

## A Study Of Psychological Barriers In Marital Life

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### Abstract

Marriage is not an easy step for anyone. In fact, it can be quite tough at times. No matter how much a person is in love or thinks they are in love, making that commitment and keeping it strong takes work and patience. Traditionally, marriage has been looked upon as a primary purpose of founding and maintaining a home and family. Fifty years ago, the majority of women were dependent on their husbands to work and support them. Their role in life was to take care of the children, their husbands and maintain the home. Along with time management, when you are married, you will have responsibilities such as chores that you will have to learn to deal with. These things if not worked out in the beginning of your marriage, might cause problems even though they seem small at first. In order to avoid such conflict, it is a good idea to make time to sit down with each other and solve out these responsibilities.

This paper explains the main psychological barriers which come in the way of happy married life. The participants in this study were selected randomly and asked if they would like to participate. Questionnaire is filled by the respondents. The last issue I would like to mention in this paper is very sensitive that is the interference of the other people in the couple's life especially in the decision making. When couples do not take hold of the autonomy of their relationship and let their parents tell them what to do, it causes problems in the marriage. One spouse might start to resent the in-laws and the other spouse for letting them have that control, while the other spouse might think him or her to be overreacting.

Most people believe that an abundance of fighting is what leads to marital problems and often, divorce. This is not entirely true. Fights lead to failed marriages only if the fight is not dealt with in a constructive way. This is where communication comes in. A fight becomes a constructive

exercise when both people learn how to communicate their views effectively while also listening and fully understanding the other's point of view.

**Keywords –***Decision making, Responsibilities, abundance, autonomy*

## INTRODUCTION OF STUDY

Psychology is the scientific study of behavior, cognition, and emotion. Psychology is an academic and applied discipline involving the scientific study of mental processes and behavior. Psychology also refers to the application of such knowledge to various spheres of human activity, including problems of individuals' daily lives and the treatment of mental illness. Psychology differs from the other social sciences anthropology, economics, political science, and sociology in seeking to explain the mental processes and behavior of individuals. Psychology differs from biology and neuroscience in that it is primarily concerned with the interaction of mental processes and behavior on a systemic level, as opposed to studying the biological or neural processes themselves. In contrast, the subfield of neuropsychology studies the actual neural processes and how they relate to the mental effects they subjectively produce. Biological psychology is the scientific study of the biological bases of behavior and mental states. Psychology is an

academic and applied field involving the study of behavior, mind and thought and the subconscious neurological bases of behavior. Psychology also refers to the application of such knowledge to various spheres of human activity, including problems of individuals' daily lives and the treatment of mental illness. It is largely concerned with humans, although the behavior and mental processes of animals can also be part of psychology research, either as a subject in its own right (e.g. animal cognition and ethology) , or somewhat more controversially, as a way of gaining an insight into human psychology by means of comparison (including comparative psychology). Psychology is commonly defined as the science of behavior and mental processes.

**Early development-**The first use of the term "psychology" is often attributed to the German scholastic philosopher Rudolf Goeckel (Latinized Rudolph Goclenius), published in 1590.[1] More than six decades earlier, however, the Croatian humanist Marko Maruli used the term in the title of a work which é was subsequently lost.[2]

This, of course, may not have been the very first usage, but it is the earliest documented use at present. The term did not fall into popular usage until the German idealist philosopher; Christian Wolff (1679-1754) used it in his Psychological empirical and Psychological rationalis (1732-1734). This distinction between empirical and rational psychology was picked up in Diderot's Encyclopedie and was popularized in France by Maine de Biran. The root of the word psychology (psyche) is very roughly equivalent to "soul" in Greek, and (ology) equivalent to "study". Psychology came to be considered a study of the soul (in a religious sense of this term) much later, in Christian times. Psychology as a medical discipline can be seen in Thomas Willis' reference to psychology (the "Doctrine of the Soul") in terms of brain function, as part of his 1672 anatomical treatise "De Anima Brutorum" ("Two Discourses on the Souls of Brutes"). Until about the end of the 19th century, psychology was regarded as a branch of philosophy.

