PROBLEMS OF ADJUSTMENT IN THE EARLY YEARS OF MARRIAGE IN SOME FAMILIES IN BEIRUT

a Thesis

Presented to the Faculty of the Beirut College for Women in partial fulfillment of the requirements for the degree of Bachelor of Arts

By

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June, 1955.
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BIOGRAPHICAL SKETCH

The writer was born in Beirut, Lebanon. She started her education at a French school, the Lycée Français de Jeunes Filles, where she completed her high school (Brevet) education. She then shifted to American education and went for one year to the American School for Girls for a preparatory class in English. She then studied at the Beirut College for Women as a Child Development Major.
ACKNOWLEDGEMENTS

To Doctor Pengrouchie Najarian I express my deepest gratitude for her kind and patient assistance.

To Dr. Margaret Watson I present my thanks for her advice and help.

I am also very grateful to all the people who were kind enough to answer my questionnaire without whom this study would have been impossible.
ABSTRACT

Marital adjustment problems were given a strong attention in the United States in the last few years, while the Near East seems apparently to have neglected them and their importance.

It is necessary for a married couple to realize the adjustment problems that might arise in their marital relationship, in order to be better prepared to meet them.

This survey was carried out to show the different adjustment problems married couples encounter in the first few years of their marriage and to attempt to find their sources and some possible solutions to these problems.

Information was obtained by means of a questionnaire and interviews. The subjects were 50 couples, living in Beirut, of different religion and nationalities but of approximately the same socio-economic background. 25 of these couples were from the younger generation, married from one to six years, and 25 couples were from the older generation, married for 25 years or more.

Younger generation wives marry at a later age while the husbands are marrying at an earlier age than the older generation couples.

More religious intermarriages are taking place now.

There is more educational uniformity in the educational levels of husbands and wives at the present.

More couples start their marriage by living alone than they used to before.
Wives showed to be hood hostesses now and before, but men are better hosts now.

The younger generation has a wider circle of friends and spend more time with them than with relatives.

Submissiveness shows more on the older generation couples than the younger ones.

Affection toward her and his parents is not yet equally distributed and has proved difficult to be so.

There is more individuality in the younger generation couples and less importance at the present is given to money.

Younger generation parents agree more on the discipline and education of their children although the wives have more freedom in expressing themselves.

The absence or presence of maids does not seem to affect the adjustment of the couples.

The present generation wives are more inclined to leave the care of the house in the hands of maids.

The general pattern at the present is one of understanding and companionship rather than submissiveness from the wife and dominance from the husband as it used to be.

Personal maturity and independence showed to lead to marital happiness while the contrary did not prove to be helpful.
INTRODUCTION

The need in Lebanon, as elsewhere, to realize and understand problems of adjustment in the early years of marriage is very important since the solution of such problems has much to do with the future happiness of the home. This study attempted to discover some of the kinds of problems young married couples encounter in the first years of their marriage and their attitudes toward them. It also investigated the sources of adjustment problems and their effect upon the marital relationship. Comparisons were made between the adjustment of couples married from one to six years and those married 25 years or more.

This study includes a literature survey, which discusses mainly the areas and sources of adjustment problems and possible solutions. The latter part is composed of the findings and evaluation of questionnaires distributed to 50 couples living in Beirut; they are above average in income, social position and education.

The findings are arranged in the form of tables, accompanied by explanation, interpretation, and evaluation.
CHAPTER I

THE NEED FOR ADJUSTMENT IN THE EARLY YEARS OF MARRIAGE: AREAS REQUIRING ADJUSTMENT

The early years of marriage are very important years for determining the degree of stability in marriage and harmony in the relationship. It is expected that a newly married couple will meet certain difficulties in the beginning of their conjugal life, for the reason that there are no two people alike and individual differences alone may create conflict. Also the fact that the couple do not know each other well will demand time for the mutual understanding necessary for two people living together.

The length of acquaintance and engagement have proved to be an important factor, but whatever it is, there is nothing that can be compared to a marital life and to living together. Marriage is, in itself, such an intimate relationship that one cannot know what it is unless he tries it.

In the beginning of marriage, the couple may not realise that they have to achieve adjustment and acceptance of the other's likes and dislikes in more than one field. Adjustment and understanding are needed in social life, in sex life, with in-laws and in the routine of everyday life.

After having attained a certain age, people generally have certain principles and patterns of life which have been set by their society and environment and their own individual experience. So,
it is of utmost importance for the couple to realize that they both have to compromise and make concessions and that this has to be done in more than one field in life. The degree of adjustment will depend on how these difficulties are met and how they are handled. A constructive attitude would be to analyze the situation and then try to see where the point of conflict is. To be quickly discouraged and think that one has made the wrong choice is not the right attitude to take.

Harper, in his book on marriage, gives his concept of marital adjustment and says "The most reasonable goal of a person who marries is to achieve fairly adequate adjustment, but to expect more is to court disappointment". He adds, "This concept of adjustment does not exclude the possibility of many reasonably happy husbands and wives. It is only realistic. The concept of marital adjustment recognizes the need for meeting difficulties with the knowledge of their nature and with methods for their solutions. It recognizes marriage as a dynamic process of adaptation and re-adaptation to the changing external and internal demands of a continuing companionship, not a static state of bliss". This concept of adjustment makes one realize that information and skills are important for this phase of life.

Anderson defines adjustment as "the manner in which the entire person meets his environment rather than change in any particular phase." Marriage modifies personality to a certain extent. Compatibility is necessary. Sometimes, a regular work experience can facilitate adjustment in marriage just as saving some money can add to the feeling of security. The couple has to make concessions which come about according to the activities of both husband and wife. New modes of behavior have to be worked out.

Inevitably, at one time or the other, quarrelling occurs between the partners. "There is destructive and constructive quarrelling. The productive type releases tensions and gets better understanding and adjustment, but the destructive is ego-involving and personal. It attacks the love object and solves nothing. To suppress resentments is not good because it might result in personality unbalance and in a very sudden outbreak. The best arguing is constructive, objective and for the solution of problems." Minkoff says that "although constructive quarrelling produces better understanding than destructive quarrelling, still another method is preferable, namely discussion. A quarrel means anger, irrespective of its kind, and in anger there is danger that the partners may say things they will regret later on." Anger causes wounds which take


time to heal and so it is offensive in both senses. It is especially hard for those whose emotions block the rational processes.

Quarrelling in marriage is related to early childhood patterns of temper reaction to deprivation. One can learn to keep his or her emotions under check or to control their expression.

To avoid destructive quarrelling, maturity is necessary. Marriage in itself, requires certain obligations and one of them is to face responsibility and play the role of a partner. However, to see and admit one's failures and shortcomings often requires help.

Sometimes, this can be gained when one comes face to face with a dissatisfied partner who expresses himself. Then, one is obliged to face facts and try to improve himself, to suit the other partner, especially if the partner is himself at a higher level. In such cases, the way in which the partner expresses himself is extremely important, and that can be done in two ways:

1. Through criticism

2. Through help

It needs a strong personality with self-assurance to be able to take criticism and react to it in a desirable way. Criticism in itself can be an indirect way of help. Which one of the two points is more effective will depend on the persons concerned, their open-mindedness and on the way those two points are administered.

(1) Meyer Minkoff, Marriage and the Family, p. 507.

(2) Ibid.

Anderson says: "From the psychological point of view, marriage means that two persons who have previously lived by themselves as single individuals must learn to live together with common purposes and aims. " Some well formed habits must be broken up. The reorganization taking place is likely to cover every phase of personal habits and this is very important to marital adjustment. Divorce would mean a failure to reorganise. "Giving in", "compromise" are essential in marriage. Sometimes, inadequate adjustment can take place. Serious frustrations are those resulting from recurrence without solution. Resemblance in mates in age, education, socio-economic or cultural status, physical characteristics and appearance, in intelligence, personality characteristics, social behavior and attitudes such as positive religious attitudes are important factors making up for happiness. Emotional stability, social adaptability, uplifting interests, and a tendency to conservatism, are very important points in marital relations. "The marriage relation is a definite test of personality make-up".

Sometimes, adjustment is facilitated by a relatively long engagement. The couple would have had the chance to know each other better and to explore each other's interests. It would give more chance to see the partner in all moods and situations, because

(2) Ibid, pp.630-650.
of their more frequent occurrence. In case of a deep conflict, it is easier to break the engagement than to divorce later on. People marry usually after adolescence, and in that period, the personality is still changing and marriage in a way helps maturation. It is easier to adjust then, than at thirty years of age. But a wrong concept is that maladjustments before marriage will not disappear afterward and that having children will make it less difficult. In many parts of the United States, there is a required waiting period between the license and the marriage, meant for the couple to consider the step seriously, for physical examination and for the need of protecting children. Landis says that engagement does not show all disagreement but only the good points and may be this is why a long engagement is desirable.

