaction and Cohesion.

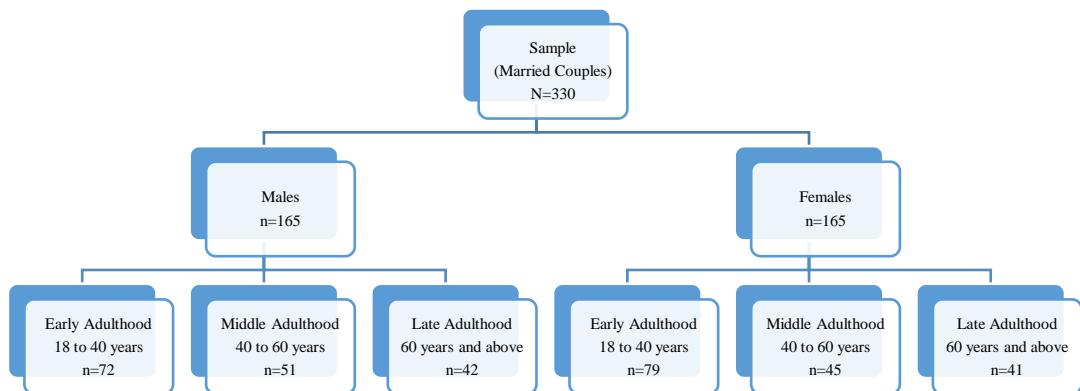


Figure-1: The 2x3 factorial design for ‘Sex’ (male & female) and ‘Age-Group’ (Early Adulthood, Middle Adulthood & Late Adulthood) of the Study.

Psychological tools used:

1. **FEM scale (Smith, Ferree& Miller, 1975):** FEM scale is a 20 item scale measuring attitudes toward feminism. The items provide a convenient attitude measure and are reproduced in its entirety with a Cronbach’s alpha (reliability) of .91. The items are in Likert format with 5 response alternatives and deal with the acceptance or rejection of central beliefs of feminism rather than attitudes towards avowed feminists. Its correlates include activism and subjective identification with the women’s movement. Higher scores on FEM indicate weaker feminism attitudes.

2. **The Traditional Masculinity and Femininity scale (TMF; Kachel, Steffens, & Niedlich, 2016):** The Traditional Masculinity and Femininity (TMF) scale is a 6-item measure with each item rated on a Likert-type scale from 1 (totally masculine) to 7 (totally feminine) that assesses for gender role in the areas of gender role adoption, gender-role preference, and gender-role identity. A sample item includes the statement “traditionally, my behavior would be considered as...” and then ranked from 1 to 7 for masculinity or femininity. Researchers conceptualized that femininity and masculinity lie on one bipolar dimension. Although the study was originally conducted in German, it has been translated to English. An exploratory principal axis factoring revealed a one factor solution, and each item’s factor loadings ranging from 0.75 to 0.94. The Cronbach alpha coefficient for the overall scale is 0.94.

3. **Revised Dyadic Adjustment Scale (RDAS; Busby, Christiansen, Crane & Larson, 1995):** The Revised Dyadic Adjustment Scale (RDAS) is a self report questionnaire that assesses seven dimensions of couple relationships within three overarching categories including Consensus in decision making, values and affection. Satisfaction in relationship with respect to stability and conflict regulation, and Cohesion as seen through activities and discussion. The RDAS includes only 14 items, each of which asks the respondents to rate certain aspects of his or her relationship on a 6 point scale. The RDAS has been found to have a Cronbach’s alpha (reliability) of .90. Scores on the RDAS range from 0-69 with higher scores indicating greater relationship satisfaction and lower scores indicating greater relationship distress. . The cut-off score for the RDAS is 48 such that the scores of 48 and above indicate non distress and scores of 47 and below indicate marital/relationship distress.

Procedure:

Translation of the psychological tools: The three questionnaires were handed out for translation to three bilingual translation experts with an extensive knowledge of both Mizo and English language. The initial A Vrs B translation (Original English version to Mizo version) for the forward translation was done and then independent backward translation B' Vrs A' (Translated Mizo version to English version and the translated English version to Mizo version) was conducted for the completion of the translation, The correlation between the original and translated versions emerged to be highly correlated and found to be significant at .01 level (Ralte&Varte, 2019).

After building rapport and obtaining the necessary consents and giving instructions thereby fulfilling ethical procedure, the behavioral measures of FEM, Traditional Masculinity-Feminity Scale (TMF) and Revised Dyadic Adjustment Scale (RDAS) were handed out to the participants' one at a time separately to each couple so that they do not discuss their responses.

All the completed responses were carefully screened, cleaned, coded and tabulated for further analysis. The data cleaning process incorporated screening for incomplete responses, outliers and social desirability responses. The anonymity, confidentiality and ethics as cited/formulated by American Psychological Association (APA) were followed.

Statistical analyses:

To ascertain the applicability of the psychological tools, the following statistical treatments were employed:

1. Descriptive statistics (Mean, SD, skewness, kurtosis etc.) was computed to provide an outline like maximum and minimum of scores and check normality of the general characteristics of the variables under study in which the scores of the

mean, standard deviation, skewness and kurtosis were used to determine to test the assumptions of certain statistical analyses.

2. Bivariate correlation coefficient was computed to determine the relationships of the demographic variables and the behavioural measures.

3. Analysis of Covariance (ANCOVA) was employed to determine the effect of 'Sex' and 'Age-group' on the behavioural measures with the demographic variables as covariates along was employed to show patterns of variation.

4. Post-hoc multiple mean comparison was employed to elucidate the pattern of variation due to significant interaction effect of 'Sex*Age-group' on the dependent variables.

5. Multiple Stepwise regression was employed for the prediction of the dyadic relationship on the demographic variables as well as the behavioral measures employed for the whole sample and including corresponding partner's scores separately.

CHAPTER IV
RESULTS AND DISCUSSION

To determine and highlight the cause-effect and predictive relationships between feminism, gender roles and dyadic relationship as well as the demographic variables amongst Mizo married couples, the study consisted of 330 participants (Table-1) among which 45.8% are from Early Adulthood, 29% are from Middle Adulthood and 25.2% are from Late Adulthood. There are 165 couples in which 'Sex' is coded as Male=1 and Female=2.

The marital status includes educational qualification of the couples with occupation of self and partner. The socio-economic status for the couples was derived using marital status, educational qualification of the couples, occupation of self and partner and monthly income. The demographic variables included are as follows- Age, Educational Qualification (Ed. Qn.), Socio-Economic Status (SES), Duration of Marriage (DOM), Number of Children (NOC), Family Type, Degree of Relationship with Head Of Family (DORHOF), Breadwinner, Duration of Stay in Rural Area (DOSIRA), Social Involvement (SI) and Religious Involvement (RI). The behavioral measures employed are- FEM for Feminism, Traditional Masculinity-Feminity Scale (TMF), and Revised Dyadic Adjustment Scale (RDAS) which consists of three sub-scales- Consensus, Satisfaction and Cohesion.

Descriptive statistics (Mean and SD) were employed to illustrate the demographic variables- Age, Educational Qualification (Ed. Qn.), Socio-Economic Status (SES), Duration of Marriage (DOM), Number of Children (NOC), Family Type, Degree of relationship with Head of Family (DORHOF), Breadwinner, Duration of Stay in Rural Area (DOSIRA), Social Involvement (SI) and Religious Involvement (RI) of the male and female participants.

The descriptive statistics for males and females on the demographic variables- Age, Educational Qualification (Ed. Qn.), Socio-Economic Status (SES), Duration of Marriage (DOM), Number of Children (NOC), Family Type, Degree of relationship with Head of Family (DORHOF), Breadwinner, Duration of Stay in Rural Area (DOSIRA), Social Involvement (SI) and Religious Involvement (RI) are

presented in Table- 2.1. The socio-economic status of the couples was derived following the works of the Four Factor Index of Social Status by Hollingshead (1975) and Socio-Economic Status scale- Revised Edition by Kuppuswamy (1981). Thus, the demographic variables of educational qualification, occupation of self and partner, marital status and monthly income were used to derive the socio-economic status of the couples.

Table-2.1: Descriptive statistics {Mean and Standard Deviation (SD)} for males and females on the demographic variables (Age, Educational Qualification (Ed. Qn.), Socio-Economic Status (SES), Duration of Marriage (DOM), Number of Children (NOC), Family Type, Degree of relationship with Head of Family (DORHOF), Breadwinner, Duration Of Stay in Rural Area (DOSIRA), Social Involvement (SI) and Religious Involvement (RI)}.

	Mean		Std. Deviation	
	Males	Females	Males	Females
Age	45.87	43.47	15.52	14.99
Ed. Qn.	2.33	2.04	1.20	1.27
SES	3.58	3.56	2.02	2.04
DOM	17.71	17.71	15.00	15.00
NOC	12.76	2.76	1.82	1.83
Family type	1.68	1.64	0.48	0.48
DORHOF	1.56	2.53	0.99	0.91
Breadwinner	1.52	2.00	0.98	0.84
DOSIRA	1.27	1.23	0.44	0.42
SI	1.04	0.80	0.79	0.65
RI	1.38	1.15	0.79	0.52

The descriptive statistics Mean and Standard Deviation (SD) for the scales/sub-scales of FEM, Traditional Masculinity- FEMINITY Scale (TMF), and Revised Dyadic Adjustment Scale (RDAS) sub-scales- Consensus, Satisfaction and Cohesion are presented in Table-2.2. The table shows the Mean, SD, Skewness and Kurtosis of each scale/sub-scales on FEM, TMF, Consensus, Satisfaction and Cohesion. The Skewness and Kurtosis were determined with 3 standard error and all the scales/subscales was found to be satisfactory except for the Kurtosis in Males which shows a platykurtic curve in TMF. However, the nature of scoring in TMF is toward extreme ends with totally masculine-1 and totally feminine-7 suggesting high

platykurtic distribution. The Cronbach's Alpha guaranteed highly robust validity of the items in the scales and subscales of TMF, RDAS and FEM as well as the reliability for measurement purposes in the target sample.

Table-2.2: Descriptive statistics {Mean, Standard Deviation (SD), Skewness& Kurtosis: Statistics (S) and Error (SE)} for males (M), females (F)} on the scales/sub-scales of FEM, TMF, RDAS- Consensus, Satisfaction and Cohesion.

	Mean		SD		Skewness				Kurtosis			
	M	F	M	F	M		F		M		F	
					S	SE	S	SE	S	SE	S	SE
FEM	52.33	49.70	8.09	7.28	-.00	.19	.20	.19	.59	.38	.79	.38
TMF	11.85	33.01	6.20	6.14	1.55	.19	-.41	.19	3.43	.38	-.33	.38
Consensus	25.79	25.60	3.80	3.76	-.58	.19	-.50	.19	-.64	.38	-.75	.38
Satisfaction	15.93	15.25	2.46	2.37	-.40	.19	-.51	.19	-.68	.38	-.27	.38
Cohesion	11.22	11.06	3.79	3.77	-.62	.19	-.68	.19	-1.00	.38	-.60	.38

The results (Table-2.3) highlighted the mean, standard deviation, range of item-total coefficients of correlation and the Cronbach's alpha of the whole sample in the scales/subscales of TMF (Kachel, Steffens, &Niedlich, 2016), RDAS (Christiansen, Crane & Larson, 1995), and FEM (Smith, Ferree& Miller, 1975) and followed similar patterns as reported in their respective original literature of the study. The Mean scores for the whole sample based on the maximum and minimum possible scores indicated that the population under study has obtained high scores on FEM- less feminist attitudes, Consensus- high agreeableness, Satisfaction- high satisfaction and average scores on TMF- and Cohesion-. The Cronbach's Alpha for each of the scale/sub-scales (Appendix- II) of the behavioral measures emerged to be quite satisfactory with all the alphas above 0.60.

Table-2.3: Descriptive statistics {mean, standard deviation (SD), range of item-total correlation, Cronbach's alpha} for on the scales/sub-scales of FEM, TMF, RDAS- Consensus, Satisfaction and Cohesion.