## **EARLY MODERN ERA**

In 1879, Wilhelm Wundt (1832-1920), known as "the father of psychology", founded a laboratory for the study of

psychology at Leipzig University in Germany. The American philosopher William James published his seminal book, Principles of Psychology, in 1890, laying the foundations for many of the questions that psychologists would focus on for years to come. Other important early contributors to the field include Hermann Ebbinghaus (1850-1909), a pioneer in the experimental study of memory at the University of Berlin; and the Russian physiologist Ivan Pavlov (1849-1936), who investigated the learning process now referred to as classical conditioning. Meanwhile, during the 1890s, the Austrian physician Sigmund Freud, who was trained as a neurologist and had no formal training in experimental psychology, had developed a method of psychotherapy known as psychoanalysis. Freud's understanding of the mind was largely based on interpretive methods and introspection, and was focused in particular on resolving mental distress and psychopathology. Freud's theories became very well-known, largely because they tackled subjects such as sexuality and repression as general aspects of psychological development. These were largely considered taboo subjects at the time, and Freud provided a catalyst for them to be openly discussed in polite society. Although Freud's theories are only of

limited interest in modern academic psychology departments, his application of psychology to clinical work has been very influential. Partly in reaction to the subjective and introspective nature of Freudian psychology, and its focus on the recollection of childhood experiences, during the early decades of the 20th century behaviorism gained popularity as a guiding psychological theory.

## **MODERN ERA**

However, it became increasingly clear that although behaviorism had made some important discoveries, it was deficient as a guiding theory of human behavior. Noam Chomsky's review of Skinner's book *Verbal Behavior* (that aimed to explain language acquisition in a behaviorist framework) is considered one of the major factors in the ending of behaviorism's reign. Chomsky demonstrated that language could not purely be learned from conditioning, as people could produce sentences unique in structure and meaning that couldn't possibly be generated solely through experience of natural language, implying that there must be internal states of mind that behaviorism rejected as illusory. Similarly, work by Albert Bandura showed that children could learn by social observation, without any

change in overt behavior, and so must be accounted for by internal representations. Humanistic psychology emerged in the 1950s and has continued as a reaction to positivist and scientific approaches to the mind. It stresses a phenomenological view of human experience and seeks to understand human beings and their behavior by conducting

## **Definition of family**

While defining the term family some social scientists have seen the family as a universal institution. Others have used the terms to refer to a distinctive characteristic of the social life. Functionalist perspective defined family in terms of activity and their effect on society. Marxist perspective explains the family as the basic unit of oppression and to envisage its eventual abolition. Some of the major definitions of family are as follows: The word 'family' is derived from Latin Word "Famulus" which means a servant. In Roman law the word denotes a group of producers and slaves and other servants as well as members connected by common descent or marriage. Thus originally, family consisted of a man and woman with a child or children and servants. Sociologists have defined the family in a number of ways. MacIver and Page defined "family is a

group defined by a sex relationship sufficiently precise and enduring to provide for procreation and upbringing of children”. According to M.F. Nimkoff, “Family is a more or less durable association of Husband and Wife with or without child, or of a man or women alone, with children”. Burgess and Locke “Family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting and intercommunicating with each

## II.2. Marriage in Indian Society

### Introduction:

Marriage is a unique relationship different from all others. An essential characteristic of marriage is the biological fact that a man and a woman can join together as male and female in a union that is orientated to the generation of new life. The union of marriage provides for the continuation of the human race and the development of human society. It is precisely the difference between man and woman that makes possible this unique communion of persons, the Unique partnership of life and love which is marriage. An essential characteristic of marriage is the biological fact that a man and a woman can join together as male and female in a union that is orientated to the

generation of new life. Male–female complementarily is intrinsic to marriage.

### Definition of marriage

There is no definition which adequately covers all type of human marriage. It has given a number of definitions and explanations among which the following may be noted. **Edward Westmark** in his ‘History of Marriage’ defines Marriage as “the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring”. Malinowski says that marriage is a “contract for the production and maintenance of children”.