Courtship love cannot last, but is replaced by a more mature life. Some are afraid to settle down. They think that they will take each other for granted, but to grow in maturity is necessary. The emotionalism of the courtship period can become extremely wearing. "The security of married love is one of the most satisfying experiences in life". It is living at a mature level and not regressing to an immature level.

Folson puts his opinion on the choice of a mate in this way: "The wise choice of a mate demands in the first place, sufficient emotional maturity to make a search for a mate something better than

(2) Judson Landis, Building a successful Marriage, pp. 238-239
a search for a substitute for the parent who gave us love when we were a child. The wise choice of a mate demands an anchorage of our life-drive in some purpose longer than marriage. It demands opportunity to meet desirable partners under circumstances that will encourage the development of friendships on the basis of shared interests. It demands a genuine respect for personality that will not seek to beguile a partner through a type of courtship which cannot be maintained after marriage. It demands a courage that will not retreat before the possibility of misunderstanding or alienation. It demands an intellectual honesty which will never forget that the rosy dreams of romantic expectation will remain forever in the realm of "castles in Spain", unless they are made real by wise planning, hard work and common sense.

There are many factors which can cause tension between the partners; one is the taking up of new roles. The partners are starting a way of life different from the one they were living before marriage and both of them have to enter new roles they never tried but which they have witnessed and observed around them. Some conflict is likely to occur because of the newness of the roles and also because of the changing culture patterns. The wife is expected to play roles different from the ones she was used to. The responsibilities are new, varied, and many. There are different areas that need her care and planning. Part of the happiness of the couple will depend on how well she carries these responsibilities. In previous generations, it was quite clear that the wife was expected to do certain things without questioning; they were taken.

for granted as part of her job and so conflict was rather unlikely to occur on that line. The danger for her now is that the husband might take her for granted and give her no credit for it. The new roles become a natural part of her life as a married woman. The responsibilities needed for a household are many and not only does the wife have to adjust to them but she has to adjust to other things, too, and she will find it especially difficult to do so if she has other types and kinds of ambitions.

The most important trait that can help both partners in this situation is emotional maturity. Along with it, patience is very desirable. They will have to realize that compromise, insight and understanding are needed and are essential.

For a husband also, marriage is a new phase, and for him, too, there is some adjustment to make. However, the change and newness of the situation is not as radical for him as it is for her because of the roles society has set for women and men. Man's principal activity is work. However, at the time of marriage, the man is usually not entirely settled as far as his job is concerned. He has some ideals and ambitions he wants to reach and it is also difficult for him to adjust to two new and important parts of his life at the same time. Through his work, he gains prestige; being young, he still has not had the time to attain the stability and self-assurance an older person may have. So, his married life can affect his work and the more quickly adjustment and happiness are achieved there, the better it is for both partners.
Cultural factors can be the cause of conflict and tension. The term cultural includes such things as racial, educational, recreational, religious and other beliefs, practices and folkways. The person's culture shapes his way of living. It influences his outlook on life, affects his personality and determines his attitudes towards a large number of life's problems. With similarity in culture, there is more chance for harmony in a marital relationship. Some causes of family tensions are temperament, interference from outsiders, such as in-laws, and differences in points of view, attitudes or philosophy of life among the family members. Tensions are somewhat expected because no family is perfect. "Absolute evenness in temper is not to be expected but serious effort should be made to keep family tensions at a minimum." (1)

Certain cases of temperamental incompatibility seems to arise out of differences of opinion which are of cultural origin. Resulting irritations accumulate and may cause tension. These conflicts are not so different from the adaptation required by the differences in the habits of the couples. Differences in habits need adaptation and they are almost inevitable such as bed time, food preferences and so on. Burgess and Wallin stress the point of emotional maturity, mentioned before, and they say that one has to act reasonably and leave behind all childish manners. During courtship, this is not given enough thought nor do they realize they

(2) Ernest Burgess and Paul Wallin, Engagemen t and Marriage, p. 602.
have work for it and that in marriage they have to leave all childish ways and enter their roles seriously. Those childish ways no more elicit the same protective impulse as they used to in courtship; but sometimes, the husband wants still to protect his wife from work and responsibility when she is quite happy to take them.

Education for marriage begins in early childhood. The marriage security or insecurity of the parents has an influence on children. Marriage brings a new kind of association in need of special preparation. One of the most desirable traits in marriage is companionship, which is based on the intimacy and security made possible through home life. Children are another desirable element in a home. The family is the one which forms the character and attitudes that are socially desirable.

The marital situation has something to do with the adjustment to be made. Such factors as residence in an apartment, living with relatives or in-laws, the absence of children, and the irregularity of employment are causes. This shows that some conditions are more favorable to happy marriage than others. A question debated by newly weds is whether it is desirable to own their own homes. There are many factors to be taken into consideration here, namely the type of community, the size of the couple's income, the nature of their occupation, and their skill at making household repairs...

Minkoff says that marital happiness or unhappiness depends

(1) Ibid, pp. 227-228.
on three points: on compatibility, the degree of emotional
maturity and the social situation.

Personality factors comprise many areas of adjustment and
maladjustment and cause deeply set conflicts. These differences
are natural because practically all marriages have a few items
on which there is some degree of incompatibility and these small
items frequently grow into major conflicts. It is difficult to
tell which personality traits go together. Some personality traits
of one person may make the partner very unhappy and in another
union, it might not at all be the cause of unhappiness. One cannot
generalise on traits as being good or bad. Some factors causing
frustration to people can make them very unhappy and they don't
have to be connected with marriage, such as a desire for wealth.
A person is unhappy not because of his marriage but because of this
frustrated wish. This kind of person would be just as unhappy if
single.

As was mentioned before, there are many areas of adjustment.
The economic factor can also be a cause of tension. The insecurity
resulting can cause irritability because it causes fear. It is
specially irritating to have to lower one's standard of living.
Whether the wife should work can cause conflict too. Spendthrift
habits can be the cause of family conflict. Most favorable for
family adjustment, the income needs to be steady and secure, ade-
quate from the standpoint of elementary human needs and not too far
below the expectation or desires of the couple. Conflicts can result

(2) Ray Baber, Marriage and the Family, pp.212-218.
over the control of the family income. The husband can control and give allowance; the personal income becomes family income. The wife allowance system is favored because it recognizes the wife's place but in some marriages the wife controls all the money. Regardless of which person controls the expenses, "Budgeting and record keeping are essential to good home management". At the beginning of the marriage, the husband is more likely to take charge of family finances but later he might be quite satisfied if he turns it over to his wife entirely. Conflict might arise in this field if both don't have the same policy. One might like to save and the other might not care about that. Unemployment or irregular work of the husband can be very hard for both partners especially when they have children. The question of the disposal of the family income creates problems of adjustment. If the wife takes care of all the income, the husband might feel cheated because he is earning the money. The couple might decide on a fifty-fifty division or on a certain monthly allowance for the wife for the household expenses. Anyway, an understanding has to be worked out in that respect.

In some cases, the wife's working comes into the situation. Some men don't like their wives to work because they like to provide everything for their home. Few demand it of wives. Conflict may arise if the wife insists on working. There has to be a compromise between conflicting ideas and expectations. It is better to adjust to

financial problems quickly and at the beginning of the marriage.

Social change has lessened the productive functions of household unit, previously a very important function. Production and work outside the home meant a loss of household apprenticeship for the girl. Many now need some education in that line. Because women are working now, they know much more about the source and amounts of money and they have established their own ways of expenditure and have developed habits and standards about it. Women today are different from the older generation who knew household skills and economic dependence. Some have a firm conception of economic justice in the relationship of husband and wife. They are more individualistic, which is a result of social change.

Although this kind of change in women is less pronounced in the Near East than in the West, they have become less home centered and therefore more interested in outside activities previously thought to be proper only for men.

Basic in working out family finances are the standards of living imbedded in the experiences of both husband and wife. These standards result out of the kinds and numbers of needs which have been built into their habit life and which came to seem necessary to their personal satisfaction. The standard of living is not merely a question of income but it has values significant for the couple, values of prestige having importance and meaning to the couple who chose them. This also depends on the social environment from pre-marriage days. Adjustment is needed when each has had a different standard and has to adjust to the partner. Savings are important
although the young couple might find it difficult at the beginning. Credit and the buying on installments are used but the danger in buying on credit is that it might be overused. Planning family expenditures is very important. The couple should think about it and make a monthly plan. In dealing with family finances, it is advisable to establish a budget system.