	Mean	SD	Range of item-total correlation	A
FEM	51.02 (69.61)	7.80 (8.27)	.43-.49 (-.13-.43)	.77 (.69)
TMF	22.44	12.26	.93-.96	.98
Consensus	25.71	3.78	.33-.62	.76
Satisfaction	15.59	2.44	.42-.50	.67
Cohesion	11.14 (13.07)	3.77 (4.05)	.68-.74 (.15-.70)	.84 (.74)

The psychometric properties of the item, scale and scale if item deleted were determined to check the applicability of the statements of the behavioral measures in the target sample. The original values of the items are shown in brackets on the result (Table 1.3). The criterion for deleting the statements included very low range of item-total coefficients of correlation and improvement in the Alpha if item deleted on the scales and subscales of FEM, TMF, RDAS- Consensus, Satisfaction and Cohesion (Parasuraman, Zeithaml, & Malhotra, 2005). All the six items in TMF were retained but item 11 of RDAS (under Cohesion) as well as FEM 1, 2, 8, 12 and 16 were found to be below the criteria and therefore removed for further analysis. The satisfactory outcomes of the ABBA translation of TMF, RDAS and FEM were established in the target population (Ralte & Varte, 2019a & b).

The result (Table-3) shows the bivariate correlation coefficients of the socio-demographic variables and the scale/subscales of TMF, RDAS and FEM for the male and female samples. For males, age emerged to be positively correlated with duration of marriage, number of children, family type, duration of stay in rural area, religious involvement, TMF and negatively correlated with educational qualification and degree of relationship with head of family. Secondly, Educational qualification emerged to be positively correlated with socio-economic status, degree of relationship with head of family, monthly income and negatively correlated with duration of marriage, number of children, family type and duration of stay in rural area.

Thirdly, socio-economic status emerged to be positively correlated with degree of relationship with head of family, monthly income, TMF, Satisfaction and negatively correlated with duration of marriage, family type and duration of stay in rural area. Duration of marriage shows positive correlation with number of children, family type, breadwinner, duration of stay in rural area, religious involvement and negative correlations with degree of relationship with head of family. Number of children shows positive correlation with breadwinner and negative correlation with degree of relationship head of family. Family type emerged to be positively correlated with duration of stay in rural area and negatively correlated with degree of relationship with head of family, breadwinner, monthly income and social involvement. Degree of relationship with head of family shows positive correlation with social involvement and breadwinner in which the latter has positive correlations with monthly income. Social involvement emerged to be positively correlated with degree of relationship with head of family and religious involvement and negatively correlated with family type. Religious involvement also emerged to be positively correlated to duration on marriage.

In consideration of the behavioral measures employed for the male samples, TMF emerged to be positively correlated with educational qualification and socio-economic status. Consensus, Satisfaction and Cohesion are positively correlated in all possible combinations. FEM shows negative correlations with TMF, Consensus and Satisfaction.

For females, age emerged to be positively correlated with duration of marriage, number of children, breadwinner, duration of stay in rural area, social and religious involvement, TMF and negatively correlated with educational qualification and degree of relationship with head of family. Secondly, educational qualification emerged to be positively correlated with socio-economic status, degree of relationship with head of family, monthly income and negatively correlated to duration of marriage, number of children, family type, bread winner, and duration of stay in rural area, social and religious involvement.

Thirdly, socio-economic status emerged to be positively correlated with degree of relationship with head of family, monthly income and negatively correlated with duration of marriage, family type, social involvement and FEM. Duration of marriage emerged to be positively correlated with number of children, family type, bread winner, duration of stay in rural area, social and religious involvement, TMF and negatively correlated with degree of relationship with head of family. Number of children is positively correlated with bread winner, duration of stay in rural area, social and religious involvement and negatively correlated with degree of relationship with head of family. Family type is negatively correlated with head of family, bread winner and monthly income. Bread winner is positively correlated to degree of relationship with head of family, duration of stay in rural area and negatively correlated with social involvement. Monthly income is negatively correlated with duration of stay in rural area, social involvement. Social involvement is positively correlated with religious involvement.

In consideration of the behavioral measures employed, TMF emerged to be positively correlated with age, duration of marriage, number of children, bread winner and negatively correlated with educational qualification and socio-economic status. Consensus, Satisfaction and Cohesion emerged to be positively correlated in all possible combinations. FEM shows positive correlations only with family type and negative correlations with educational qualification, socio-economic status, degree of relationship with head of family and monthly income.

Table-3: The bivariate correlation coefficients of the socio-demographic variables- Age, Educational Qualification (Ed. Qn.), Socioeconomic Status (SES), Duration of Marriage (DOM), Number of Children (NOC), Family Type, Degree of Relationship with Head of the Family (DORHOF), Breadwinner, Monthly Income (MI), Duration of stay in Rural Area (DOSIRA), Social Involvement (SI), Religious Involvement (RI), FEM, Traditional Masculinity-Feminity Scale (TMF), and Revised Dyadic Adjustment Scale (RDAS) sub-scales- Consensus, Satisfaction and Cohesion for male (lower diagonal) and female (upper diagonal) samples.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Age	-	-.55**	-.15	.91**	.66**	.16*	-.40**	.20*	-.06	.24**	.29**	.33**	.09	.17*	-.04	-.03	.02
2. Ed. Qn.	-.45**	-	.47**	-.64**	-.51**	-.20*	.36**	-.20**	.26**	-.36**	-.16*	-.29**	-.21**	-.24**	-.01	.06	0
3. SES	-.15	.50**	-	-.22**	-.11	-.25**	.24**	-.08	.83**	-.28**	-.17*	-.09	-.21**	-.17*	-.08	.1	.04
4. DOM	.90**	-.49**	-.18*	-	.72**	.16*	-.39**	.29**	-.1	.25**	.25**	.34**	.11	.23**	0	-.05	.02
5. NOC	.63**	-.40**	-.07	.72**	-	-.02	-.32**	.34**	-.03	.24**	.13	.20*	.09	.16*	.01	.03	-.03
6. Family Type	.18*	-.16*	-.26**	.17*	-.014	-	-.78**	-.41**	-.21**	.02	.1	.09	.26**	.08	-.02	.01	.08
7. DORHOF	-.40**	.20*	.21**	-.39**	-.30**	-.78**	-	.22**	.09	-.07	-.09	-.15	-.23**	-.13	-.04	-.04	-.03
8. Breadwinner	.15	-.11	.12	.21**	.26**	-.47**	.32**	-	.07	.17*	-.20**	-.03	-.01	.17*	-.03	-.1	-.07
9. MI	-.04	.28**	.82**	-.07	.02	-.23**	.09	.22**	-	-.22**	-.23**	-.11	-.16*	-.03	-.06	.06	.03
10. DOSIRA	.26**	-.23**	-.21**	.19*	.13	.16*	-.14	-.07	-.18*	-	.08	.24**	.06	.04	-.07	-.17*	-.11
11. SI	.00	.14	.07	-.03	-.07	-.24**	.19*	-.01	-.01	-.01	-	.40**	.05	.04	.01	-.01	-.13
12. RI	.20*	.05	.05	.16*	.07	.03	-.04	-.11	.06	.11	.15*	-	-.01	.11	-.03	.03	-.03
13. FEM	.06	-.06	-.15	.03	-.09	.1	-.04	-.04	-.11	-.03	.05	-.02	-	.12	-.11	-.04	.1
14. TMF	-.09	.23**	.19*	-.13	-.03	.03	.03	-.07	.13	-.02	-.06	-.07	-.16*	-	.1	.05	.04
15. Consensus	-.09	.14	.08	-.08	-.01	-.15	.07	.11	.06	-.04	-.02	-.07	-.19*	-.1	-	.40**	.28**
16. Satisfaction	.03	.13	.22**	.02	.07	.01	-.07	.06	.20*	-.1	-.08	.04	-.16*	.06	.39**	-	.36**
17. Cohesion	-.03	.08	.06	-.06	-.16*	.11	-.09	-.08	.05	-.02	-.02	-.05	-.02	-.01	.26**	.36**	-

In view of the similar patterns of relationships between the demographic variables and the psychological measures for the male and female samples and small variations therein, the study further ventures into the Analysis of Covariance and Multiple Regression as presented in the following results.

The results (Table- 4) highlighted the Levene’s test of equality of error variances in the analysis of covariance for the effect of ‘Sex’ and ‘Age-group’ on the behavioral measures with the demographic variables which revealed to be non-significant allowing the interpretability of further analyses.

Table-4: The Levene’s test for ‘Sex’ and ‘Age-group’ on the behavioral measures- on the scales/sub-scales of FEM, TMF, RDAS- Consensus, Satisfaction and Cohesion.

	Levene’s test	
	F	Sig.
FEM	1.55	.17
TMF	1.57	.17
Consensus	.35	.88
Satisfaction	.30	.92
Cohesion	1.91	.09

Analysis of Covariance was employed for ‘Sex’ and ‘Age-group’ on FEM, Traditional Masculinity-Feminity Scale (TMF), and Revised Dyadic Adjustment Scale (RDAS) sub-scales-Consensus, Satisfaction and Cohesion with the demographic variable of SES, Duration of Marriage, No. of Children, Social Involvement, and Religious Involvement.

The results (Table-5.1) highlighted the effect of the covariates - Age, socio-economic status(SES), Duration of Marriage (DOM), No. of Children (NOC), Social Involvement (SI), and Religious Involvement (RI)} in the ANCOVA for ‘Sex’ and

‘Age-group’ on FEM, Traditional Masculinity-Femininity Scale (TMF), and Revised Dyadic Adjustment Scale (RDAS) sub-scales- Consensus, Satisfaction and Cohesion. Results showed that there are significant effects of socio-economic status on Satisfaction and FEM as well as significant effects of number of children on Cohesion.

Table-5.1: The effect of the demographic variables {Age, socio-economic status(SES), Duration of Marriage (DOM), No. of Children (NOC), Social Involvement (SI), and Religious Involvement (RI)} in the ANCOVA for ‘Sex’ and ‘Age-group’ on the scales/sub-scales of FEM, TMF, RDAS- Consensus, Satisfaction and Cohesion in the demographic variables as the covariates.

Source	Dependent Variable	Sum of Squares	df	Mean Square	F	Sig.	η^2	Observed Power
SES	FEM	472.42	1	472.42	8.07	.005	.03	.81
	TMF	8.00	1	8.00	.21	.644	.00	.08
	Consensus	.08	1	.08	.01	.943	.00	.05
	Satisfaction	45.71	1	45.71	7.92	.005	.02	.80
	Cohesion	13.94	1	13.94	.98	.324	.00	.17
DOM	FEM	2.53	1	2.53	.35	.554	.00	.09
	TMF	13.29	1	13.29	.36	.552	.00	.09
	Consensus	1.81	1	1.81	.12	.725	.00	.06
	Satisfaction	.03	1	.03	.01	.941	.00	.05
	Cohesion	3.29	1	3.29	.23	.631	.00	.08
NOC	FEM	75.40	1	75.40	1.29	.257	.00	.21
	TMF	.06	1	.06	.00	.968	.00	.05
	Consensus	6.84	1	6.84	.47	.493	.00	.11
	Satisfaction	9.72	1	9.72	1.69	.195	.01	.25
	Cohesion	71.47	1	71.47	5.01	.026	.02	.61
SI	FEM	25.71	1	25.71	.44	.508	.00	.10
	TMF	36.32	1	36.32	.97	.325	.00	.17
	Consensus	.62	1	.62	.04	.837	.00	.06
	Satisfaction	3.45	1	3.45	.60	.440	.00	.12
	Cohesion	22.11	1	22.11	1.55	.214	.01	.24
RI	FEM	27.11	1	27.11	.46	.500	.00	.10
	TMF	.28	1	.28	.01	.932	.00	.05
	Consensus	6.15	1	6.15	.42	.516	.00	.10
	Satisfaction	3.78	1	3.78	.66	.419	.00	.13
	Cohesion	4.53	1	4.53	.32	.573	.00	.09

The findings discussed in the view of the correlation matrix (Table 2.1 & 2.2) revealed that in females, socio-economic status is negatively correlated with FEM. This implies that women with low socio-economic status tend to have limited education, money, power and autonomy which made them more dependent and submissive to their partners. It creates a barrier for them to empowerment as they are usually financially unstable (McKelle, 2014). The finding is consistent with other researches in which marital adjustment or dyadic relationship is related to socio-economic status and that socio-economic status affects the feminist attitudes of females in the study. Feingold (1992) posits that women consider more weight than men to socio-economic status, as women prefer spouses who can take care of them financially.

Also, in males, socio-economic status is positively correlated with Satisfaction which indicates that marital satisfaction was greater amongst those who had higher level of education in which the male samples as a whole have higher educational background than the female samples. The ability and willingness to offer resources are qualities that have been correlated with high male value (Mamasan, 2005).

The effect of number of children decreases Cohesion in which more children meant increased chores, stress, and strain, which leads to less adjustment partly due to lesser time for conversation between the couples (Anderson, Russell, & Schumm, 1983; Lopata, 1971), hamper with couple companionship (Glenn & Weaver, 1978; White, 1983) obstruct the couple's sex life (Blumstein & Schwartz, 1983) and deteriorate imbalance between partners (Feeney, Peterson, & Noller, 1994).