Marriage is an important social institution. It is a relationship, which is socially approved. The relationship is defined and sanctioned by custom and law. The definition of the relationship includes not only guidelines for behaviour relating to sex but also regarding things like the particular way labour is to be divided and other duties and privileges. Children born of marriage are considered the legitimate offspring of the married couple. This legitimacy is important in the matter of inheritance and succession. Thus marriage is not only a means of sexual gratification but also a set of cultural mechanisms to ensure the continuation of

the family. It is more or less a universal social institution in India. School of Distance Education Indian Society and Social Change. The religious texts of many communities in India have outlined the purpose, rights and duties involved in marriage. Among the Hindus, for instance, marriage is regarded as a socio - religious duty. Ancient Hindu texts point out three main aims of marriage. These are dharma (duty), praja (progeny) and rati (sensual pleasure). That is to say that marriage is significant from both the societal as well as the individual's point of view. Marriage is significant in that it provides children especially sons who would not only carry on the family name but also perform periodic rituals including the annual "shraddha" to propitiate the dead ancestors. Majority of the Hindus look upon son(s) as a support in old age to parents and as the most important source of economic enrichment to the family. Marriage, in the Hindu system, enables a man to enter into the stage of a householder.

### WHY IS MARRIAGE SO IMPORTANT?

In marriage, a woman and man promise love and fidelity to each other, for the rest of their lives. Not knowing what lies ahead they

nevertheless make a commitment that they will continue to love each other whatever comes. While we know that their commitment may break down and know also the sorrow that this can bring, we also recognize that many couples live that marital commitment faithfully. This committed, married love provides a stable and Nurturing environment for children. It is here that children receive the most important and lasting education of all. They learn how to be a member of a family and of society.

According to Robert H. Lowie , "Marriage is a relatively permanent bond between permissible mates". **Alfred Mc Clung Lee** writes "Marriage is the public joining together, under socially specified regulations of a man and woman as husband and wife".

### FORMS OF MARRIAGE

**Polygyny**-It is a form of marriage in which one man marries more than one woman at a given time. Polygyny is more popular than polyandry. It is of two types : Sororal polygyny and non sororal polygyny

**Sororal polygyny:** It is a type of marriage in which the wives are invariably the sisters. It is often Called sororate. The Latin word soror stands for sisters. When several sisters are simultaneously, or potentially the



spouses of the men, the practice is called 'sororate'.

**Non - sororal polygyny:** It is a type of marriage in which the wives are not related as sisters. For social, economic, political and other reasons, both the types are practiced by some people. It is the marriage of one woman with more than one man. It is less common than polygyny. It is of two types Fraternal Polyandry and non fraternal polyandry.

**Fraternal polyandry:** When several brothers share the same wife the practice can be called aliphic or fraternal polyandry. This practice of being mate, actual or potential to one's husband's brothers is called levirate. It is prevalent among Todas.

**Non-fraternal polyandry:** In this type the husband need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husband's; the others have no claim over her.

**Monogamy:** It is a form of marriage in which one man marries one woman. It is the most common and acceptable form of marriage.

**Serial monogamy:** In many societies individuals are permitted to marry again often on the death of the first spouse or after

divorce but they cannot have more than one spouse at one and the same time.

**Straight monogamy:** In this remarriage is not allowed.

**Group Marriage:** It means the marriage of two or more women with two or more men. Here the husbands are common husbands and wives are common wives. Children are regarded as the children of the entire group as a whole.

### Rules of Marriage

No society gives absolute freedom for its members to select their life partners. Rules regarding who should marry whom always govern such selection. Endogamy and Exogamy are the two main rules that condition the marital choice. No society gives absolute freedom to its members to select their partners. Endogamy and exogamy are the two main rules that condition marital choice.

**Endogamy:** It is a rule of marriage in which the life-partners are to be selected within the group. It is marriage within the group and the group may be caste, class, tribe, race, village, religious group etc. We have caste endogamy, class endogamy, sub caste endogamy, race endogamy and tribal endogamy etc. In caste endogamy marriage has to take place within the caste. Brahmin has to marry a Brahmin. In sub caste

endogamy it is limited to the sub caste groups.