A study was made to see the relation of the wife's premarital work experience and her marriage. Premarriage employment provides for women a helpful preparation for their married life. "Burgess and Cottrell in their study, report that apparently regular work experience before marriage develops qualities making for success in marriage. They found that the wives who had worked regularly achieved 57.3% good adjustment compared with 30.7% for those who had not had this employment experience. The former had 24.1% poor adjustment as compared with 41.3% for the other group. It was even indicated that those who had occasionally worked before marriage had a higher marital success than those who were without any work experience at all." (2)

In social activities also, adjustment is needed. There, time budgeting is very important. Adjustment means to understand each other's needs and to have the spirit of sportsmanship rather than a grumbling attitude. Friends can cause conflict but in most cases only a rather mild one. The solution can be easy, they can be dropped. If the couple move out, they can always make friends


from business associates and the neighborhood. Recreational activities have to be readjusted after marriage. Sometimes, activities of both partners become identical or accommodation is arrived at where both can have joint and separate activities. Frequently, it is the husband who makes major changes in his recreational interests. Shifts in friends take place, from single friends to married couples. Some emancipation from the old habits is necessary. All these need partnership. The couple have more chances of happiness if raised in a large family just as the number of friends of both partners before and after marriage is also significant.

Another cause of tension is health. Ill health can cause irritability because it makes the person more prone to anger, sensitivity and discontent. The sex relationship is another area that needs adjustment. Sex can help in keeping the couple together and in solving their points of differences. It may also be a cause of friction and it can make the couples react emotionally in all other areas that require adjustment. "The attitudes one holds concerning proper sex behavior and sex practices will depend in part on his family pattern, and evidence indicates that family patterns are influenced by the socio-economic educational class to which the family belongs." Educated people engage in sex practice, which seems immoral to uneducated people but there is no single pattern for proper sex practice. Some points which can cause problems are

(3) Landis, Op.Cit., p.239.
(4) Idid, p.282.
organic difficulties, lack of information, and unfortunate attitudes on unequal sex desire in the partners, or lack of desire for a specific person. Satisfaction sought outside the family is both a symptom and cause of conflict. Another cause for conflict is when the periods of desire and aversion alternate.

A distorted sex education can lead to maladjustment in marriage. Gradual sex education is best. "Sex and marriage are not synonymous but they are related and neither can be quite complete in our society without the other. Marriage is more than sex and its physiological manifestations. Sex is important but not all important. If there is incompatibility there, it can react other fields. It is not the whole of life. Good social and psychological adjustment can help to make the sexual adjustment easier. "Social level is highly correlated with the amount and patterns of sexual outlets." Good sex adjustment in marriage can be achieved much more easily if the members have had a good sexual education from parents.

Another area of adjustment is that with in-laws. In-laws contribute irritation to marriages and difficulties arise when couples have to live with them. If one has to share a home with in-laws, certain definite rules must be worked out in advance. These rules should include separate financial arrangements, at least occasional meals apart from the relatives and assurance of some daily privacy for the couple and for the relatives, too. The most inadvisable time for

the couple to live with anyone is very early in marriage. Preliminary adjustment is necessary and can be achieved more easily without a third party. When living with them is unavoidable and efforts for prevention of difficulties have failed, couples have to face these difficulties squarely between themselves and then with the relatives because "the foremost responsibility of a husband and wife is toward the marital partner and the marital relationship."

Harper gives three cautionary measures worthy of mention to those facing in-law problems:

1. They must be willing to recognize the possibility that the difficulties are rooted more in themselves than in the offending relatives, the couple may have a certain responsibility in not getting along with their in-laws.

2. The couple should work out intelligent procedures. In discussing problems with the relatives diplomacy is very appropriate, maybe more than frankness. If the couple admit willingly their own responsibilities to things, the in-laws will be more ready to help and give suggestions.

3. The couple should keep in mind that a declaration of independence means responsibilities as well as freedom from interference. They should realize that freedom would mean financial independence too.

To work out satisfactory relationships with them is important. Sometimes, a break with the mother-in-law may be out of deep religious

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(2) Ibid., pp.141-142.
differences. In-law problems seem to exist mostly from the mother-in-law. The situation is especially difficult when the mother-in-law is dominant and seeks to interfere with the affairs of the family. Living with in-laws creates conflict specially when the couple lacks adaptability. It can also come when the son is still supporting his mother financially. Sometimes, this irritates the wife and intensifies her antagonism.

The Burgess Wallin study of married couples made possible a test of a hypothesis advanced by Komarovsky: "that attachment to and dependence on the family to which they are oriented is greater for wives than for husbands. Empirical findings do not confirm the influence from the theory that problems of parents-in-law frequently involve the wife's parents rather than the husband's." Komarovsky's analysis of sex roles as related to the adjustment of husbands and wives in urban American middle class marriages shows:

1. that the girl's upbringing offers her a more sheltered life than a boy's so as a result she is more dependent and attached on her family than the boy is.

2. that ties to her family of procreation makes her handicapped in making the psychosocial shift to the family of procreation which the culture demands.

The results of questionnaires distributed to 684 couples answered separately, show that the wives are more attached to their parents than men partly because of their upbringing. Komarovsky's reasoning is that if wives carry into marriage a tendency to be more

attached to parents, then trouble with the parents-in-law is more likely to be with the wives' rather than with the husbands' family. The theory implies that men tend to have more of a negative attitude to their wives' parents than do women, so that wives' parents are more likely to cause trouble than the husbands'. The results of the study may apply also to the Near Eastern culture but on the other hand, the husband's parents can also cause conflict, because in most cases, when the couple is going to live with in-laws, they will most probably live with his parents.

In-laws, in general, seem to cause trouble if living or not living with the couple. The wife has not made that detachment from them which is somewhat necessary and she finds it difficult to be completely independent from them. The husband is rather likely to dislike any intrusion from his in-laws and the wife would feel the same way for his parents. Each one thinks that his parents know better. The couple should not be influenced by either side but have their own independent way of life, fitted with their likes and dislikes and with their sense of values. It is only this kind of relationship which can give them satisfaction because it is what they have created. However, this quality of relationship takes and demands greater maturity unless it is prompted by an insistent need for complete independence that cuts away friendly and affectionate but not dependent, relationship with parents- and in-laws.

A common belief is that children add to the happiness of a marriage and that, conversely, the lack of children is detrimental to marital adjustment. The idea comes from the fact that parenthood is the natural purpose of marriage and infertility represents a negation of the reason for which mating occurs in the natural world. This argument is somewhat dulled because people do not marry only to have children. There are many other reasons, a prominent one being the desire for companionship. They may not want to have children at all until they are certain their mates are companionsable. Children call for sacrifice, but for most women, the sacrifices are more than offset by the satisfaction. If not, few women would bear children. The point to be stressed is that happiness results from self-sacrifice to the need of one and group. An important factor which children provide for parents is the feeling of being needed. There are fewer dull moments if children are about. Through their concern to their children, parents become more concerned with the school and community generally and are more highly socialized because of parenthood. Doubtless, many couples want to see if they are compatible before having children. There is a possibility that the effect of children on marital happiness varies with the number of years married, being less important during the early years and more important later on. They are more desired later when there is danger for routine to replace the romance of the first few years. Then the absence of children may be felt more keenly. Of course, in some

cases, the couple might be happier with a child than without one or vice versa. Investigation shows that on the average, marital happiness is not correlated with the presence or absence of children.

Burgess and Wallin conducted interviews with married couples on their adjustment and computed scores of disagreement between husband and wife on marital adjustment. They concluded "that this margin of disagreement upon adjustments of husband and wife may actually represent the true state of the relationship." In every area of adjustment, there are cases where the husband reports satisfactory and the wife unsatisfactory or vice versa. A situation satisfying one mate may not satisfy the other. This corresponds with the findings of Terman, Burgess and Wallin, that the marriage happiness and success scores of husbands and wives may vary moderately or even sharply from each other.

Iandis seems to imply that time is the effective factor for couples who do not make initially good adjustment. In his results, he says that in itself, time does nothing. Emphasis on time as a curative factor may result in a laissez-faire attitude toward dealing with adjustment. The review of the interviews on adjustment made in the first three to five years of marriage suggest that adjustments do not happen with the passage of time. They are either made or not made. Whether or not they take place is due to a considerable number of circumstances. Judson Iandis studied 409 couples successfully married for 20 and more years. He asked husband and wife to

(1) Iandis, pp. 494-495, p. 531.
state independently the time required to work out adjustments in six areas of marriage. The majority of spouses agreed that they had worked out satisfactory adjustments from the beginning of marriage. Good adjustment from the start was reported by 3/4 of the couples on mutual friends and religious activities, by 2/3 on in-law relationships and social activities and by a little over 1/2 on spending family income and on sex relations. The next finding was that the percentage of the couple when only one member states that adjustments had been satisfactory from the time of marriage, varies around 10% in each area, being highest in sex relations and spending family income and lowest in religious activities (considering the memory factor because answers were given after 20 years).

Some general factors affecting marriage outcome have been noted by Christensen and they sum up the most important factors:

I. A compatible society. This refers to milieu or social setting, in which marriage must operate. It involves such factors as:

A. Economic level of living.
B. Degree of war or peace.
C. Degree of cultural integration.

II. Emotional maturity. This is a matter of personal development and it depends upon such things as:

A. State of one's heredity and general health
B. Presence or absence of neurotic traits.
C. Degree to which the personality has been socialized.