The result (Table-5.2, Figure 2-4) shows ANCOVA for the effect of 'Sex' and 'Age-group' on the Dependent Variables- FEM, TMF, Consensus, Satisfaction and Cohesion. Results showed that there are significant differences in 'Sex' on FEM, TMF and Satisfaction and that there is a significant 'Sex*Age-group' interaction effect on TMF.

Table-5.2: ANCOVA for the effect of ‘Sex’ and ‘Age-group’ on the scales/sub-scales of FEM, TMF, RDAS- Consensus, Satisfaction and Cohesion.

Source	Dependent Variable	Sum of Squares	Df	Mean Square	F	Sig.	η^2	Observed Power
Sex	FEM	499.36	1	499.36	8.53	.004	.03	.83
	TMF	35051.04	1	35051.04	937.24	.000	.75	1.00
	Consensus	4.35	1	4.35	.30	.585	.00	.09
	Satisfaction	36.95	1	36.95	6.40	.012	.02	.71
	Cohesion	3.47	1	3.47	.24	.622	.00	.08
Age-Group	FEM	9.26	2	4.63	.08	.924	.00	.06
	TMF	54.60	2	27.30	.73	.483	.01	.17
	Consensus	22.25	2	11.13	.76	.466	.01	.18
	Satisfaction	3.83	2	1.91	.33	.718	.00	.10
	Cohesion	2.93	2	1.47	.73	.481	.01	.17
Sex * Age-Group	FEM	6.81	2	3.41	.06	.943	.00	.06
	TMF	445.42	2	222.71	5.96	.003	.04	.88
	Consensus	.41	2	.20	.01	.986	.00	.05
	Satisfaction	1.30	2	.65	.11	.894	.00	.07
	Cohesion	11.25	2	5.63	.39	.674	.00	.11

Figure-2: The plot of observed weighted means for the significant independent effect of 'Sex' on Feminism. (Males- \bar{x} =52.33, σ = 8.09; Females- \bar{x} =49.70, σ = 7.28)

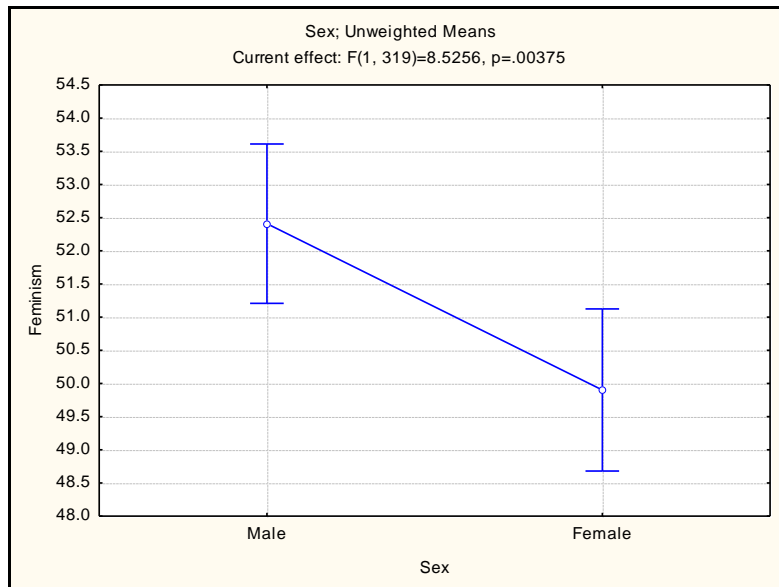
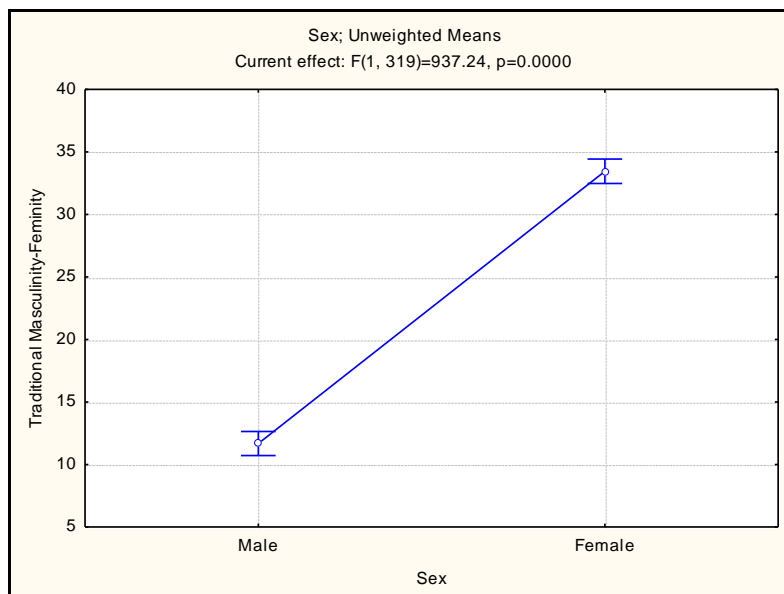


Figure-3: The plot of observed weighted means for the significant independent effect of 'Sex' on TMF. (Males \bar{x} =11.85, σ = 6.20; Females- \bar{x} =49.70, σ = 7.28)



The statistically significant higher scores graphically presented in Figure-3. Supplementary to this finding, the results (Table-6 & Figure-4) shows that the scores of Males and Females in the different age-groups vary significantly in Traditional Masculinity-Femininity scale. It is observed that Males scored significantly lower in each age-group than Females in the each age-group. This reveals that males in Late Adulthood ($\bar{x}=10.43$, $\sigma= 4.66$) perceived themselves to be more masculine and females in Late Adulthood ($\bar{x}=34.78$, $\sigma= 5.48$) perceived themselves to be more feminine compared to the other two age-groups.

Figure 4: The plot of observed weighted means for the significant interaction effect of ‘Sex’*‘Age-group’ on TMF.

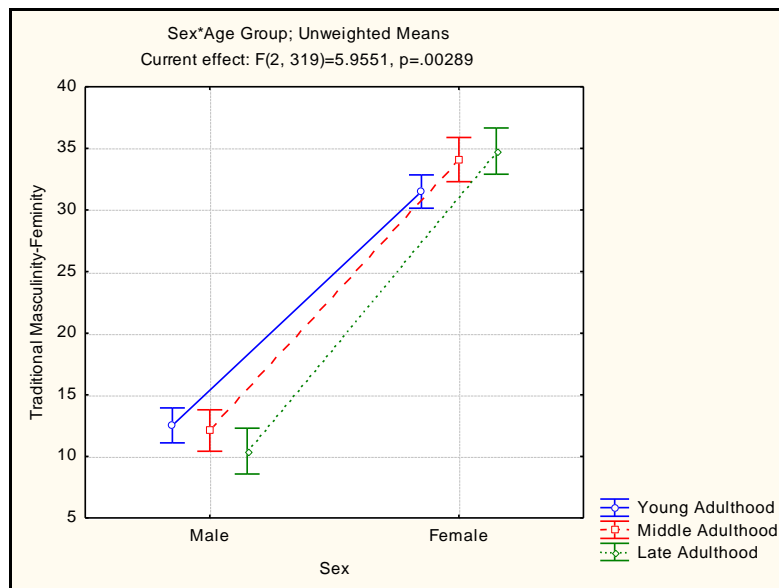


Figure-5: The plot of observed weighted means for the significant independent effect of ‘Sex’ on Satisfaction. (Males- \bar{x} =15.93, σ = 2.46; Females- \bar{x} =15.25, σ = 2.37)

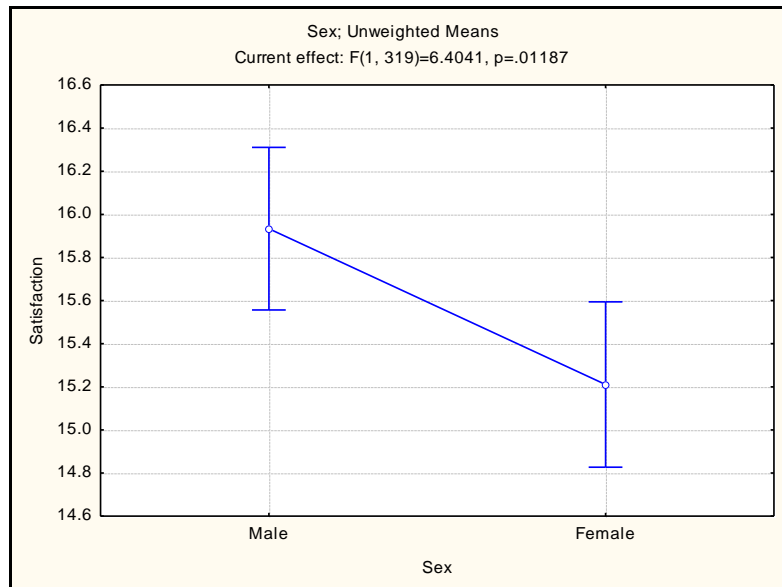


Table 6: Scheffe Test for the significant interaction effect of ‘Sex’ and ‘Age-group’ on Traditional Masculinity-Feminity Scale (TMF).

	Sex	Age Group	{1}	{2}	{3}	{4}	{5}	{6}
1	Male	Young Adulthood	X					
2	Male	Middle Adulthood	.42	X				
3	Male	Late Adulthood	2.09	1.67	X			
4	Female	Young Adulthood	-18.98**	-19.40**	-21.07**	X		
5	Female	Middle Adulthood	-21.58**	-21.99**	-23.66**	-2.6	X	
6	Female	Late Adulthood	-22.27**	-22.68**	-24.35**	-3.29	-.69	X

The findings of the study indicated that females possess higher feminist attitudes than males as well as males with higher masculinity and females with higher femininity (Acker, Barry, &Esseveld, 1981) provided additional evidence for trustworthiness of the behavioral measures. Explanation of these findings can be seen in the extant of related studies. Findings stated that masculine men may perceive feminism as contradictory to their performance of a masculine gender role identity. Although there are only a handful of research on why men are hesitant to consider themselves feminists, research has made known that the label “feminist” remains coded as female (Williams & Wittig, 1997). Mezydlo and Betz (1980) found

that both feminist and non-feminist men and women described an ideal man as highly masculine.

Researches revealed that race (Boisnier, 2003), ethnicity (Villarruel, Jemmot, & Jemmot, 2005), and cultural heritage (Lalonde et. al., 2004) impact the ways in which women develop feminist identities as well as their partner preferences. The males and females under study are highly masculine and highly feminine which is similar to the findings of Eckert & McConnell-Ginet (2003) in which highly masculine men and highly feminine women perform their gender role identity based on traditional notions of what constitutes masculinity and femininity.

The results for 'Sex' effect on satisfaction indicated that males are more satisfied in their relationship in comparison to the females in the study. This may be due to the rigidity of the traditional gender roles that bound the society. Research also found that women who are intimately involved with traditionally masculine men report less relationship satisfaction and self-worth (Burn & Ward, 2005; Ferns, 2007).

Multiple Stepwise Regression (Forward) was employed for the prediction of dyadic relationship from the demographic variables, other behavioral measures of FEM and Traditional Masculinity- FEMINITY Scale (TMF) for the whole sample. In addition, Multiple Step-wise Regression (Forward) was employed for the prediction of dyadic relationship from the demographic variables, other behavioral measures of FEM, Traditional Masculinity- FEMINITY Scale (TMF) and Revised Dyadic Adjustment Scale (RDAS) sub-scales- Consensus, Satisfaction and Cohesion and the corresponding partner's scores separately for the male and female samples to see the pattern of their marital adjustment and the role of their partner's behavioral repertoires.

The results (Table-7.1) shows the stepwise linear regression (forward) for the prediction of the overall scores on Consensus, Satisfaction and Cohesion from Age, SES, Duration of Marriage, No. of Children, Family Type, Distance of relationship with Head of the Family, Duration of stay in rural area, Social Involvement and Religious Involvement, FEM and TMF and the sub-scales of RDAS- Consensus, Satisfaction and Cohesion of Dyadic Adjustment Scale was separately analyzed for the whole sample in which three variables emerged to be significant- FEM, Socio-economic status (SES) and Duration of stay in rural area (DOSIRA).