**Exogamy:** It is a rule of marriage in which an individual has to marry outside his own group. It Prohibits marrying within the group. The so-called blood relatives shall neither have marital connections nor sexual contacts among themselves.

## **Review of literature**

The literature and research on personal characteristics of those in intercultural unions is mixed. Much of the literature suggests that partners in intercultural marriages entered such a union to solve their own issues with identity and culture.

*Becker's (1973, 1974)* seminal work on the economics of marriage is based on the gains married people get from household production and labor division. Other theories focus on spouses' joint consumption of household public goods or on reciprocity and social equality in homogenous relationships. In the latter case, it is argued that the tendency for "like to marry like" facilitates compatibility of spouses' basic values and beliefs. Our empirical analysis studies whether couples with different degrees of potential and actual specialization of labor and more or less difference in

education systematically differ in their benefits from marriage.

*Bonacci et al. (1978)* cites that the Army's policy to casework counselors dealing with clients around intercultural marriages is of discouraging these marriages rather than trying to understand them. Both of these suggestions are questionable interventions for therapists today. While these suggestions and many of the others in the available literature are based on dated literature and un-reviewed publications, the fact that a significant amount of literature has not been created to replace these is concerning. Therapists find themselves charting new territory without reliable maps. The fact that these couples are growing in numbers and presenting for therapy in larger numbers is evidence that this is a subject the marriage and family field cannot afford to ignore much longer. This study will add to the resources available for clinicians seeking strength-based guides to follow in working with intercultural couples. This study will identify coping skills and resources that contribute to working out some of the stressors these couples face, and can offer clinicians a picture of what a successful intercultural marriage can look like, and a guide to how these couples got that way.



*Lueptow et al., 1989; Kessler & McRae, 1982* there is much more research stating that the move towards dual-earner relationships has restricted the marital and family relations. Wives who are not doing traditional household duties were less satisfied with their marriages and were subject to more physical and mental strain. Husbands of employed wives were less satisfied with their marriages and contemplated leaving the relationship more frequently.

This research tends to explain the theory that personal preference is quite prevalent in the thinking about working outside of the home. Those who are working outside the home and wanting to be home, or those at home and desiring to be working will tend to show more negative patterns including verbalizing dissatisfaction in the marital relationship. There is also evidence that guilt inflicted on men, who are not able to allow their wife to stay at home, leads to depression in both sexes.

*Booth & Johnson (1985)*, the authors reflected on findings that religious beliefs prompted no significant relationship to marriage. Although religiosity may decrease the probability of divorce, it neither enhances marital satisfaction nor

decreases marital conflicts. This point was considered by researchers as the downfall to the religious marriages. Even if the relationship was not going well the couple may stay together to appease the religious beliefs they cleave to. "If divorce is discouraged and therefore not an option, individuals may report the marriage as happy even if it is not, in order to reduce dissonance between their feelings and their options"

*Sung (1990)*, who conducted interviews in New York City with 50 Chinese who had married out of their culture states that those who intermarry are unconventional, rebellious, and marrying for the second time around, but also flexible and resourceful in dealing with differences, and willing to make changes and accept the nontraditional. Again, the limited number of studies and samples prevent these results from being considered conclusive of all people who marry intercultural. The mixed results and small amount of research highlight the difficulty of pinning down such a subjective factor as personality traits of a population as varied as intercultural couples. Another consideration is that many of these statements are based on research of Black/White couples in America, and then

extrapolated to also describe intercultural couples. However, these original studies were done in primarily the 60.s and 70.

**Bellahet (1985) Fowers, (1993)** Fowers, in her study concluded that there are two main functions of marital communication. The first type of communication is focused on self expression, mutual understanding, and emotional intimacy. The second type of communication is to effectively communicate about the difficulties that marriages will inevitably face. This study on marital success through verbal communication lacked to talk about nonverbal communication, which Wallerstein uses as a basis of her research.