III. Pair Unity. This has to do with the pair relationships and it refers to such items as:

A. Degree of similarity between mates.
B. Patterns of differentiation and equalization
C. Types and amount of love solidarity built up.

IV. Marital adaptability. This is largely a matter of attitudes and effort within marriage. It is contingent on such factors as:

A. Amount of cooperation between spouses.
B. Ways in which stability and flexibility find balance
C. Strength of determination to make marriage succeed.

CHAPTER II

SOURCES OF ADJUSTMENT PROBLEMS

A. Childhood experiences

One of the main sources of adjustment problems are childhood experiences. The relationship of the parents toward each other has a great influence on the children and it shapes their conceptions about marriage. Usually the child picks up traits from the environment in which he is and the actions in this environment affect his outlook on life in general as well as his future attitudes toward difficulties that may arise.

Children who grew up in happy homes are likely to have successful marriages. Here are some points that will explain that statement:

1. Patterns of behavior learned from parents. The family is a school of social relations in which the child acquires social sensitivity and skill both from his observation of his parents' relation with one another and the experiences he has had as a result of those relationships.

2. Attitudes towards marriage learned from parents such as to complain constantly in front of children or act as an unhappy individual.

3. Family tension during childhood. 

Children are dependent human beings and the parents are the ones that play the larger roles as to the kind of person he will be.

in the future. So, much depends upon their attitudes with him and the relationship of the different members of the family in general. Two different families will react differently to the same event or situation and those reactions determine the child's concept of things. If we consider the influence of parents and the relation of these to marriage, we find that there is quite a deep seated link.

The childhood experiences influence the person later in the choice of the mate. An overprotected girl is likely to choose an older person as a mate (because of her need of having that protection around and the feeling of dependency). What can also influence her choice of a mate could be his resemblance to a former object of affection. In general, the early experiences influence one's outlook on life.

The adjustment to later sex experiences is affected by childhood experiences and depends on cultural conditioning. Children are conditioned sometimes in such a way that it is difficult for them to adjust to normal sex experience when they grow up. Parents misinform their children or prefer to keep them in ignorance. When they engage in any sexual experimentation, they are punished. Consequently, they get to think sex is shameful and bad. Usually, girls are more impressed than boys with taboo because societies attach greater importance to the girl who deviates from socially acceptable behavior. Frank attitudes of parents toward the

child's early curiosity about sex is a favorable factor because it promotes stable and conventional personalities.

Of the factors studied in relation to marital happiness, happy home background was a strong factor in present happiness. Evidences of such a background are the marital happiness of the parents, close attachments of children to parents, little or no conflict with parents, a happy childhood spent at home, firm but not harsh discipline and the absence of frequent and severe childhood punishments. This emphasizes the primary importance for personality development of the early years of life spent in the family cycle.

Attitudes toward the opposite sex, toward marriage and family life are built up unconsciously during the formative years and persist in later life, greatly affecting the type of adjustment that one makes. It appears that those who are brought up in a happy home come to expect happiness and act in ways which produce it. They have the habits that make for happiness. After study, the happiness appraisals were made and the results are striking.

Where the parents have been happily married, almost three out of four couples among their children were happily married. Acknowledging the importance of family influences upon the personality of the growing child, the influence of brothers and sisters as well as parents is included. To see what effect, if any, the size of the family, the birth order and the relationships of siblings have on marital adjustment, we find that the results of the investi-

tion show that the chances of a good adjustment in marriage are greater if one has brothers and sisters than if he is an only child and this is specially true of the husband. A very large proportion of only children make poor marriages. In combination, the internarrriages of only children make the poorest marital adjustment. They lack adaptability. But this is not something inevitable because an only child need not be spoiled or overprotected, if the parents are aware of the problem.

The attitudes of parents show in the first years of life of the child have great effect upon his personality development in later years. At an early age, he can sense the general love of our feelings towards him. The parents bringing up of children is invariably affected by their own childhood experiences, it can even cause conflict between husband and wife, because each one may wish to use a different method.

Sometimes a woman’s anxiety before having children can stay with her after delivery. If the mother has had a late child (assuming she wanted one much earlier) she will have a tendency to be over-solicitous every time he cries, so that with time, she will be bothering and annoying him rather than giving him the love he needs. She probably will change his wrappings too often. In such cases, children develop sensitivity and feeding difficulties. As far as the mother is concerned, she can’t see why the child is irritable. She will think that he was born this way and it will begin to show on her face and in

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(1) Ibid., pp: 431-444.

(2) Alan Fromme, The psychologist looks at sex and marriage, p.168.

her actions. She begins to derive less satisfaction from her maternal duties and she makes it voluntarily evident to the child.

People become concerned with sex during their childhood. Curiosity about sex is not the delayed product of adolescence. Sooner or later, the child will discover that not everybody is built like him. Then he will realize that these anatomical differences are associated with the general division of all children into boys and girls. So, his curiosity leads him to investigation and he generally undertakes three lines of research:

1. First, he begins to examine his own sexual parts more closely.

2. Secondly, he creates opportunities for the examination of members of the opposite sex, in games for example.

3. Finally, contrary to the claims of many unobservant and sexually inhibited parents, children invariably ask some questions about sex.

How the parents will react to the child's questions and curiosity will have a strong influence on his future conception of sex and whatever he will find later pertains to it.


(2) _Ibid._, p. 71.
Sex Differences.

Sex differences are another source of conflict that cause disagreement between the couples. They are mainly factors pertaining to the roles of the sexes and whatever influence their being males or females has had on their personality.

An unavoidable difference between man and woman is that one has been reared as a male and the other as a female. Different conditionings cause differences in habits and opinions. It is inconceivable that the wife should have the same views about money, clothes, religion and so conflicts arise. Temperamental differences often produce problems of adjustment but all temperamental conflicts cannot be attributed of course to conditioning. Marriage being an intimate relationship, the couple must learn to live together.

Quoting Burgess and Wallin, if dominance is to be considered as a male trait, "to say that dominance is in general a male trait and submission a female trait is not to imply that this difference is necessarily biological. It may, in fact, be social not in the sense that it is commanded by the mores, but in that it persists in the attitudes arising out of our self-consciousness of sex differences and our conception of what is expected in the behavior of boys and girls, men and women." The husband, when entering marriage, maintains his routine with no expectation of changing it to his wife's wishes, though most of the time, the wife submits without protest.

Long ago, there was a difference between women and men which anthropologists call "the division of labor". Everywhere in the world, specific jobs were assigned to men and other jobs and roles to women. This division was even stronger earlier than at the present. In all cultures, a division of labor exists. There are differences in the types of jobs assigned to each sex. Some tasks are definitely masculine and others feminine. How did this come about? The difference arises mainly out of the fact that women bear children and are unable to do heavy tasks during a certain period of time. So that was left for the men to do. Though they might have started to do the same tasks in the beginning with time the male got used to his jobs and the woman to hers; and they came to accept it as such. With the passing of generations, the division of labor came to be the acceptable pattern. Another main cause for the division of labor is strength. "On the basis of various authoritative studies made in different countries, the Women's Bureau reported that: 'The strength of the average woman is a little more than half that of the average man'. The male can also endure more. So, we see that he is stronger and more enduring. His mechanism happens to be better adapted than the female for physical skills and performances of almost every kind. One can see this in the results of athletic performances. Another factor that handicaps women is her menstrual cycle".

So, taboos developed with time, resulting from the differences between the sexes. Taboos' effects are significant. Very

important are taboos associated with menstruation and childbirth and they have contributed strongly to the belief that women themselves because of their sex, are unclean and therefore have a debasing influence on man. (This of course, is an old belief, and was strongly rooted among the ancient Jews and Christians). Another taboo is the one involving the woman's sex itself: The fact that woman was considered the inspiration of the sex act which was thought of as unclean, weakening, degrading and animalistic, led to the belief that woman must be an ignoble and inferior being compared to man and that she was a menace to him and would drag him down if he associated too much with her.

Taking it from another angle, we can notice that there were no women Shakespeares or Beethovens, although such tasks don't need physical strength. Analyzing the problem, theories ranging from these two extremes have been presented:

1. That woman is not biologically endowed with the capacity even to equal man in the highest achievement.

2. That woman is fully endowed with such capacity, but has been consistently suppressed by the domination of man and by an adverse environment."

An explanation would be that there are in women certain inhibitory influences which would prevent the full expression of

(2) Ibid., pp. 316-317.
their capacities or tendencies toward genius. Another explanation is found in social and psychological restraints.