Table-7.1: Stepwise linear regression for the prediction of Consensus, Satisfaction and Cohesion from demographic variables {Age, socio-economic status (SES), Duration of Marriage (DOM), No. of Children (NOC), Family Type, Degree of relationship with Head of the Family (DORHOF), Breadwinner, and Duration of Stay in rural area (DOSIRA), Social Involvement (SI), and Religious Involvement (RI)}, FEM and TMF for the whole sample.

Criterion	Model	Predictors	Beta	t	Sig.	Collinearity Statistics	
						Tolerance	VIF
Consensus	1	FEM	-0.15	9.84	.009	1.000	1.000
Satisfaction	1	SES	0.16	9.84	.003	1.000	1.000
	2	SES	0.19	3.46	.001	.961	1.040
		DORHOF	-0.15	-2.69	.008	.961	1.040

The analyses with Consensus as the criterion for the whole sample indicated that the stepwise linear regression (Forward) for the prediction of the whole sample emerged with one significant predictor: Model-1 ($R^2 = .37$; F change= 96.89; df= 1/163; $p < .01$) with F= 96.89; $p < .01$. The regression emerges with very healthy Durbin Watson statistics=1.91 as well as tolerance and variance inflation factor ranging to 1.

The results further revealed FEM to negatively explain 15% variance in Consensus in the final model which implies that feminist attitude significantly predicts Consensus in which high feminist attitudes bring lower consensus and low feminist attitude brings higher consensus for the couples under study.

The analyses with Satisfaction as the criterion for the whole sample indicated that the stepwise linear regression (Forward) for the prediction of the whole sample emerged with two significant predictors: Model-1 ($R^2 = .02$; F change = 8.79; df = 1/328; $p < .01$) with F = 8.79; $p < .01$, Model-2 ($R^2 = .05$; F change = 7.21; df = 1/327; $p < .01$) with F = 8.08; $p < .01$. The regression emerges with very healthy Durbin Watson statistics = 1.61 as well as tolerance ranging to .96 and variance inflation factor ranging to 1.04.

The results further revealed SES to positively explain 16% variance of Satisfaction in Model 1 that increased to 19% in the final model; Degree of relationship with the head of the family to negatively explain 15% variance in Satisfaction in Model-2 and in the final model which implies that Satisfaction is significantly predicted by socio-economic status in which higher economic status brings more satisfaction and the distance of relationship with the head of the family in which there is more satisfaction or satisfaction is higher when the relationship is closer with the head of the family.

However, the analyses with Cohesion as the criterion for the whole sample failed to emerge with any significant predictors with $F = .99$, $Sig. = .46$.

The overall findings for the whole sample indicate that higher feminism or feminist attitudes significantly predicts lower consensus for the couples under study. Wilson (1982) reported similar findings and discovered that women who were most likely to be unhappy in a marriage are the ones who hold feminist ideals and are thus

frustrated by their traditional roles. Moreover, findings indicate that Satisfaction is significantly predicted by socio-economic status, in which higher economic status brings more satisfaction with cases that evidently specified marital disruption being more common among men with lower socio-economic status than among higher socio-economic status (Fergusson et al. 1984; Haskey 1984; Murphy 1985a, 1985b). The prediction of the degree of relationship with the head of the family of participants on Satisfaction is reflected in the fact that most of the participants (64.5%) come from a nuclear family and results further imply that Satisfaction is higher when the relationship is closer with the head of the family.

The results (Table-7.2) shows the Stepwise linear regression (Forward) for the prediction of respondent's Consensus, Satisfaction and Cohesion from Age, Socio-economic status, duration of marriage, no. of children, family type, distance of relationship with Head of the Family, duration of stay in rural area, social Involvement and religious Involvement, respondent's TMF and FEM scores as well as their partner's scores on the scales of TMF and FEM and the sub-scales of Consensus, Satisfaction and Cohesion of Dyadic Adjustment Scale was separately analyzed for the male samples in which FEM, Partner's Consensus, Partner's Satisfaction, Socio-economic status (SES), Partner's Cohesion and Number of children emerged to be significant for the male samples.

Table-7.2: Stepwise linear regression for the prediction of Consensus, Satisfaction and Cohesion from demographic variables {Age, socio-economic (SES), Duration of Marriage (DOM), No. of Children (NOC), Social Involvement (SI), and Religious Involvement (RI)}, TMF and FEM as well their partner's scores on the scales/sub-scales of FEM, TMF, RDAS- Consensus, Satisfaction and Cohesion including partners' (P's) scores for the male sample.

Criterion	Model	Predictors	Beta	t	Sig.	Collinearity Statistics	
						Tolerance	VIF
Consensus	1	FEM	-0.19	-2.49	.014	1.000	1.000
	2	FEM	-0.10	-1.59	.113	.974	1.027
		P's Consensus	0.54	8.27	.000	.974	1.027
	3	FEM	-0.10	-1.57	.118	.974	1.027
		P's Consensus	0.47	6.69	.000	.824	1.213
		P's Satisfaction	0.19	2.71	.008	.841	1.189
Satisfaction	1	SES	0.22	2.88	.004	1.000	1.000
	2	SES	0.14	2.14	.034	.977	1.023
		P's Satisfaction	0.54	8.36	.000	.977	1.023
	3	SES	0.14	2.21	.029	.977	1.024
		P's Satisfaction	0.49	7.16	.000	.854	1.172
		P's Cohesion	0.14	2.05	.042	.872	1.146
Cohesion	1	No. of Children	-0.16	-2.02	.045	1.000	1.000
	2	No. of Children	-0.13	-2.19	.030	.999	1.001
		P's Cohesion	0.61	9.87	.000	.999	1.001
	3	No. of Children	-0.14	-2.29	.023	.997	1.003
		P's Cohesion	0.56	8.54	.000	.871	1.148
		P's Satisfaction	0.14	2.17	.031	.872	1.147

The analyses with Consensus as the criterion for the male samples resulted in three significant predictors: Model-1 ($R^2 = .04$; F change = 4.21; $df = 1/163$; $p < .01$) with $F = 29.17$; $p < .01$, Model-2 ($R^2 = .31$; F change = 68.36; $df = 1/162$; $p < .01$) with $F = 38.58$; $p < .01$ and Model-3 ($R^2 = .35$; F change = 7.33; $df = 1/161$; $p < .01$) with $F = 29.17$; $p < .01$. The regression emerges with very healthy Durbin Watson statistics = 1.90 as well as tolerance ranging from .82 to .97 and variance inflation factor ranging from 1.03 to 1.21.

The result further revealed FEM to negatively explain 19% variance of Consensus in Model 1 that was reduced to 10% in the final model and non-significant in predicting Consensus; Partner's Consensus to positively explain 54% variance in Consensus in Model-2 that was reduced to 47% in the final model; and Partner's Satisfaction to positively explain 19% variance in Consensus in the final model which implies that FEM significantly predicts consensus in Model 1 however, it did not emerge to be significant in the final model.

The finding indicated that feminism does not play a major role in the prediction of consensus while partner's consensus and satisfaction significantly predicts consensus for the male sample under study. This may further be due to the influence of the traditional values that are held within the culture in which include accepting the norms of the culture or religion along with customs and ideas of the society, obedience, politeness, restraint of actions that may harm others and resistance to inclinations that are likely to harm or violate social expectations in which social desirability is highly influential in the population or the norms (Schwartz, 2012).

The analyses with Satisfaction as the criterion for the male samples resulted in three significant predictors: Model-1 ($R^2 = .05$; F change = 8.30; $df = 1/163$; $p < .01$) with $F = 8.30$; $p < .01$, Model-2 ($R^2 = .35$; F change = 69.87; $df = 1/163$; $p < .01$) with $F = 4.84$; $p < .01$ and Model-3 ($R^2 = .35$; F change = 4.21; $df = 1/163$; $p < .01$) with $F =$

29.17; $p < .01$. The regression emerges with very healthy Durbin Watson statistics=1.89 as well as tolerance ranging from .85 to .98 and variance inflation factor ranging from 1.02 to 1.17.

The result further revealed SES to positively explain 22% variance of Satisfaction in Model 1 that was reduced to 14% in the final model; Partner's satisfaction to positively explain 54% variance in Satisfaction in Model-2 that was reduced to 49% in the final model; and Partner's Cohesion to positively explain 14% variance in Satisfaction in the final model which implies that socio-economic status, partner's satisfaction and partner's cohesion significantly predicts the satisfaction of the male samples under study.

Findings that partner's consensus, partner's satisfaction and partner's cohesion significantly predicts the satisfaction of the male samples under study is reflected in the findings of the study by Matthews and Clark (1982) which found that individuals who felt being valued by their spouses reported more relationship satisfaction and greater relationship stability than individuals who did not feel the same way.

The analyses with Cohesion as the criterion for the male samples resulted in three significant predictors: Model-1 ($R^2 = .02$; F change= 4.09; df= 1/163; $p < .05$) with F= 4.09; $p < .05$, Model-2 ($R^2 = .39$; F change= 97.40; df= 1/162; $p < .01$) with F=51.95; $p < .01$ and Model-3 ($R^2 = .41$; F change= 4.71;df= 1/161; $p < .01$) with F= 36.99; $p < .01$. The regression emerges with very healthy Durbin Watson statistics=1.98 as well as tolerance ranging from .87 to .99 and variance inflation factor ranging from 1.00 to 1.15.

The result table revealed number of children to negatively explain 16% variance of Cohesion in Model 1 that was reduced to 14% in the final model; Partner's Cohesion to positively explain 61% variance in Cohesion in Model-2 that was reduced to 56% in the final model; and Partner's Satisfaction to positively explain 14% variance in Cohesion in the final model which implies that for the male partners, lesser number of children significantly predicts higher cohesion for the male sample in the study.

The finding with regards to the increasing number of children that predicted decreasing scores on Cohesion may be attributed to more number children resulting increased chores, stress, and strain, partly due to lesser time for conversation between the couples (Anderson, Russell, & Schumm, 1983; Lopata, 1971), hamper with couple companionship (Glenn & Weaver, 1978) obstruct the couple's sex life (Blumstein & Schwartz, 1983) and worsen imbalance between partners (Feeney, Peterson, & Noller, 1994).

The results (Table-7.3) shows the Stepwise linear regression (Forward) for the prediction of respondent's Consensus, Satisfaction and Cohesion from Age, Socio-economic status, duration of marriage, number of children, family type, distance of relationship with Head of the Family, duration of stay in rural area, social Involvement and religious Involvement, respondent's TMF and FEM scores as well as their partner's scores on the scales of TMF and FEM and the sub-scales of Consensus, Satisfaction and Cohesion of Dyadic Adjustment Scale was separately analyzed for the female samples in which Partner's Consensus, Partner's Satisfaction, Partner's Cohesion emerged to be significant for the female samples.

Table-7.3: Stepwise linear regression for the prediction of Consensus, Satisfaction and Cohesion from demographic variables {Age, socio-economic (SES), Duration of Marriage (DOM), No. of Children (NOC), Social Involvement (SI), and Religious Involvement (RI)}, Traditional Masculinity- Feminity Scale (TMF) and FEM as well their partner's scores on the scales/sub-scales of FEM, TMF, RDAS-Consensus, Satisfaction and Cohesion including partners'(P's) scores for the female sample.

Criterion	Model	Predictors	Beta	t	Sig.	Collinearity Statistics	
						Tolerance	VIF
Consensus	1	P's Consensus	0.56	8.60	.000	1.000	1.000
Satisfaction	1	DOSIRA	-0.17	-2.16	.032	1.000	1.000
	2	DOSIRA	-0.11	-1.67	.100	.988	1.012
		P's Satisfaction	0.55	8.50	.000	.988	1.012
	3	DOSIRA	-0.11	-1.77	.078	.987	1.013
		P's Satisfaction	0.47	6.87	.000	.836	1.197
		P's Consensus	0.19	2.83	.005	.845	1.183
Cohesion	1	P's Cohesion	0.61	9.84	.000	1.000	1.000

The analyses with Consensus as the criterion for the female samples emerged with one significant predictor: Model-1 ($R^2 = .31$; F change= 73.92; $df = 1/163$; $p < .01$) with $F = 73.92$; $p < .01$. The regression emerges with very healthy Durbin Watson statistics= 2.07 as well as tolerance and variance inflation factor ranging to 1.

The results further revealed Partner's Consensus to positively explain 56% variance of Consensus which implies that partner's consensus significantly predicts their decision-making, values and affection for the female sample under study. It is a give and take relationship.