**Biever (1998)** The only structured method found for working specifically with intercultural couples is one developed by Miguel Hernandez of the Ackerman Institute for the Family in NY, and presented at the 2003 Psychotherapy Networker Symposium. This model was based on informal research done at the Ackerman Institute to meet the needs of the clientele they were seeing, and is a strength based model aimed at helping couples understand and work with their cultural and racial differences through acknowledging and exploring each member.s racial experiences and cultural

expectations brought to the relationship. Even though specific model such as this are rare, much of the literature does offer suggestions to counselors working with intercultural couples. Two common themes for foundations for work are strength based and through a lens of racial oppression.

**Lewandowski & Jackson, 2001**, when public perception of Black/White unions was very controversial. That the social environment at the time had some effect on the data is likely, especially since no studies done to replicate these claims were found after 1984. The present study will add to the information available by again presenting a positive, strength-based view of these couples, to prompt more research into the truthfulness of commonly accepted beliefs in both public perception and the literature.

## STATEMENT OF PROBLEM

Acknowledging India's respect for its culture and social ethics, one can guess that India enjoys a lowest divorce rate. But it is more surprising to know that the divorce rate in India ranks lowest among all the countries of the world. Statistics shows that only 1 out of 100 Indian marriages end up to a divorce which is quite low in comparison to America's 50% of marriages turning into

breakups. The rate of divorce in India was even low in the previous decade, where only 7.40 marriages out of 1,000 marriages were annulled. The divorce rate in Indian villages is even lower in comparison to urban India.

In Hindu religion marriage is sacrament and not a contract, hence divorce was not recognised before the codification of the Hindu Marriage Act in 1955. With the codification of this law, men and women both are equally eligible to seek divorce. Hindus, Buddhists, Sikhs, and Jains are governed by the Hindu Marriage Act 1955, Christians are governed by The Divorce Act 1869, Parsis by the Parsi Marriage and Divorce Act 1936, Muslims by the Dissolution of Muslim Marriages Act 1939 and Inter-religious marriages are governed by The Special Marriage Act 1954.

Conditions are laid down to perform a marriage between a man and woman by these laws. Based on these a marriage is validated, if not it is termed as void marriage or voidable marriage at the option of either of the spouse. Here upon filing a petition by any one spouse before the Court of law a decree of nullity is passed declaring the marriage as null and void. Divorcé can be applied only after one year of marriage. But

the numbers seemed to be increasing at alarming rate. Here, Marriages need not be registered and only Divorce is registered. So it's hard to infer the percentage of divorce as percentage of marriage. But the number of divorce can be counted.

One of the major reasons for low rate of divorce in India is a Arrange marriage. Arranged marriages have been the tradition in Indian society for centuries. Even today an overwhelming majority of Indians in India have their marriages planned by their parents and other respected family-members. Arranged matches were made after taking into account factors such as age, height, personal values and tastes, the backgrounds of their families (wealth, social standing) and their castes and the astrological compatibility of the couples horoscopes.

In general both the parents and the young people feel that since they were older and wiser than their progeny, they would be able to find a suitable match for their children with more prudence than the latter. Although most marriages are arranged, some couples in India opt for selecting their partners by themselves, based on their direct interaction with those partners. This is often

termed as "love marriage" in India. Love marriages tend to be more common in the urban areas. Among the overseas Indians, many marriages are still arranged with the assistance of the parents. Even the so called love marriages in India generally happen with the approval of the parents, although their blessing may sometimes be reluctant.

In India, the marriage is thought to be for life, and the divorce rate is extremely low.

## **OBJECTIVES OF STUDY**

1. To find out the reasons of unhealthy married life.
2. To study the role/influence of society in married couple's life.
3. To find out the various ways which help in overcome psychological obstacles in married couple's life?

**PURPOSE OF THE STUDY-**This study is attempts to find out the various elements which become the barriers in psychological satisfaction in the martial life. Over the period of time divorce rate is increased. So in this research we try to find out the all those hinder which become the reasons of divorce. Moreover in this research we also try to find out the ways to cope up with these problems. To find measures that can

be adopted to avoid the divorce problem, so for this questionnaire is drafted and input is received from the 100 married respondents. After that results are interpreted and suggestions are also given to overcome the marital dissatisfaction problem.