For example, Professor Lewis M. Terman, has this to say:

"Although the women equal or excel the men in school achievement from the first grade through college, after school days, the great majority cease to compete with men in the world of work... The woman who is a potential poet, novelist, lawyer, scientist or physician usually gives up any professional ambition she may have had and devotes herself to home, husband and children. The exclusive devotion of women to domestic pursuits robs the arts and sciences of a large fraction of the genius that might otherwise be dedicated to them. My data strongly suggest that this loss must be debited to motivational causes and to limitations of opportunities rather than to lack of ability." (1) In arts and creation, it is claimed that men are also capable, inventive and creative. Women always answered by saying that their job of creation is the far more important one of bringing children into the world and starting them off properly. In fact, it is suggested that men have been impelled to turn toward creation in the arts because he can't rival women in biological creation. Dr. Karen Horney, the psychoanalyst, has put it this way:

"Is not the tremendous strength in men of the impulse to creative work in every field precisely due to their feeling of playing a relatively small part in the creation of human beings?" Freud and others have sought to show that achievement is correlated with the nature and strength of the sex drive. If this were so, considering

that men are or are trained to be the more dominant, aggressive, and uninhibited partners in the sex role, women the more passive and inhibited ones, there might follow by this reasoning alone, a higher degree of achievement in men. Another theory advanced by Bertrand Russell says that: "The intellectual theory of women in so far as it exists is mainly due to the restraint upon curiosity which the fear of sex leads them to impose." But all theories lead to the same point - that there may be something in common or produced in them by society, which curbs their enterprise, initiative or originality in cultural creation.

Women always ask for equality in job, work and opportunity. Among the less valid reasons given for discriminating against women in pay, is the one frequently heard, that they don't need so much. This, of course, ignores the fact that a growing proportion of women workers not only must support themselves but must look upon dependents as well. Another argument is that it is socially undesirable to pay women as much as men because it may keep the single ones from marrying and lead the married ones to become too independent, thus antagonizing their husbands and creating family difficulties.

In the long run, the biggest factor making for inequality between men and women, in the work world is that most women have a divided allegiance. The pull between their jobs and their roles as wives (granted he is liberal minded). Women, as a group, cannot

(2) Ibid., p.322.
(3) Ibid., pp.352-353.
escape the obligation: if not also the desire to bear children. Whatever the personal wishes of the individual, women are constantly made aware by the pressure of society that if the human race is to go on at merely its existing level they must produce, collectively an average of from two to three children each and it is obvious that women as a group cannot do this and compete equally and secure equality with men in outside jobs. Stated in reverse, equality for women in careers has usually meant inequality in motherhood. Taking all known writers such as Emily Bronte and George Sand; the great majority of women outstanding in careers, have been childless or if mothers, have fallen below the average in the production of children. But it is well to note a growing feeling that marriage and motherhood instead of always being obstacles in careers, may add to a woman's worth and chances of success by giving her greater stability, enriching her emotional life, broadening her interests and increasing her understanding of people and their problems. Yet the fact is that woman can capitalize on these assets in full time jobs or professions only if her childbearing is limited; if she can delegate to other women the responsibility, in large measure, of rearing her children, and taking care of her house. Scheinfeld seems to come to the conclusion, that men, for the most part, will continue to build the houses. Women will make the homes and it is then who can fill the homes with sympathy, kindness and human growth.

Sex is another phase which needs deep understanding and which is likely to cause conflicts if its meaning is not clear to both partners.

Ignorance concerning the facts of physical structure and functioning handicaps many girls but this is different with men. They have grown up thinking sex is something to be enjoyed. For them, there is no pain or unpleasantness associated with sex. Parents don't punish boys for sexual expression with zeal as they do with girls. They take the boys' activities as a sign of virility. The partners have to understand these points and the husband has to be very patient and understand these conditionings and differences in experiences. Some parents protect their daughters by over impressing them with the dangerous aspects of sex activities. There is a necessity to drop inhibition in this field and be able to discuss it freely. If there was more sex education, marriage maladjustments would decrease. Another reason why girls find it difficult to respond is because they think sex is something painful and unpleasant. This comes not only from sex taboos but also from their experiences in menstruation.

Research studies show these causes of poor sex adjustment:

1. Problems due to biological or organic factors.
2. Problems due primarily to a lack of biological and psychological knowledge.
3. Problems due to social conditioning. Certain attitudes are a result of an unfortunate conditioning during childhood.
Girls have been conditioned to look upon sex with aversion, shame and fear.

The younger generation has accepted the fact that sexual pleasure is in mutual sharing. But, general preparation for marriage has not kept pace with the new attitudes young people have about marriage. Sex can be easily influenced. Recurring quarrels over money for example can cause the couple to part in spite of sexual compatibility. A marriage in which the sex relationship is poor may endure because of the strength of other bonds; or it might affect the responses of the couple in other divisions of their lives. Sexual adjustment is important to successful marriage. The sex urge is like hunger and needs to be periodically satisfied and it needs cooperation. A satisfying sex relationship can serve to facilitate all adjustments. Men can enjoy coitus even when at odds with the wife. Woman's feelings is that coitus is the ultimate expression of a love including the whole personality. If there is antagonism in daily association, she gets to be less interested in coitus. When her husband desires her in spite of that, she thinks he is interested in her only physically. The husband thinks that she is withholding response from him as a method of revenge. He cannot understand that her ability to respond depends on her whole general response to his personality. There are some factors which affect successful sex relationship. Satisfaction can depend on factors as fatigue of one or both partners.

Circumstances under which the act is completed are important. There must be privacy, a pleasant environment and a confidence that there will be no interruption. Husbands can behave unreasonably when their sexual desires are blocked. To the wife, this seems immature. "We judge success or failure by the emotional factors preliminary to and subsequent to intercourse and by the integration of the sex act with the whole of living." (1)

Lack of sexual climax does not prevent marriage success necessarily but it tends to cause ill health, weariness and irritability and it might also show in wit, extravagance and infidelity. (2)

(1) Ibid., pp.265-267.
C. **Confusion of roles as a result of social change.**

Every individual in society plays a number of social roles according to the status he occupies. Thus, the roles of husband and wife carry certain obligations in terms of expected behavior. Briefly, the social role may be defined as "an expected pattern of behavior that goes with a certain position in the social order."

The pattern itself is defined and imposed by the particular culture at a given time. Although individuals vary in their ability to play these roles successfully, society expects and rewards conformity.

When social change proceeds slowly, the role expectations remain fixed for relatively long period of time.

In a time of rapid social change such as the present, the role definitions are less clear cut. Husbands and wives today are uncertain as to the "expected patterns of behavior" which are appropriate to their statuses. Under such conditions, conflicts are inevitable.

Because these changing roles grow out of the changing structure and functions of the family, we should review these briefly.

1. Economic production has shifted from activities within the home to activities outside the home. In former generations, husbands and wives worked together.

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(2) The discussion which follows was suggested by the analysis in Paul Landis *Your Marital and Family Living*, pp. 22-35. Dr. Margaret Matson's assistance is acknowledged in organizing the material and pointing out its relationship to changing family patterns in the Near East today.
to make a living, especially in agriculture, and even children were associated with family economic activities. Today, the husband most commonly works outside the home, children are not an economic asset. The housewife of the past produced essential food and clothing. Her role induced direct production of many things needed by the family. Housekeeping skills were an important aspect of the wife’s role. The family remains the economic consumption unit, and the housewife of today is expected to have skills and patterns of behavior which put increased emphasis upon consumption. In the West, many housewives carry on productive activities in paid employment outside the home. While this trend has not become evident in the Near East, we may expect its appearance to raise new concepts of proper role behavior for women.

2. Education and religion have largely shifted from the family to specialized agencies such as schools, religious schools, and organized religious groups. The roles of husbands and wives in the similar teaching and religious instruction of children have been lessened. Family worship is less characteristic of present-day homes than of past generation homes. The increasing emphasis on education for both men and women has created different attitudes toward “ideal” mates. In the Near East, this is especially noticeable
in the education for women. A modern woman in middle and upper class society is expected to have formal education beyond the level attained by women in previous generations. However, her role as an educated woman is not yet clearly defined and this frequently leads to uncertainty and conflict.

3: The protective function of the family has declined in importance during the past several years. Specialized agencies - the state and police court and welfare organizations - have taken over many of the tasks of protection which were formerly considered to be an important responsibility of the heads of families. The patriarchal family was well suited to the period when protective functions were an essential responsibility of males. This explains, at least in part, the continuation in the Near East of the autocratic patriarchal role of the father. It is also associated with the extended family and strong tie between generations which have characterized Near Eastern families for centuries.

With the decline in protective functions and the trend toward the nuclear family, the role of the husband and father is undergoing a decided change.

4: Emotional bonds (or "affectional ties" as some authors call them) have increased in importance and have become the chief force in present day family stability. Greater
emphasis is placed upon understanding and affection between husbands and wives and children; less reliance is placed upon dominance by the father and obedience by the wife and children.