The analyses with Satisfaction as the criterion for the female samples emerged with three significant predictors: Model-1 ($R^2 = .03$; F change= 4.68; df= 1/163; $p < .05$) with F= 4.68; $p < .05$, Model-2 ($R^2 = .33$; F change= 72.27; df= 1/162; $p < .01$) with F=39.50; $p < .01$ and Model-3 ($R^2 = .36$; F change= 8.01; df= 1/161; $p < .01$) with F= 3.14; $p < .01$. The regression emerges with very healthy Durbin Watson statistics=1.99 as well as tolerance ranging from .84 to .99 and variance inflation factor ranging from 1.01 to 1.2.

The result further revealed duration of stay in rural area to negatively explain 17% variance of Satisfaction in Model 1 that was reduced to 11% in the final model; Partner's satisfaction to positively explain 55% variance in Satisfaction in Model-2 that was reduced to 47% in the final model; and Partner's Consensus to positively explain 19% variance in Satisfaction in the final model which implies that in females, longer duration of stay in rural area significantly predicted lower satisfaction however it did not emerge to be significant in the final model so it does not play a major role. Partner's satisfaction and consensus significantly predicts and play a major role for the female sample under study

The analyses with Cohesion as the criterion for the female samples emerged with one significant predictor: Model-1 ($R^2 = .37$; F change= 96.89; df= 1/163; $p < .01$) with F= 96.89; $p < .01$. The regression emerges with very healthy Durbin Watson statistics=1.91 as well as tolerance ranging and variance inflation factor ranging to 1.

The result further revealed Partner's Cohesion to positively explain 61% variance in Cohesion which implies that partner's cohesion significantly predicts cohesiveness for female sample under study.

Findings that partner's consensus, partner's satisfaction and partner's cohesion significantly predicts the satisfaction of female samples under study is reflected in the findings of the study by Matthews and Clark (1982) which found that individuals who felt being valued by their spouses reported more relationship satisfaction and greater relationship stability than individuals who did not feel the same way. The overall results have indicated that the relationship in marriage is best when the couples enable the partner to enjoy reciprocity and equality. It also confirmed that apart from the bits and pieces of other factors like socio-economic affecting the dyadic relationship or marital adjustment, the couples tend to have mutual agreement on the ground of each other's adjustment since the partners' scores significantly predicted the adjustment of the female counterparts.

Dillon & Beechler, (2010) stated the criterion of a satisfying marriage may differ greatly based on one's larger cultural perspective. Collectivistic and individualistic cultures include different cultural norms, values, and family obligations (Hofstede, 2001). The study being conducted on Mizo population which consists of a collectivistic society and traditional gender norms are followed, it is likely that the results tune in other cultures that follow a similar pattern (Wang, 1994; Bernard 1973; Johnson 1976; Murdock 1960; Stephens 1963; Sills 1968; Schulz, 1972).

Moreover, findings indicate that Satisfaction is significantly predicted by socio-economic status, in which higher economic status brings more satisfaction with cases that evidently specified marital disruption being more common among men with lower socio-economic status than among higher socio-economic status (Fergusson et al. 1984; Haskey 1984; Murphy 1985a & b). The prediction of the degree of relationship with the head of the family of participants on Satisfaction is reflected in the fact that most of the participants (64.5%) come from a nuclear family and results further imply that Satisfaction is higher when the relationship is closer with the head of the family.

In sum, the overall findings for the whole sample indicate that higher feminism or feminist attitudes significantly predicts lower consensus for the couples under study. Wilson (1982) reported similar findings and discovered that women who were most likely to be unhappy in a marriage are the ones who hold feminist ideals and are thus frustrated by their traditional roles. This is further implied by the findings that partner's consensus, partner's satisfaction and partner's cohesion significantly predicts the satisfaction of both the male and female samples under study.

Individuals who felt being valued by their spouses reported more relationship satisfaction and greater relationship stability than individuals who did not feel the same way (Matthews and Clark, 1982). Human beings are inherently social creatures who benefit from relationships with other people (Orth-Gromer, 2009). Connecting with others by sharing the intimate details of our lives has important implications for our well-being (Cutrona, 1996). The finding of the study is consistent with the findings reported by Schramm and colleagues (2005), where the strongest predictors of marital satisfaction and adjustment include respect, appreciation, commitment, mutual affection, and trust.

CHAPTER V
SUMMARY AND CONCLUSION

The main purpose of this study is to examine the relationship or interplay of feminism and gender role orientation in dyadic relationship. There are several shortcomings in research to date in the Mizo population that limit the strength of the conclusion that gender roles are related to attitudes toward feminism nor is marital adjustment. The socio-demographic factors which might affect and explain the adjustment in married couples since a number of factors are involved in a well-adjusted marriage. The other purpose in the study is to find out whether heterosexual feminists have distressed romantic relationships, as it is generally perceived. (Rudman & Phelan, 2007). There is limited empirical evidence available concerning the relationships among gender role identity, support for feminism, and willingness to consider one a feminist and marital adjustment (Toller et.al, 2004). To summarize the main findings of this study, the listed hypotheses are discussed below.

The study employs a random sampling method with a research design of 2 ‘Sex’ (male vrs female) X 3 ‘Age-group’ (early adulthood, middle adulthood, late adulthood) to be imposed on the measurement of feminism or feminist attitudes, traditional gender roles and marital or dyadic adjustment as they are used interchangeably. The following psychological tools were employed in order to fulfill the purpose of the research: FEM (Smith, Ferree& Miller, 1975), The Traditional Masculinity- Femininity Scale (TMF; Kachel, Steffens &Niedlich, 2016) and Revised Dyadic Adjustment Scale (RDAS; Busby, Christiansen, Crane & Larson, 1995). A demographic profile form to attain the details of the participants was also developed in relation of the psychological tools.

The interrelationship between ‘Sex’, ‘Age-group’, demographic variables (Age, SES, Duration of Marriage, No. of Children, Family Type, Head of Family, Breadwinner, Duration of Stay in rural area, Social Involvement, and Religious Involvement) and the scale and sub-scales of the behavioral measures which highlighted the relationship between the variables under study wherein bivariate coefficients of correlation was employed for the variables under study. ‘Sex’, ‘Age-group’ and some of the demographic variables like educational qualification, present

address, occupation, bread winner, family type, social and religious involvement were dummy coded so it could be treated as a continuous data. The marital status was derived from the scores of educational qualification of the couples, self and partner's occupation in which marital status, educational qualification, occupation of self and partner and monthly income were further used to derive the socioeconomic status and is also therefore treated as continuous data.

Analysis of Covariance was employed for determining the effect of 'sex', 'age-group' and Sex*Age-group on FEM, TMF, Consensus, Satisfaction and Cohesion as well as the effect of demographic variables (Age, SES, Duration of Marriage, No. of Children, Social Involvement, and Religious Involvement) as the covariates. The results revealed that there are significant effect of 'Sex' on FEM, TMF and Satisfaction in which females revealed more feminist attitude or have higher feminism compared to the male counterparts and indicated that the couples under study conform to the traditional gender roles which implicates that females identify to their femininity and males identify to their masculinity therefore, highly masculine men and highly feminine women execute their gender role identity based on traditional concept of what constitutes masculinity and femininity (Eckert and McConnell-Ginet,2003). The results also further showed significant interaction effect between Sex*Age-group only on TMF. Scheffe test (Post-hoc) indicate the variations of means on the Sex*age-group interaction effect on TMF in which the couples in late adulthood tend to conform to traditional roles more than those of early and middle adulthood. The demographic variables like socio-economic status and number of children significantly have an effect on the feminist attitudes and satisfaction on the couples under study.

These findings are further analyzed using Stepwise regression (forward) for the whole sample as well as their corresponding partner's scores. The main findings in regression revealed that each couple has mutual concern for each other when it comes to dyadic relationship. Though the female participants reported more feminist attitude which affects the decision-making, values and affection in their relationship, they conform to the male counterparts due to the influence of the traditional values

that are held within the culture in which include accepting the norms of the culture or religion along with customs and ideas of the society, obedience, politeness, restraint to actions that may harm others and resistance to inclinations that are likely to harm or violate social expectations in which social desirability is highly influential in the population or the norms (Schwartz, 2012) linking the alterations on satisfaction in males and females; indicating that feminism in marital adjustment has a role among the Mizo married couples. A peaceful conversation between husband and wife meant inappropriate for the man and to this day, a man found helping his wife in household chores is dubbed as henpecked, by males and females (Colbert 2008). However, times have changed due to modernization and rapid changing of lifestyles- traditional marriage in which man being the sole breadwinner and the woman doing housework and childcare provider has been changing as gender roles evolve (Bianchi & Milkie, 2010; Rogers & Amato, 2000). The traditional gender roles are slowly shifting which is further reflected in the three age-groups based on the scores on TMF but ‘traditionalism’ still largely influences the Mizo society at the level of consciousness and ideas (Gangte, 2011). Women and men have traditionally assumed different roles in the social order (Williams & Best, 1982).

In sum of the findings in the study, with the objectives and hypotheses that was set forth- the first hypothesis which stated that males compared to females would show higher scores on FEM and dyadic adjustment is proved in the case where males scored higher on FEM which indicates lower feminism and higher scores on Satisfaction of RDAS which can be interpreted as higher satisfaction for males. As a result, highly masculine men may have found the label “feminist” inconsistent with their gender role identity. Our results may be explained by considering the performance of masculinity since there is a negative correlation between FEM and TMF. Masculine men may perceive the label of “feminist” as contradictory to their performance of a masculine gender role identity (Williams & Wittig, 1997). Research scholars reported that men high in masculinity are less likely than more feminine men to support feminism (Jackson, Fleury, & Lewandowski, 1996; Twenge, 1999).

Secondly, the hypothesis stating that higher age-group compared to lower age-group would score higher on gender roles and dyadic adjustment and the reverse being expected in FEM is rejected since no significant differences emerged in the scores for the three age-groups as seen in the result (Table-5.2).

Thirdly, the hypothesis stating that females with higher age-group as compared to males with lower age-group would score higher on gender roles and dyadic adjustment and the reverse being expected on FEM is partially proved in which the Sex*Age-group interaction effect which emerged to be statistically significant on TMF only wherein the scores of late adulthood male sample are lowest and female sample are highest.

Lastly, the fourth hypothesis stating that the significant predictability of dyadic relationship will emerge from 'sex', 'age-group', demographic variables, FEM and gender roles is proved in the case of 'sex', demographic variables and FEM hence, it was also partially proved.

As stated by Dillon and Beechler (2010), the criterion of a satisfying marriage is largely based on the context of culture. Collectivistic and individualistic cultures are having different cultural norms, values, and familial obligations (Hofstede, 2001). Keeping this in mind, the developing acceptance of positive feminist theory, the collaborative role of husband and wife in establishing a family with children as well as the role of closed knit community structure of the Mizo society for married couples deserves further exploration. The Mizo society is opening up for a more individualistic society but still has a long way to go in understanding the concept of feminism. Feminism should be advocated more in the population stating the facts that feminism as Hooks (2000) stated, feminism concerns justice, which cannot be

achieved just by terminating sexism or racism, but rather ending all kinds of domination.

Finally, the study revealed significant differences in males and females on TMF, Satisfaction sub-scale of RDAS and FEM that emerged to be consistent with several studies revealing that wives reported marital satisfaction to be significantly lower than husbands (Kamp Dush, Taylor, & Kroeger, 2008; Myers & Booth, 1999; Stevenson & Wolfers, 2009; Whiteman, McHale, & Crouter, 2007). Women's subordinate role in marriage is represented by unequal control of family money, higher risk for interpersonal violence, and double standards in regard to sexual behavior (Finlay & Clarke, 2003; Walker & Thompson, 1995). Because an unequal balance of power is associated with lower marital satisfaction (Ball, Cowan, & Cowan, 1995; Breznsnyak & Whisman, 2004; Gray-Little, Baucom, & Hamby, 1996), it follows that women likely experience less satisfaction than men. Research has shown that race (Boisnier, 2003), ethnicity (Villarruel, Jemmot, & Jemmot, 2005), and cultural heritage (Lalonde, Hynie, Pannu, & Tatla, 2004) impact the ways in which women develop feminist identities as well as their partner preferences. The findings in this study are consistent with those of Jackson et al. (1996) and Twenge (1999) in which women's support for feminism has not been found to be related to femininity.

The limitations of the study is that the sample comprised of only 330 participants (165 couples) from Aizawl which is too less to represent the whole population of Mizoram for generalization of the results. Therefore, a much larger and more proportionate representation of married couples from different parts of Mizoram would have been more meaningful and comprehensive to justify the current study and ensure generalization of the findings. Secondly, there is doubt in normality statistics based on the assumptions of TMF, so, it may affect the results. The nature of the scoring is towards extreme ends wherein, totally masculine-1 whereas totally feminine-7 on a 7-point Likert scale. Lastly, the study had no significant findings based on chronology; the reason may be the study being cross-sectional in nature and future research can establish stronger evidences in a longitudinal study. However, the

behavioral measures employed in the study were highly reliable for the target population thereby following the statistical assumptions required to obtain the data and the findings are valid and reliable.