## **FINDING OF THE STUDY**

**Findings of research from the 100 married respondents below, data is generated and main important findings are given below**

- Near about 78 percent couples live in joint family with parents.
- In 82 percent cases both partners are working.
- In 55 percent cases marriage is inter-religion marriage.
- In 76 percent cases one partner involve in more religious activities then household chores.
- 76 percent people are satisfied with married life.

- 75 percent spent adequate amount of time with each other
- In 84 percent cases a frequent quarrel with your partner.
- Only 55 percent are satisfied with married life.
- In 84 percent cases spouse fulfill all commitments made with you
- There a frequent quarrel with between partners in 81 cases.
- Still a high amount of parents' involvement in our decision making near 78 percent
- In 78 percent cases getting a proper support from your spouse in your workings
- 80 percent cases one is getting full support from your parents in household chores
- Decision making is influenced by your peer group in 80 percent cases
- In 82 cases patience and appreciation decreases and it become cause of dissatisfaction. 18 percent people show patience toward opponent.

- It's found that amount of sex is not a big cause in the psychological dissatisfaction among the couples. In 88 percent cases people are happy with the amount of sex what exists in their relationship. In 12 percent cases there is dissatisfaction.

## CONCLUSION

Study revealed that there are some factors which make the high influence in the marital relationship. From the 100 marital cases observed and near half of them are not satisfied from the opposite partner. In most of the case there is a quarrel between partners after frequent time intervals major of them are involvement of their parents in the decision making, lack of patience and appreciation qualities toward each other in daily routine life workings.

The one major issue which makes a huge impact on their relationship that is the **demonstration effect** in which one changes his/mind by observing the others high living standard and they also dream and start try to capture all those luxurious life things, irrespective of what they capable. Some time it's not possible because of low income and lack of financial support then the

amount of frustration increases and become a cause of quarrel.

In-adequate financial support from the spouse also increases a chance of the dissatisfaction among the partners. Sex and religion is not a big cause of quarrel between the partners in most of the cases the marriage is take place within the caste and same religion but involvement of the females in the religious activities instead of performing the household chores become a cause of the frustration among the male partners because it reduces the time of interaction between the partners.

Health problems also emerging issue in these days huge money involvement on health reduces the financial aids. So to conclude society influenced lot in the decision making of the partners. The main way to overcome these hinders is start spending the time with each other and proper understanding should be there in the relationship. The involvement of the parents, peers, friends and the other related persons should be on a lower side they can be work as advisory but end decision should be taken by the couple on t heir own willingness.

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**ANNEXURE**

Dear Respondent



We are conducting a research on “**A study of psychological barriers in marital life**”. You are requested to please answer us a few questions. Your answers will help us to get good research results.

Name-  
 Age-  
 Gender-  
 Income-  
 Type of Marriage-  
 Dear Respondent-

**YES-1**  
**NO-2**

S.NO	QUESTIONS	YES	NO
1.	Do you live in joint family		
2.	Both partners are working		
3.	Your marriage is inter religion marriage		
4.	Is your partner involve in more religious activities then household chores		
5.	We spent adequate amount of time together.		
6.	Are you satisfied with your married life		
7.	Is there a frequent quarrel with your partner		
8.	Is your spouse fulfill all commitments made with you		
9.	Are you getting a proper support from your spouse in your workings		
10.	We have still a high amount of parents involvement in our decision making		
11.	Are you getting full support from your parents in household chores		
12.	Do your decision making is influenced by your peer group.		
13.	Is physical health problems become a cause of quarrel		
14.	I have adequate amount of sex in my life		
15.	I dissatisfied when my partner not provide me a financial contribution		
16.	Do you think your partner has a lack of patience and appreciation qualities toward to you		
17.	Sometime demonstration effect influenced my decision making		
18.	I tend to go to my parents for advice more than to my spouse.		

Thank you for your valuable time.