The whole area of changing relationships and the impact upon social roles has been summarized by an outstanding anthropologist as follows:

"Under the necessity of reorganizing our social structure to meet the demands of a new technology and of a spatial mobility unparalleled in human history, our inherited system of statuses and roles is breaking down; while a new system, compatible with the actual conditions of modern life, has not yet emerged. The individual thus finds himself confronted by situations in which he is uncertain both of his own statuses and roles and those of others. He is not only compelled to make choices but also can feel no certainty that he has chosen correctly and that the reciprocal behavior of others will be that which he anticipates on the bases of the statuses which he has assumed that they occupy. This results in numerous disappointments and frustrations." (1)

It is impossible to identify all the factors which have contributed to the changes in family functions outlined above. However, a fuller discussion of some of these changes, may reveal some of the underlying causes and to point up differences between the old and new types of families.

(1) Ralph Linton, The Cultural background of Personality, p.82.
The compound family group is disappearing and is being replaced by the single family unit and the family has also contracted in size. As the family shifted from an independent productive unit into a dependent, non-productive unit, there was a progressive transference of educational, recreational and religious functions to outside agencies. The trend is toward virtual equality of position for all members of the family and with it has come increased emphasis upon the factor of affection as a basis for family life.

The home was directly affected by the social change. The result was that the members shifted from an agricultural way of life to an industrial way of life and this took the family members away from the hearth more than was the case before. The recreational and industrial bonds which were very strong were definitely weakened. All the family members were occupied near the home. With the change, the traditional industries moved from the home to the factory. Social change had influence on recreational bonds too because those were home-made and they served to produce unity of thought, feeling and purpose. This made for loyalty to the home and to its family members. With the change, commercial forms of recreation grew in variety and number.

Marriage was an economic advantage to both sexes. Their services resulted in utilities required for health and comfort, otherwise not available. It was a self-supporting household. At the present time, a good percentage of the population depends on the wage system for its maintenance and livelihood; also the wage

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earner has to cope with unemployment sometimes.

The family continues to serve vital biological and social purposes. Marriage sanctions sex relations and makes birth legitimate. It assures the child of his birthright to social acceptance. Because of the child's dependency on others for physical nurture and maintenance, the family must always be an essential factor in child care and training. Ideals and a sense of values are formed in the family. It is the most important educational institution in the life of the child in all societies. The first habits and attitudes are molded by parents.

Family trends have changed. Individualism is emphasized. Modern family stability is related to sexual and emotional needs of partners, and these vary among different individuals. If these needs are properly met, marriage proves to give higher adjustment.

Originally, the family was patriarchal but has come through many modifications. Now, that type of dictatorship does not work any more and it should not. It would be wrong. It is no more his domination that rules. The set-up of the family is much more delicate and more easily breakable than the old system. Dominance on the man's part can stop the flow of love that would otherwise be given him. This results in frustration and leads to loss of emotional unity within the personality. There is no interflow of ideas but only exercise of power on the one hand and subservience on the other. So, the intimacy existing between two people living

(1) Schmidéler, Op. Cit., pp. 150-152;
(2) Paul Lendis, Your Marriage and Family Living, pp. 22-35;
together, stays without understanding or consideration. "Intimacy cannot be separated from understanding without destroying love." (1)

For the family organization to hold together, the core values uniting its members must be strong enough and inclusive enough to withstand the disintegrating forces which attack it. The patriarchal family lacks any such strength with which to combat the individualistic trends of our culture. No longer are there many exclusively masculine spheres or many restrictive feminine ones. A danger to that is that some people have jumped to the other extreme and have tried to attain complete independence. Nobody can be really independent, especially in a successful family organization. "To attempt is to lose both the strength and the freedom of togetherness." (3)

The family of today needs cooperation; it is then an emotionally secure relationship, not a threatening or frustrating one. This is respect for personalities and personality differences, so that each individual can work in the area of his aptitudes. This stems out of right emotional relationship. (4)

The relation of marital success and the changing society turns on two points: the society and the personality. The family changes as society changes, but more slowly and with some disturbance. The society is in flux mainly as a result of the industrial revolution. One cannot say that the change was good or bad but it was both inevitable and intolerable. It required quick

(2) Ibid.
(3) Ibid.
(4) Ibid.
adjustment and if that was not achieved, it would result in a lag. They would soon bind themselves way back to those who were able to keep pace with the change and differences.

The usual saying in general is that man is superior and that by nature, woman is the weaker sex - physically it is true that man is superior due to a larger and stronger bone and muscle structure. Science says that the sexes are equal in mental ability. Because society gave him the dominant position, woman had to submit to him. While some men are superior to some women, the reverse is just as true. There is a sort of war which exists between the sexes, because in many respects, it is a man's world - not that it is man's fault. His attitudes have developed out of the particular way of life he lived, which was determined primarily by the ways which had survival value. Man's superior physical strength and endurance were not only his own but his family's protection against the rigors of nature. The fact that women bore children increased her and their dependence on him. Women's activities, no matter how hard they worked, were confined narrowly to a home basis. With such beginnings, attitudes developed. Attitudes survived with the people who survived; it is quite probable that some men refused that protective role and could not carry it but if so, they themselves did not survive and their ideas on the subject died with them. There was no one man who decided long ago that man was superior and woman inferior but it


so happened that their way of life and their differences deter-
m[...]
ined their roles in the kind of society they lived in. It was
considered right because it worked and ideas lingered on though
conditions changed. Human relations in any field are the
results of actual experience.

Groves says that in the historic period, three major
interests have been protected by the institution of marriage:
protection, sex, affection. "The prevailing social conditions
of any period determined the relative importance of each of these
elements."

Conventions and attitudes developed when the wife was
considered property. Many of them were developed because the
legality of heirs was of prime importance for the transmission
of property. Today, the economic considerations are quite
different ones. Marriage was consummated because of its necessity
but now it is consummated for special values.

Modern women tend to have more individuality and tend to
want to be recognized as individuals. Each seeks recognition
as a person and the establishment of her own ego. Most likely,
conflict will occur. In general, it is hard for people to adjust
to change. It is perhaps particularly hard for men to adjust to
women's changing when for a long time they have been used to a
different situation. Women find it hard and are uncertain of
their place. They are uncertain about the do's and don't's
based on a restricted and left over concept of "women's place".

(1) Jane Fowler Nelson, Marriages are not made in Heaven,
pp. 22-37.

(2) Ibid.
So sex discrimination has become a problem not to woman only 
but to men and society.

In earlier days, it was believed sex was to be enjoyed 
by men and tolerated by women. Women had the passive role. 
Too much sex pleasure was to be avoided by self-respecting 
wives. It was taken as very unlady-like. Now young people 
accept the point that sex is a mutually gratifying experience. 
In earlier marriages, women might not react vigorously and dis-
illusionment may result and this because of a cultural lag. 
Many wives are sexually unawakened. Time is required for them 
to achieve full response and satisfaction. Women reach the peak 
of sexual interest and enjoyment at a later age than men. Some 
husbands are unaware that the mood of the wife changes with the 
menstrual cycle. Studies show that before and after menstruation 
are periods of greatest sexual response. Another reason for 
sexual tension is that men get aroused and satisfied more quickly 
than women and sometimes she might not get satisfaction at all 
which can result in emotional tension.

There is, at present, a strong shift in attitudes.

Today, we scorn the girl who marries just for the sake of getting 
marrried. Our understanding of sex is different now. There was 
formerly little attempt to understand its drive or the desirability 
of normal emotional and sexual development. Women's ignorance about 
sex inevitably affected their attitudes toward men. It is still


considered as important but with different implications. We think of it as an enriching factor in the relationship of man and woman.

We don't need much insight to realize that only fools or rogues can be completely happy in a period of social turbulence. One must be insensitive to be in a perfect state of personal bliss in his family life, because the institution of marriage and the family do not exist apart from the rest of our society. These institutions have been subjected to the stresses and strains of a rapidly modified and modifying way of life. Marriage and family values suited to a very slowly changing and small rural setting have become in part at least, quite inappropriate to a very rapidly changing and worldwide urban setting. Some of these values have altered, others have held fast.

We see by now how many factors work in human beings' lives and how hard it is for them to attain real happiness and live a real full life, made meaningful by their various experiences.

Yet to attain real happiness in marriage particularly, is still harder, because it is the relationship of two people who are giving their utmost to the other partner.

We often hear said that the highest level of marital happiness, if one can divide marriage in levels, is the one where the husband and wife understand each other and contribute

(1) Ibid., p.25.
something to their environment. It is the marriage of the mind that helps a marriage reach perfection, and yet there are factors which prevent this.

We find so many intelligent men married to stupid women and they live a simple life where he finds it impossible to communicate with her as he would like to. Aside from the importance individual differences hold in this matter, there is something else, and just as basic; the intellectual marriage is difficult to attain and still more difficult for the cultured and intellectual mind to find real companionship. Because the different education of the two sexes separates them widely at the beginning and to meet on any common ground of culture, a second education has to be gone through. It rarely happens that there is resolution enough for this.