To conclude, the study on feminism and gender roles in relation to dyadic relationship manifested manifold outcomes. Firstly, the psychological measures of feminism (Smith, Ferree & Miller, 1975), gender roles (Kachel, Steffens, & Niedlich, 2016) and marital adjustment (Busby, Christiansen, Crane & Larson, 1995) finds highly positive psychometric properties that warrants measurement in the Mizo population. Secondly, the population emerged to show higher level of score on feminism as well as Consensus and Satisfaction of marital adjustment while showing average level of scores on gender roles and cohesion of marital adjustment.

Thirdly, the demographic variables of socio-economic status and number of children significantly explain variances on the dependent measures. The higher socio-economic status along with exposure to the contemporary society supported adoption of feminist attitude while leading to marital satisfaction (McKelle, 2014). Besides, lesser number of children between the couples indicated better marital adjustment (Anderson, Russell, & Schumm, 1983; Lopata, 1971).

The target population being patrilineal, males dominate and support less feminist attitude (Jackson, Fleury, & Lewandowski, 1996; Twenge, 1999). Accordingly, the female as compared to male counterparts adhere more to traditional gender roles (Eckert and McConnell-Ginet, 2003). The target population is a closed knit society with a small family size, basically nuclear, socio-economic status, number of children and degree of relationship with head of family emerged as significant indicators of positive marital adjustments amongst the demographic variables (Matthews & Clark 1982; Anderson, Russell, & Schumm, 1983; Lopata, 1971). It is worthwhile to mention that the behavioral inclination of their partners for the participants emerged as significant indicators of positive marital adjustments.

Increasing feminist attitude emerged as the lone indicator of higher consensus in marital relationship (Fishman, 1983; Thompson & Walker, 1989).

The outcomes of the study portray the gradual acceptance of behavioral characteristics of the contemporary society as indicated by the gradual shift for the couples with socio-economic condition and the acceptance of liberal behavioral gamet.

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APPENDICES

Code:

A hnuaiia zawhna te hi M.Phil research atana nupa tuak kum hrang hrangte zirchianna tur a ni a. In chhanna te hi midang hriata tlangzarh tur a ni lova (confidential tak), research atan chauha hman tur a ni. Khawngaihin I ngaihndan leh nihna dik taka ngaihngam taka min chhan sak turin ka ngen a che.

DEMOGRAPHIC PROFILE

1. Kum zat: (in figure)
2. (a) Mipa (b) Hmeichhia
3. Fa neih zat: (in figure)
4. Kum engzat nge in inneih tawh? (in figure)
5. Zirna lam: (a) Middle School (b) High school (c) Higher Secondary
(d) Graduate (e) Post-graduate
6. Chenna hmun nghet: (a) Thingtlang (b) Khawpui
(Thingtlanga lo awm tawh thin tan engtia rei nge in awm?) kum..... (in figure)
7. Tuna chenna veng:
8. Hnathawh/Eizawna : Nupui:.....
Pasal:
9. Chhungkuaa sum la lut tu ber:.....
10. Chhungkaw member zat:..... (in figure)
11. Chhungkuaa hlawh nei zat:..... (in figure)
12. Thlakhata chhungkaw sum lakluh:Rs..... (in figure)
13. Chhungkuaa hotu/lu ber:.....
14. Tuna in chhungkaw awmdan: (a) Pi leh pu, nu leh pa, unaute nena cheng ho (Joint)
(b) Nupa leh fate nen chiaha cheng ho (Nuclear)

15. Khawtlanga I dinhmunchelh (I telna zawng zawng thai rawh):
- (a) YMA member (b) YMA Section OB/Section Committee
 - (c) Branch YMA OB/Committee/Sub-committee
 - (e) Local Council/Village Council
 - (f) MUP OB/Committee (g) MUP member (i) MHIP OB/Committee
 - (k) MHIP member (h) Inhmang lo
16. Kohhrana I dinhmun chelh (I telna zawng zawng thai rawh):
- (a) Upa/Kohhran Committee (b) Kohhran Nu-ho Committee/Sub-Committee
 - (c) Pavalai Committee/Sub-Committee
 - (d) Thalai Committee/Sub-Committee
 - (e) Kohhran Member pangngai (f) Inhmang lo
18. Kohhrana rawngbawlna pawimawh dang thilah chanvo I chelh chuan ziaak rawh (Eg. Sound incharge, thupui hawngtu etc).....

APPENDIX- II (a)

FEM Sacle
(Smith, Ferree & Miller, 1975)

		Strongly Disagree	Disagree	No opinion	Agree	Strongly Agree
1	Women have the right to compete with men in every sphere of activity.	1	2	3	4	5
2	As head of the household, the father should have final authority over his children.	1	2	3	4	5
3	The unmarried mother is morally a greater failure than the unmarried father.	1	2	3	4	5
4	A woman who refuses to give up her job to move with her husband would be to blame if the marriage broke up.	1	2	3	4	5
5	A woman who refuses to bear children would be to blame in her duty to her husband.	1	2	3	4	5
6	Women should not be permitted to hold political offices that involve great responsibility.	1	2	3	4	5
7	A woman should be expected to change her name when she marries.	1	2	3	4	5

		Strongly Disagree	P Disagree	No opinion	Agree	Strongly Agree
8	Whether or not they realize it, most women are exploited by men.	1	2	3	4	5
9	Women who join the Women's Movement are typically frustrated and unattractive people who feel they lose out by the current rules of society.	1	2	3	4	5
10	A working woman who sends her six month old child to a daycare center is a bad mother.	1	2	3	4	5

11	A woman to be truly womanly should gracefully accept chivalrous attentions from men.	1	2	3	4	5
12	It is absurd to regard obedience as a wifely duty.	1	2	3	4	5
13	The “clinging vine” wife is justified provided she clings sweetly enough to please her husband.	1	2	3	4	5
14	Realistically speaking, most progress so far has been made by men and we can expect it to continue that way.	1	2	3	4	5
15	One should never trust a woman’s account of another woman.	1	2	3	4	5
16	It is desirable that women be appointed to police forces with the same duties as men.	1	2	3	4	5
17	Women are basically more unpredictable than men.	1	2	3	4	5
18	It is all right for women to work but men will always be the basic bread winners.	1	2	3	4	5
19	A woman should not expect to go to the same places or have the same freedom of action as a man.	1	2	3	4	5
20	Profanity sounds worse coming from a woman.	1	2	3	4	5

APPENDIX-IV (b)

FEM Scale
(Mizo translation)

		Pawm lo tawp	Pawm lo	Ngaihdan neilo	Pawm	Pawm thlap
1	Mipate tih ang apiang ti thei turin hmeichhiate hian dikna an nei a ni.	1	2	3	4	5
2	Chhungkaw luber a niha ngin, Pa chu a fate chungah a thu ber tur a ni.	1	2	3	4	5
3	Ngun taka ngaihtuah chuan, pasal neilova fa neite hi nupui neilova fa nei te aiin an hlawhchham nasa daih zawk.	1	2	3	4	5
4	Hmeichhia a hna ban san phal lova, a pasal bula cheng duh lo chu, inthenna a thlen pawhin a thiam lo a ni.	1	2	3	4	5
5	Hmeichhia fa nei duhlo chu, a pasal laka a tih tur a hlen lo a ni.	1	2	3	4	5
6	Ram hnuk khawih phak rorelna ah hmeichhiate an telve tur a ni lo.	1	2	3	4	5
7	Mo chu a pasal leh a pasal chhungt etan a inpumpek tur a ni.	1	2	3	4	5

		Pawm lo tawp	Pawm lo	Ngaihdan neilo	Pawm	Pawm thlap
8	An hrethiam emaw hrethiamlo emaw, hmeichhe tam zawk hi chu mipate hian hmasial takin an hmang tangkai thin a ni.	1	2	3	4	5
9	Hmeichhia, hmeichhiate dinmun chawisan tum pawl hrang hrang a inhman ho hi mahni chan tawka lungawilo, ngainatawm lo leh vantlang in relbawlina khawp kham lo an ni tlangpui.	1	2	3	4	5

10	Nu hnathawkin a fa thlaruk mi nauawmna ah a dah chuan nu tha lo tak a ni.	1	2	3	4	5
11	Nu, hmeichhe ze dik tak pu chuan mipa ten tlawmngaih chhuaha an puihna mawi takin a pawm tur a ni.	1	2	3	4	5
12	Pasalte thu a kaw i a ngila zawm tura nupuite phut tlat hi thil athlak tak a ni.	1	2	3	4	5
13	Nupui, pasalte ringa inngat tlat chu, thuhnuairawlh taka a pasal a tih lawm baw k chuan a thiamawm a ni.	1	2	3	4	5
14	Diktak chuan, hmasawmna hi mipate vanga lo awm a ni a, chutiang ni zel tur chuan beisei a ni.	1	2	3	4	5
15	Hmeichhia in hmeichhe dang chungchang a sawite chu thutaka lak loh tur a ni.	1	2	3	4	5
16	Hmeichhiate hi police ah tangin mipate thawh ang thawh tir ve hi thil tha tak a ni.	1	2	3	4	5
17	A tlangpuiin hmeichhiate hi mipate aiin an rilru put hman sawi lawk a har zawk.	1	2	3	4	5
18	Hmeichhia ten hna an thaw k hi a that rualin mipate hi chungkaw l u an ni zel ang.	1	2	3	4	5
19	Hmeichhia chuan mipate kalna apianga kalin, an tih ang apiang ti tura zalenna neih ve an in beisei tur a ni lo.	1	2	3	4	5
20	Tawngkam mawi lo hmeichhe ka atanga hriat hi a na bik.	1	2	3	4	5

APPENDIX- III (a)

Traditional Masculinity–Feminity Scale
(TMF;Kachel, Steffens, & Niedlich, 2016)

		Totally masculine						Totally feminine
1	I consider myself as...	1	2	3	4	5	6	7
2	Ideally, I would like to be...	1	2	3	4	5	6	7
3	Traditionally, my interests would be considered as...	1	2	3	4	5	6	7
4	Traditionally, my attitudes and beliefs would be considered as...	1	2	3	4	5	6	7
5	Traditionally, my behavior would be considered as...	1	2	3	4	5	6	7
6	Traditionally, my outer appearance would be considered as...	1	2	3	4	5	6	7

APPENDIX- IV (b)

Tradional Masculiniy-Feminity Scale
(Mizo Transaltion)

		Pa emem						Nu emem
1	Ka ngaihndan chuan ka	1	2	3	4	5	6	7
2	Duhthusam ah chuan.....nih ka duh.	1	2	3	4	5	6	7
3	Mizo takin ka duhzawngte hi a	1	2	3	4	5	6	7
4	Mizo takin ka ngaihndan leh pawm zawngte hi a	1	2	3	4	5	6	7
5	Mizo takin ka mizia hi a	1	2	3	4	5	6	7
6	Mizo takin ka lan dan hi a	1	2	3	4	5	6	7

APPENDIX- IV (a)

Revised Dyadic Adjustment Scale
(RDAS; Busby, Christiansen, Crane & Larson, 1995)

Most persons have disagreements in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each of the following items.		Always Agree	Almost Always Agree	Occasionally Agree	Frequently Disagree	Almost Always Disagree	Always Disagree
1	Religious matters	5	4	3	2	1	0
2	Demonstrations of affection	5	4	3	2	1	0
3	Making major decisions	5	4	3	2	1	0
4	Sex relations	5	4	3	2	1	0
5	Conventionality (correct or proper behaviour)	5	4	3	2	1	0
6	Career decisions	5	4	3	2	1	0

Most persons have disagreements in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each of the following items.		All the time	Most of the time	More often than not	Occasionally	Rarely	Never
7	How often do you discuss or have you considered divorce, separation, or terminating your relationship?	0	1	2	3	4	5
8	How often do you and your partner quarrel?	0	1	2	3	4	5
9	Do you ever regret that you married (or lived together)?	0	1	2	3	4	5
10	How often do you and your mate “get on each other’s nerves”?	0	1	2	3	4	5

Most persons have disagreements in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each of the following items.		Everyday	Almost Everyday	Occasionally	Rarely	Never
11	Do you and your mate engage in outside interests together?	4	3	2	1	0