Nobody can really know marriage and have free knowledge about it. Each one can judge and give an opinion according to his own marriage which, compared to the knowledge of marriage in general, is really very small. A true marriage is not a mere temporary arrangement and although a couple is pronounced married as soon as the lady has changed her name, it is a long slow intergrowth. Very often we are very wrong in the estimates of the marriages of others and one can really have sound knowledge only about his own marriage. The only marriages which are laid bare to the public view are the unhappy marriages which are not marriages at all.
"All we really know about marriage is that it is based upon the most powerful of all our instincts and that shows its own justification in its fruits, especially in the prolonged and watchful care of children."

In a period of rapid social change when the traditional roles of husbands and wives have not yet been replaced with clearly defined modern roles, the understanding and accord needed for truly happy marriage is difficult to achieve. That so many couples do achieve their goal of happiness and stability is an evidence of their intelligence and perseverance.

CHAPTER XIII

WAYS OF MEETING PROBLEMS

An attempt was made in the previous chapters to analyze and explain as far as possible, the problems of adjustment that arise in marriage. This chapter will try to deal with the different ways that some authors suggest could be helpful to married couples in the conflicts that could arise in a marital situation. Just as there are no two people alike, there are no two marriages alike and the rest of the chapter may not be of great help to some readers but the suggestions which follow have proved to be helpful ones according to some authors.

Conflicts always arise in all human relationships and especially in marriage because of its exceedingly intimate character. A lot depends on how these conflicting situations are met by the couple. The different areas of adjustment were discussed before and happiness and adjustment depend on how and how soon these are resolved. Three common solutions Landis gives to conflicts in marriage are:

I. The most desirable one is when mutual satisfactory adjustment is worked out. Both have to compromise to get satisfactory agreement. They achieve pair unity and a feeling of confidence and security in the marriage.

II. Accommodation. It is adjustment to opposing viewpoints. It may involve the remuneration of aggression against undesirable conditions of life and the organization of the character so that protest does not appear and acceptance
does. If there is no identification with the conflict, the behavior becomes turn to a way where each tolerates the other's behavior without much protest. In this state, differences make little strain. The undesirable differences still exist but the couple react by cooperation to mutually desired ends without allowing these to hinder the relationship. There is a big possibility, that in this case, much of it could be attributed as a consideration for the sake and benefit of the children.

III. A third form of adjustment in conflict situations is a state of hostility. This form of adjustment is a failure to arrive at any real adjustment in the conflict areas. Antagonism exists here. It can have bad consequences. It can result in a refusal to participate in other activities the husband enjoys or also in the refusal of sexual intercourse. Of course, this is an unhappy type of adjustment to differences.

It is necessary that one should view the situation with detachment. The facing of problems squarely is no magic but "it is a procedure of constantly trying to discover the truth about one's self, the spouse and the relationship, no matter how distasteful that truth may be". A constructive way to solve problems is discussion. This is to be differentiated from arguments. In discussion, one tries to see and understand the other's point of view. In arguments, one tries to win. There is no need to

get discouraged in finding solutions. One should repeat the attempt; patience and persistence are required. Some couples try to tackle too many problems at a time. They tend to spend a large portion of their time in problem solving. One problem at a time will leave more time for enjoyment.

Tension relievers are very helpful. Some find that a long ride or walk brings back perspective; because trifles can create conflict and cause irritations. Mannerisms, unnoticed by acquaintances, can be very annoying to the mate. "Faber calls these trivial things which often cause friction in marriage 'tremendous trifles';" The happy couples are those who can preserve a sense of proportion about the relative importance of events. A good sense of humor can be very helpful.

To work out a solution to problems, first of all the couple must reject the romantic idea that marriage is devoid of problems and then it is necessary to determine its particular nature and sources. This is hard because an obstacle to understanding the problem is that its roots are sometimes unconscious. This is relative, because a couple can adjust without going to the root of the problem. Another obstacle to determining sources and nature of marital problems is that it is seldom one-sided. Couples should look for disagreeable things in themselves too and not in the other person only. Marital conflicts should be faced with relative objectivity.

(3) Ibid.
There are some great satisfactions in life, comforts, pleasure, power, the satisfaction of work well done and the recognition of our work by others; but they don't compare with the satisfaction of a beautiful marriage. Beauty in marriage cannot come without preparation or pain. Beauty has within it harmony, unity, proportion and truth but it must also have an artistic deviation from the "regular" or freedom from monotony, which dulls and deteriorates what it touches. But it must not be confused with stability. Its counterpart is variety. Too much variety can become monotonous too, like the man who travels too often and craves for some home life. Instant change can also become monotonous. If the mate sees an imperfection he or she should proceed with utmost caution, no mate being perfect. Nagging will not help in curing but it might kill rather than cure. If you cannot remove that imperfection by tactful means, then ignore and forget it.

(1) People in trouble know that something ought to be done about the situation. A particularly interesting effort to furnish such techniques of adjustment has been made by Kornell and Ella Hart in their book "Personality and the Family", and they offer the following seven suggestions:

1. Eliminate needless annoyances.
2. Discuss problems frankly but don't debate endlessly.
3. Be just but do not demand justice.
4. Formulate plans jointly.

(1) Moses Jung, Modern Marriage, pp. 72-76.
5. Invent solutions that will enlarge areas of agreement.
7. Be a good sport.

The idea that dominates these suggestions is that of keeping uppermost in mind the welfare of the family as a unit. Of course, it would be almost useless for only one partner to apply the point unless that partner is very self-sacrificing. It is better if there is willingness on both sides to make whatever adjustments are needed.

(1) It is necessary for the couple to have talked about important points and questions before marrying so that later conflict can be avoided. Also, as differences of opinion are likely to arise, it is important that the couple should have a degree of tolerance. To reach understanding, common interests are an important factor. Two keynotes are good personal relationship, honesty is basic to it and to complete a real mature relation, service to others enriches the experience. Permanence is another trait that people seek to have in a new starting home. Security is another desirable factor which can be best achieved in marriage and home life. Affection is vitally necessary for marriage success. Home routine is also important. As a rule, family life has a better chance for success if the wife has had some training and experience in housekeeping. Actually, putting a plan of routine into operation

in the home is a strong element of success in marriage.

A. PROCEDURE

Purpose: The purpose of this study was to investigate the adjustment of married couples in two generations and to try to discover the relationship between adjustment and such factors as age, religion, nationality, and personality differences between marriage partners. It also attempted to discover the sources of adjustment problems and the relationship between social change and adjustment difficulties.

Method: A questionnaire was prepared and distributed to 50 couples living in Beirut. These couples were divided into two parts: 25 couples of the younger generation, married from one to six years, and 25 couples of the older generation, married for 25 years or more. The questionnaires were distributed to the younger generation and answered separately by each partner, while the answers of the older generation couples were obtained by means of an interview with both partners separately.

The questionnaire is divided into two parts:

1. The first part deals mainly with the background of the couple.
2. The second part is made up of open-ended questions put in a more general way than the previous part, leaving freedom to the couple to answer as they wished without being restricted.

The first part asks questions about the background, such as the age of the partners, their date of marriage, their place of birth, their religion and education. Then come a few questions
about the in-laws and their financial dependency upon the couple. The next part is concerned with leisure time activities, as to their companions, their preferences and their partner’s preferences. The third part is about children and asks the number of children, attitudes toward them in regard to sex differences, agreement of parents upon education and discipline and affectional feeling of children toward parents and grand-parents. Then come questions about the religious differences the couple might meet.

The next part is concerned about the household and is answered only by wives, while the part mentioned above is answered by both husband and wife. It deals with the wife’s evaluation of household tasks, her own evaluation of herself in different fields of housework and what she thinks her husband’s opinion is.

The next part, mentioned previously, is made up of the open-ended questions and deals mainly with the wife’s and husband’s evaluation of each other and of themselves in their different roles of spouse, parent, etc. A copy of the questionnaire is included in the Appendix. Tabulation of results is followed by analysis, explanation and interpretation.

Sample: The 50 couples interviewed were selected from the acquaintances, friends and relatives of the author. They resulted in a sample which is not representative of a large proportion of the residents of Beirut. The couples are above average in income, social position and education. In the case of the younger genar-
ation, the educational and occupational levels are particularly high.

Limitations: The sample studied here is really too small in number, to permit generalization from the results. The sample was not selected at random, which again limits generalization. However, with such a small sample it is perhaps well that the group is not a randomly selected one including many different social and economic levels. The group studied is fairly homogeneous in terms of income and occupational levels.

Some of the questions were misinterpreted, especially in the wives' evaluation of husbands and vice versa. It was found out that in dealing with people and especially when one wants to inquire about personal life and problems, rather more specific questions must be set up to yield specific answers.

The questions were so phrased that adjustment could be judged only by inference, not by the individual's reports or observations of the author.