How often would you say the following events occur between you and your mate?		Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More often
12	Have a stimulating exchange of ideas	0	1	2	3	4	5
13	Work together on a project	0	1	2	3	4	5
14	Calmly discuss something	0	1	2	3	4	5

APPENDIX- IV (b)

Revised Dyadic Adjustment Scale
(Mizo Transaltion)

Nupate hi an inhriatthiam lohna kan nei fo thin. A hnuaiaw kawng hrang hrang ah te hian in nupa-a in inhriatthiam leh hriatthiam lohna in neih te han tarlang teh.		Pawm thlap	Pawm deuh ziah	Pawm ve fo	Pawm lo fo	Pawm lo deuh ziah	Pawm ngailo
1	Sakhuana lamah	5	4	3	2	1	0
2	Induhna/Inngainatna tih lan danah	5	4	3	2	1	0
3	Thutlukna pawimawh siam kawngah	5	4	3	2	1	0
4	Mipat hmeichhiatna chungchangah	5	4	3	2	1	0
5	Chetzia leh rilru put hmangah	5	4	3	2	1	0
6	Nitin eizawna chungchangah	5	4	3	2	1	0

Nupate hi an inhriatthiam lohna kan nei fo thin. A hnuaiaw kawng hrang hrang ah te hian in nupa-a in inhriatthiam leh hriatthiam lohna in neih te han tarlang teh.		Pawm thlap	Pawm deuh ziah	Pawm ve fo	Pawm lo fo	Pawm lo deuh ziah	Pawm ngailo
7	Engtianga zingin nge inthen, awmhran, inlaichinna tihtawp chungchang in sawi dun emaw I ngaihtuah?	5	4	3	2	1	0
8	Engtianga zingin nge in nupa in inhauh thin?	5	4	3	2	1	0
9	Inneih hi inchhichang I nei tawh em?	5	4	3	2	1	0
10	Engtianga zingin nge in nupa “in in tihlungawi loh”?	5	4	3	2	1	0

Nupate hi an inhriatthiam lohna kan nei fo thin. A hnuaiaw kawng hrang hrang ah te hian in nupa-a in inhriatthiam leh hriatthiam lohna in neih te han tarlang teh.		Pawm thlap	Pawm deuh ziah	Pawm ve fo	Pawm lo fo	Pawm lo deuh ziah
11	In nupa in in tuizawng piah lam thil inti dun thin em ?	4	3	2	1	0

Engtianga zingin nge heng thilte hi in nupa karah a thlen thin?		Thleng ngai lo	Thlakhat aiin a tlem	Thlakhatah vawihnikhat	Karkhatah vawihnikhat	Ni khatah vawikhat	A zing thei ang berin
12	Phur taka ngaihdan sawi dun	0	1	2	3	4	5
13	Hnathawh dun	0	1	2	3	4	5
14	Uluk taka thilsawi dun	0	1	2	3	4	5

APPENDIX- V

Table-1.2: Item-total coefficients of correlation for the A B-B'A' translation on FEM.

	English Original (A) Vrs Mizo Translation (B)								Mizo Translation Vrs (B') English Translation (A')							
	MALES				FEMALES				MALES				FEMALES			
	A		B		A		B		B'		A'		B'		A'	
FEM1	.14	-	.22	-	.06	-	.19	-	-.03	-	-.06	-	.35	-	.07	-
FEM2	.61	-	.39	-	.63	-	.55	-	.12	-	.24	-	.01	-	.23	-
FEM3	.38	.44	.42	.47	.28	.27	.46	.47	.32	.34	.35	.33	.36	.27	.44	.42
FEM4	.46	.55	.46	.49	.62	.67	.54	.54	.67	.67	.42	.42	.52	.55	.40	.45
FEM5	.55	.58	.45	.51	.57	.67	.53	.57	.52	.53	.52	.54	.28	.34	.35	.36
FEM6	.36	.44	.38	.33	.54	.45	.34	.38	.54	.49	.32	.34	.41	.40	.28	.26
FEM7	.25	.22	.49	.54	.31	.36	.60	.58	.28	.32	.38	.43	.39	.48	.37	.46
FEM8	-.21	-	-.36	-	-.11	-	-.23	-	-.41	-	-.38	-	-.11	-	.23	-
FEM9	.51	.53	.40	.45	.22	.19	.48	.51	.60	.62	.19	.31	.47	.39	.47	.46
FEM10	.42	.35	.50	.50	.35	.37	.33	.37	.53	.57	.37	.40	.53	.54	.40	.40
FEM11	.08	.23	-.01	.13	.19	.21	.42	.44	.30	.34	.42	.49	.20	.31	.23	.33
FEM12	-.08	-	.16	-	.18	-	-.12	-	-.20	-	-.07	-	-.02	-	.25	-
FEM13	.34	.52	.26	.41	.40	.45	.42	.45	.23	.34	.28	.34	.09	.25	.32	.38
FEM14	.60	.54	.61	.53	.41	.39	.57	.62	.44	.42	.40	.42	.58	.58	.51	.54
FEM15	.19	.22	.19	.09	.01	.01	-.06	-.10	.34	.38	.35	.31	.46	.39	.58	.53
FEM16	.02	-	.15	-	.10	-	.11	-	.36	-	.16	-	-.15	-	-.09	-
FEM17	.07	.18	-.11	-.02	.19	.24	.07	.13	.21	.26	.28	.33	.19	.27	.13	.25
FEM18	.65	.71	.55	.66	.40	.45	.53	.55	.09	.18	.29	.35	-.10	-.06	.21	.26
FEM19	.50	.53	.48	.39	.55	.44	.63	.56	.32	.32	.39	.32	.44	.38	.25	.20
FEM20	.55	.54	.47	.41	.32	.37	.49	.48	.20	.23	.34	.29	.20	.16	.18	.23
A	.82		.79		.76		.81		.79		.77		.75		.76	
Mean	56.56		59.04		53.22		56.32		49.78		49.65		48.54		49.87	
SD	7.02		6.26		7.18		7.25		9.35		8.21		8.20		8.34	
r _{ab}	.77				.76				.83				.84			

Table-1.3: Item-total coefficients of correlation of the A B-B'A' translation for TMF.

		English Original (A) Vrs Mizo Translation (B)				Mizo Translation Vrs (B') English Translation (A')			
		Male		Female		Male		Female	
		A	B	A	B	B'	A'	B'	A'
TMF	1	.93	.73	.88	.87	.81	.81	.70	.87
	2	.93	.89	.84	.77	.72	.82	.69	.79
	3	.78	.88	.77	.79	.82	.84	.68	.83
	4	.86	.87	.89	.86	.92	.91	.73	.89
	5	.91	.90	.91	.88	.92	.90	.77	.77
	6	.93	.85	.89	.86	.94	.90	.65	.83
	A	.97	.95	.96	.95	.95	.95	.89	.95
	Mean	12.56	13.22	30.12	30.26	10.78	10.44	33.67	35.15
	SD	7.87	7.08	8.50	7.80	5.76	5.40	5.81	6.96
	r _{ab}	.53		.66		.86		.73	

Table-1.4: Item-total coefficients of correlation of the A B-B'A' translation on RDAS- Consensus, Satisfaction and Cohesion.

		English Original (A) Vrs Mizo Translation (B)				Mizo Translation Vrs (B') English Translation (A')			
		Male		Female		Male		Female	
		A	B	A	B	B'	A'	B'	A'
Consensus	RDAS1	.88	.87	.69	.60	.25	.25	.53	.56
	RDAS2	.81	.82	.67	.73	.36	.36	.66	.67
	RDAS3	.86	.85	.77	.77	.39	.59	.52	.53
	RDAS4	.87	.90	.69	.85	.48	.60	.68	.72
	RDAS5	.81	.82	.75	.57	.24	.47	.61	.67
	RDAS6	.81	.89	.78	.76	.46	.54	.66	.62
	A	.95	.95	.90	.89	.63	.73	.83	.84
	Mean	25.04	24.38	24.60	24.96	25.04	25.00	24.40	24.72
	SD	5.90	6.83	5.06	5.34	4.27	4.20	6.06	5.48
	r _{ab}	.68		.88		.86		.92	
		English Original (A) Vrs Mizo Translation (B)				Mizo Translation Vrs (B') English Translation (A')			
		Male		Female		Male		Female	
		A	B	A	B	B'	A'	B'	A'
Satisfaction	RDAS7	.59	.62	.39	.55	.79	.69	.44	.62
	RDAS8	.37	.66	.35	.54	.65	.71	.35	.38
	RDAS9	.42	.54	.49	.53	.65	.63	.55	.52
	RDAS10	.25	.56	.33	.51	.41	.54	.50	.58
	A	.61	.79	.61	.73	.80	.81	.67	.73
	Mean	16.20	16.42	15.48	15.68	14.28	13.98	14.57	14.67
	SD	2.02	2.21	2.23	2.29	4.05	3.99	3.01	3.00
	r _{ab}	.58		.77		.91		.86	
		English Original (A) Vrs Mizo Translation (B)				Mizo Translation Vrs (B') English Translation (A')			
		MALES		FEMALES		MALES		FEMALES	
		A	B	A	B	B'	A'	B'	A'
COHESION	RDAS1 1	.01	-.28	-.28	.33	-.20	-.47	-.04	-.42
	RDAS1 2	.75	.79	.78	.75	.62	.74	.63	.78
	RDAS1 3	.78	.82	.70	.75	.54	.59	.67	.77
	RDAS1 4	.79	.84	.73	.78	.64	.71	.72	.77
	A	.90	.92	.88	.88	.82	.88	.87	.88
	Mean	10.36	10.96	10.14	10.98	10.67	10.13	10.26	9.96
	SD	3.83	3.98	3.99	3.83	3.82	3.73	3.98	3.89
	r _{ab}	.84		.72		.94		.94	

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Degree : Master of Philosophy
Department : PSYCHOLOGY
Title of the Dissertation : “A Study on Feminism and Gender Roles in Relation to Dyadic Relationship Among Mizo Married Couples”
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(Prof H.K. LALDINPUII FENTE)

Head,

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(ABSTRACT)

A STUDY ON FEMINISM AND GENDER ROLES IN RELATION TO DYADIC
RELATIONSHIP AMONG MIZO MARRIED COUPLES

Lalpekkimi Ralte

(Regn. No. – MZU/M.Phil./535 of 10.04.2019)

Submitted in partial fulfilment of the requirement of
Degree for Master in Philosophy in Psychology
Mizoram University

Charles Fourier, a French philosopher, is recognized as the person who coined the term "féminisme" in 1837 (Goldstein, 1982). Feminists all over the world have had different causes and goals, depending on their immediate situation influenced by their historical roles, culture and country. Feminism is interpreted in many ways-as set of ideas and concepts which encompasses a diverse collection of political theories and moral philosophies, Merriam-Webster (2013) defines feminism as "the theory of the political, economic, and social equality of the sexes" or "organized activity on behalf of women's rights and interests."

Feminism is regarded as the ideology of, or theoretical commitment to, the Women's Liberation Movement across the world. Feminism, however, is not a clear ideology; rather, it is a combination of some major traditions developed within feminism. The extended drawn traditions of feminism include- Liberal Feminism, Socialist Feminism, Radical Feminism, New Feminism and Post-feminism.

The Women's Movement sought to change the age-old traditional view of women's roles in society through the use of collective power. But despite these efforts, women continue to be socialized in ways that they are held back from any aspirations to the highest levels of status and influence, in part by educating them in romance (Holland & Eisenhart, 1990; Rudman & Heppen, 2003). Cultural romantic scripts idealize women (i.e., place them on a pedestal), but they also emphasize male ingenuity and female passivity (Holland 1992; Impett & Peplau, 2003). Women who automatically associate male partners with chivalry and heroism (e.g., Prince Charming, White Knight) also show less interest in financial independence and leadership roles, and this suggests that women's ambitions may be reduced by their romantic fantasies (Rudman & Heppen, 2003).

Feminine psychology is an area of psychology that focuses on the political, economic, and social issues that pervasively confront women (Horney, 1967). Horney is credited with having found the Feminist Psychology in response to Freud's theory of penis envy. Feminist psychology is focused on the values and principles of

feminism. Gender issues can include the way people identify their gender, how they are affected by societal structures related to gender (gender hierarchy), the role that gender plays in the individual's life (such as stereotypical gender roles), and any other gender related issues. The objective behind this field of study is to understand the individual within the larger social and political aspects of society. Feminist psychology puts a strong emphasis on women's rights. Psychoanalysis took shape as a clinical or therapeutic method, feminism as a political strategy (Buhle, 1998).

Gender role refers to “behaviors, expectations, and role sets defined by society as masculine or feminine which are embodied in the behavior of the individual man or woman and culturally regarded as appropriate to males or females” (O’Neill, 1981). These beliefs are taught to children and modeled through processes of socialization, which may lead to restrictive attitudes and behaviors. Men or women may be punished or devalued for engaging in behaviors that are incongruent with their traditional gender roles, and this often leads to behaviors that become more aligned with gender roles. While the feminine gender role is characterized by expressiveness, empathy, and passivity (Bem, 1975; Harris, 1994), the masculine gender role is characterized by restricted emotionality, socialized control, homophobia, restrictive sexual and affectionate behavior, independence, and assertiveness (Bem, 1975; O’Neill, 1981). Although gender roles have been conceptualized in innumerable ways, contemporary views conceptualize gender roles as the behavioral characteristics associated with being male or female. Early research often used the terminology sex roles to describe gender roles.

For researchers associated with intergroup, gender is an important variable because men and women are closely interdependent (Fiske & Stevens, 1993; Glick & Fiske, 1996). They depend on each other for sexual and emotional aspects, as well as sexual reproduction. Traditionally, society has trained them to take up different family roles (men being breadwinners and women being caretakers; Eagly, 1987). As a result, women have historically been entrusted to dyadic more than economic power (Johnson, 1976), and attracting the finest possible marital partner has been their chief

means to status and influence. Concern needs to be taken in generalizing findings from different studies since the preferences of women in different cultural groups show different feminist identity functions and has unique implications for women of color and low-income women (Hoffman, 2006; Settles, Pratt-Hyatt, & Buchanan, 2008). Research has shown that race (Boisnier, 2003), ethnicity (Villarruel, Jemmot, & Jemmot, 2005), and cultural heritage (Lalonde et.al., 2004) influence the behavior in which women develop feminist identities as well as their partner preferences.

Marriage, also called matrimony or wedlock, is a socially or ritually recognized union between spouses that establishes rights and obligations between those spouses, as well as between them and any resulting biological or adopted children and affinity(in-laws and other family through marriage). The definition of marriage varies around the world, not only between cultures and between religions, but also throughout the history of any given culture and religion, evolving to expand and constrict in who and what is encompassed. But typically, it is principally an institution in which interpersonal relationships, usually sexual, are acknowledged or sanctioned. In some cultures, marriage is recommended or considered to be compulsory before pursuing any sexual activity. When defined broadly, marriage is considered a cultural universal.

Marriage shapes the lives of most adults, regardless of whether the agreement to be together is formal or informal, or whether they marry by choice or circumstance (Bailey, 2003). Marital relationship is one of the most essential aspects of human relationships. A number of research in Western countries have reported that married and cohabiting individuals were more likely to report greater life satisfaction and had lower risk of psychological disorders and depression compared to the unmarried, divorced and widowed counterparts (Stack & Eshleman, 1998; Soons et. al., 2009; Musick & Bumpass, 2012).

Marital adjustment is “the state in which there is an overall feeling in husband and wife of happiness and satisfaction with their marriage and with each other”

(Thomas, 1977). It is the quality of relationship, in which a companionship characterized by lack of stress and unhappiness between the partners can help them to enjoy life. Marital adjustment is the mental state among couples in which there is an overall feeling of happiness and satisfaction with their marriage. It, therefore, calls for a satisfactory relationship between spouses, one that is characterized by mutual concern, care, understanding, and acceptance. All marriages start with the intention of happiness, and so partners usually have expectations which may be realistic or unrealistic. This is due to the complex nature of marriage and each individual is as complex as a universe. Therefore, in marriage two universes come together. Happiness, satisfaction, and fulfillment of expectations are possible only through mutual adjustments that lead to a shared notion of marriage.

According to Dyer (1983), marriage relationship refers to dyadic relationships between husband and wife defined by the status and role of "wife" in reciprocity with the status and role of "husband". Marriage is a universal social institution (United Nations 1988, 1990) through which an adult male and an adult female, generally acquire new statuses, husband and wife. The statuses the husband and wife acquire goes through from institution to companionship, may endure and sustain in their life cycle (Burgess and Locke, 1945). They play reciprocal roles to meet the material, sexual, emotional, psychological, and spiritual needs for their survival.

Smith (1961) mentioned many areas of marital adjustment, which include social activities and recreation, training and disciplining of children, religion, in law relationship, financial matters, sexual relationship, communication, mutual trust and companionship. The study of past concepts in marital adjustment showed that it is necessary for those processes of acquiring a balanced and functional marital relationship (Bradbury, Fincham & Beach, 2000).

Gender roles in Mizo society have been rather rigid in our culture but with global advancement and the dynamic lifestyles that we have adopted it has started to change slowly. Mizo society follows a strict patrilineal lineage in which women are

subordinate to men. However, there has been a change with the voices of more educated and elite individuals, and women empowerment has grown immensely with time.

The criterion of a satisfying marriage may differ greatly based on one's larger cultural perspective, specifically on how the culture primarily identifies as collectivistic or an individualistic one (Dillon & Beechler, 2010). Collectivistic and individualistic cultures have different cultural norms, values, and family obligations (Hofstede, 2001). For example, fulfilling family duties may be favorable for marital satisfaction in a traditional Chinese marriage (Wang, 1994), whereas fulfilling self-indulgent goals of husbands and wives seems to affect marital satisfaction in Western countries (Lalonde et. al., 2004).

In recent times, strong influences of western culture, the diffusion of mass media, increasing population, industrialization and urbanization have changed people's way of life. Research to date contains several shortcomings that bound the strength of the ending that gender roles are related to attitudes toward feminism. There is limited empirical evidence available concerning the relationships among gender role identity, support for feminism, and willingness to consider one a feminist and marital adjustment (Toller et.al, 2004).

The purpose of this study is to examine the relationship of feminism and gender roles in marital adjustment. There are several shortcomings in research to date in the Mizo population that limit the strength of the conclusion that states marital adjustment is a product of certain concepts. Researches in the past have thrown different shades of light in purview of marriage in different cultures and ethnic groups. The study attempts to discover the type and degree of relationship between married person's perceptions of feminism and gender roles with their marital adjustment.

The study attempts to explore and highlight the cause-effect and predictive relationships between feminism, gender roles and dyadic relationship as well as the demographic variables amongst Mizo married couples, the study consisted of 330 participants (165 couples) from four electoral constituencies of Aizawl among which 45.8% are from Early Adulthood (18–40 years), 29% are from Middle Adulthood (40-60 years) and 25.2% are from Late Adulthood (60 and above) following the works of Santrock (2013).

Data was collected carefully and the completed responses were carefully screened, cleaned, coded and tabulated for further analysis. The data cleaning process incorporated screening for incomplete responses, outliers and social desirability responses. A demographic profile form to attain the details of the participants was also developed in relation of the psychological tools.

The study employs a random sampling method with a research design of 2 ‘Sex’ (male & female) X 3 ‘Age-group’ (early adulthood, middle adulthood, late adulthood) to be imposed on the measurement of feminism or feminist attitudes, traditional gender roles and marital or dyadic adjustment as they are used interchangeably. The following psychological tools were employed in order to fulfill the purpose of the research: FEM (Smith, Ferree & Miller, 1975), The Traditional Masculinity- Femininity Scale (TMF; Kachel, Steffens & Niedlich, 2016) and Revised Dyadic Adjustment Scale (RDAS; Busby, Christiansen, Crane & Larson, 1995).

The statistical analyses of the study included the descriptive statistics (Mean, SD, Skewness, Kurtosis and bivariate correlation matrix) for the behavioral measures as well as internal consistency (Cronbach alphas) of the behavioral measures. This indicated that all the scales/sub-scales of the behavioral measures to be applicable for measurement in the target population.

The interrelationship between ‘Sex’, ‘Age-group’, demographic variables- Age, socio-economic status (derived from the background information of marital status,

educational qualification, occupation of self and partner and monthly income) Duration of Marriage, No. of Children, Family Type, Head of Family, Breadwinner, Duration of Stay in rural area, Social Involvement, and Religious Involvement with the scale and sub-scales of the behavioral measures highlighted that for males, socio-economic status emerged to be positively correlated with Satisfaction while number of children revealed to be negatively correlated with Satisfaction. Feminism emerged to be negatively correlated with gender roles, Consensus and Satisfaction. However in females, Feminism emerged to be negatively correlated with educational qualification, socio-economic status, degree of relationship with head of family and monthly income.

Secondly, Analysis of Covariance was employed for determining the effect of 'sex', 'age-group' and Sex*Age-group on FEM, TMF, Consensus, Satisfaction and Cohesion as well as the effect of demographic variables as the covariates to show the patterns of variation. Scheffe test, which is a parametric Post-Hoc was employed to elucidate the patterns of groups/means for significant independent and interaction effect of 'Sex' and 'Age-group' on the behavioral measures.

The results revealed that there are significant differences in 'sex' males and females on FEM, TMF, Satisfaction in which females showed more feminist attitude or have higher feminism than their male counterparts and that the couples under study conform to traditional gender roles further indicating that females identify to their femininity and males identify to their masculinity therefore, highly masculine men and highly feminine women execute their gender role identity based on traditional concept of what constitutes masculinity and femininity (Eckert and McConnell-Ginet, 2003). Scheffe test (Post-hoc) also further revealed the sum of means for significant Sex*age-group interaction effect on TMF which indicated the couples in late adulthood tend to conform to traditional roles more than those of early and middle adulthood. The demographic variables like socio-economic status significantly affect FEM and Satisfaction and number of children significantly affects Cohesion.

Finally, these findings are further analyzed using Stepwise regression (forward) for the whole sample as well as their corresponding partner's scores. The main findings in regression revealed that each couple has mutual concern for each other when it comes to dyadic relationship. Though the female participants reported more feminist attitude which affects the decision-making, values and affection in their relationship, they conform to the male counterparts due to the influence of the traditional values that are held within the culture in which include accepting the norms of the culture or religion along with customs and ideas of the society, obedience, politeness, restraint to actions that may harm others and resistance to inclinations that are likely to harm or violate social expectations in which social desirability is highly influential in the population or the norms (Schwartz, 2012) linking the alterations on satisfaction in males and females; indicating that feminism in marital adjustment has a role among the Mizo married couples. A peaceful conversation between husband and wife meant inappropriate for the man and to this day, a man found helping his wife in household chores is dubbed as henpecked, by males and females (Colbert 2008). However, times have changed due to modernization and rapid changing of lifestyles-traditional marriage in which man being the sole breadwinner and the woman doing housework and childcare provider has been changing as gender roles evolve (Bianchi & Milkie, 2010; Rogers & Amato, 2000). The traditional gender roles are slowly shifting which is further reflected in the three age-groups based on the scores on TMF but 'traditionalism' still largely influences the Mizo society at the level of consciousness and ideas (Gangte, 2011). Women and men have traditionally assumed different roles in the social order (Williams & Best, 1982).

As stated by Dillon and Beechler (2010), the criterion of a satisfying marriage is largely based on the context of culture. Collectivistic and individualistic cultures are having different cultural norms, values, and familial obligations (Hofstede, 2001). Keeping this in mind, the developing acceptance of positive feminist theory, the collaborative role of husband and wife in establishing a family with children as well as the role of closed knit community structure of the Mizo society for married couples deserves further exploration. The Mizo society is opening up for a more individualistic

society but still has a long way to go in understanding the concept of feminism. Feminism should be advocated more in the population stating the facts that feminism as Hooks (2000) stated, feminism concerns justice, which cannot be achieved just by terminating sexism or racism, but rather ending all kinds of domination.

To sum up the findings, the study on feminism and gender roles in relation to dyadic relationship manifested manifold outcomes in which the population emerged to show higher level of score on feminism as well as Consensus and Satisfaction of marital adjustment while showing average level of scores on gender roles and cohesion of marital adjustment.

Limitations of the study:

The limitations of the study is that the sample comprised of only 330 participants (165 couples) from Aizawl which is too less to represent the whole population of Mizoram for generalization of the results. Therefore, a much larger and more proportionate representation of married couples from different parts of Mizoram would have been more meaningful and comprehensive to justify the current study and ensure generalization of the findings. Secondly, there is doubt in normality statistics based on the assumptions of TMF, so, it may affect the results. The nature of the scoring is towards extreme ends wherein, totally masculine-1 whereas totally feminine-7 on a 7-point Likert scale. Lastly, the study had no significant findings based on chronology; the reason may be the study being cross-sectional in nature and future research can establish stronger evidences in a longitudinal study. However, the behavioral measures employed in the study were highly reliable for the target population thereby following the statistical assumptions required to obtain the data and the findings are valid and reliable.

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