Another big handicap in such a study is the memory factor. People get to exaggerate their present happiness and tend to forget the problems they have encountered in their early years of marriage. They also have a tendency to conceal important differences in areas of interpersonal relationship. They are much less open in expressing criticism than in expressing approval, in other words, they are not very frank, although all possible precautions were taken for the couple (especially the younger generation ones) to be sure that their completed questionnaires could not be identified by name by the author.
Near Eastern men have traditionally married at a later age than men in the West. It has been considered desirable for a man to be firmly established in a business or profession before assuming the financial support of a wife. The "bride price" required in previous generations meant that a man and his family had to be able to make a substantial payment to the bride's family, which was used to provide her trousseau and furnishings for the household. Furthermore, it was considered that the role of autocratic head of the family could best be assumed by a mature man.

Near Eastern women in the past married at a considerably earlier age than women in the West. A variety of factors entered into this: lack of education for women, which put them into the "eligible" category while in their early teens; parental feeling that a daughter's honor and security were best protected by early marriage, etc.

It is obvious that the combination of factors outlined above led to marriages between women in their teens and men in their late twenties or thirties. Both average ages of partners have changed in the past fifty years.

Although statistics are lacking for earlier generations, these changes are clearly shown even in the small sample of Near Eastern marriages which the present study includes.
Table I: Ages at Which Respondents Married

<table>
<thead>
<tr>
<th>Report on</th>
<th>Younger generation</th>
<th>Older generation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Earliest age of marriage</td>
<td>22</td>
<td>18</td>
</tr>
<tr>
<td>Median age of marriage</td>
<td>26</td>
<td>21</td>
</tr>
<tr>
<td>Latest age of marriage</td>
<td>35</td>
<td>26</td>
</tr>
</tbody>
</table>

Concerning the earliest and youngest ages of marriage, Table I reveals that one female in the older generation was married at the age of twelve, while in the younger generation, no girl was less than 18. For males, the youngest age of marriage was 20 in the older generation and 22 in the younger generation. The higher amount of education in the younger generation (see Table IV) probably largely accounts for these differences. There are no real differences between the oldest age of marriage between the generations. The latest age for women in the younger generation is 26 and 27 in the older generation, as the above table shows; 35 was the latest age for men in both generations.

The medians provide the most significant data in connection with marriage age. Two facts emerge: 1. Women are marrying at a later age, 21 as compared to 19. 2. Men are marrying at an earlier age, 26 as compared with 29. This results in a
narrower gap between the ages of partners. It is interesting to note that the younger generation women were slightly older than the average bride in the United States (21 years as compared with 20.3 years).

The younger generation men are older than men at the United States at the time of marriage - 26 years as compared with 22.7.

The age at marriage in the United States has decreased steadily since 1890 for both brides and grooms. Although adequate data are not available to establish the point inclusively, it would seem that the trend in the U.S. is toward later marriage for women and earlier marriage for men. An indication of the trend is drawn in Table I.

**Interracial Marriage**

**A. Nationality**

Among rural people in the Near East, the older tradition of marriage between persons of the same village (and often of the same family or tribe) is only now being gradually discarded. Urban people, and especially those of the upper class, have for some generations, been more likely to select mates from a wider geographic area, but even among these groups, the tendency has been to marry within one's own country.

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(2) Ibid, p.454.
Table II. PLACE OF BIRTH OF MARRIAGE PARTNERS

<table>
<thead>
<tr>
<th>Number of Marriages</th>
<th>Younger generation</th>
<th>Number of Marriages</th>
<th>Older generation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>11</td>
<td>Lebanon</td>
<td>Lebanon</td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>Palestine</td>
<td>Palestine</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Lebanon</td>
<td>U.S.A.</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Palestine</td>
<td>Lebanon</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Lebanon</td>
<td>Palestine</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>Lebanon</td>
<td>Iraq</td>
<td></td>
</tr>
</tbody>
</table>

The older generation couples demonstrate the prevalence of this tendency. Table II shows the birthplace of marriage partners and indicates that in only one case in the older generation was there marriage between persons born in different countries: a man born in Lebanon married to a woman born in Iraq.

The younger generation couples provide a striking contrast, with 10 cases of marriage between persons of different national origin. This reflects the greater spatial mobility resulting from improved transportation by automobile and air, but more importantly, it probably indicates lessened cultural opposition in the Near East to this type of intermarriage.

Furthermore, four of the ten cases of marriage across nationality lines involve men from Lebanon and women born in the United
States. From the stand point of adjustment, these marriages would theoretically be more likely to present unusual problems than marriages between persons from the same countries in the Near East. Even if the marriage partners are highly compatible, the complication of difficult in-law adjustments is likely to arise. Careful study of the questionnaires of these four couples revealed no particular difficulties, which may mean one of several things:

1. Simply that the sample is so small as to be unrepresentative or
2. that the couples were aware of potential difficulties and consciously tried to avoid conflicts, or
3. that persons entering into such marriages are more flexible in outlook and more tolerant than the average.

It should be noted that all of these marriages were between persons whose education included college training and that only one represented marriages across religious lines.

In general, it is probably safe to say that the ten marriages between males of different national origin are an indication of social change in the Near East. This type of change has proceeded more rapidly in Beirut, a cosmopolitan city where westernization has been going on for a long time. This is characteristic of social change of all kinds. Typically, social changes are accepted by upper class urban people more readily than by other persons, and the respondents in the study are almost all of this class.
3. Religion

Marriage between people of different religious faiths is strongly opposed by all groups in the Near East. The opposition is strongest in regard to Moslem-Christian marriage, but it exists to a marked degree in attitudes toward marriage between different sects of Christians. One can safely say that the average Near Easterner looks with extreme disfavor upon religious exogamy.

Table III: RELIGIOUS AFFILIATION OF RESPONDENTS

<table>
<thead>
<tr>
<th>Younger generation</th>
<th>Older generation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Number of couples</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Christian</td>
</tr>
<tr>
<td>8</td>
<td>Moslem</td>
</tr>
<tr>
<td>1</td>
<td>Druze</td>
</tr>
<tr>
<td>2</td>
<td>Moslem</td>
</tr>
<tr>
<td>1</td>
<td>Christian</td>
</tr>
</tbody>
</table>

In the older generation couples studied, there was not a single case of religious intermarriage. Among the 25 younger generation couples there were three examples of intermarriage: two Moslem men married to Christians, and one Christian man married to a Moslem. Although this seems to be a small number, it is probably considerably above the average which would be found in a random sample of educated upper class urban dwellers.
Table IV. EDUCATIONAL LEVELS ATTAINED BY RESPONDENTS

<table>
<thead>
<tr>
<th>Number of couples</th>
<th>Younger generation</th>
<th>Older generation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>9</td>
<td>Prof. ed.</td>
<td>College</td>
</tr>
<tr>
<td>7</td>
<td>College</td>
<td>College</td>
</tr>
<tr>
<td>2</td>
<td>Prof. ed.</td>
<td>Secondary</td>
</tr>
<tr>
<td>4</td>
<td>College</td>
<td>Secondary</td>
</tr>
<tr>
<td>1</td>
<td>Secondary</td>
<td>Elementary</td>
</tr>
<tr>
<td>1</td>
<td>Elementary</td>
<td>Secondary</td>
</tr>
<tr>
<td>1</td>
<td>No school</td>
<td>Secondary</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table IV shows that there is more uniformity between partners in the younger generation than in the old. We have nine couples where the husband has a professional and the wife a college education. In seven couples, the partners are both college-trained while only one couple in the older generation is in this category. We do not find in the new generation any professional man or college level husband married to a wife with elementary education. In the old generation, we have two couples "husband college, wife no school" and one couple "husband college, wife elementary".
Special attention was given to the question of adjustment in these mixed marriages. The assumption is commonly made in the Near East that the religious barrier is one which cannot be overcome, except that a Moslem man might be happily married to a Christian woman if she were willing to become a Moslem. It is believed that the tension between the mates themselves and between the couple and in-laws would be met with extreme difficulty.

While it is impossible to generalize from these three cases, in the younger generation, only one reported disagreement on religious matters and that was in relation to in-laws' attitudes.

There was no indication that disagreements on other areas were characteristic of their marriages; in fact they showed good adjustment.

The fact that three out of 25 younger generation marriages were across religious lines is an indication of greater freedom in mate selection in recent years.
The above table shows also that many more in the younger generation have reached a higher educational level. Eleven men are college trained and eleven are professional men. Only three men have secondary, elementary and no schooling. As to the wives, we can see the progress in the younger generation clearly. We have no professional woman but we have 16 with college education.

In the older generation, we have only four men with professional education, and seven men with college education. As to women, we have only four with college education.

The more uniform marriages as to education of partners were Christian and Druze while the partners who had a large discrepancy of education were Moslem, probably because Moslem women get married at an earlier age than Christian women.

The table also confirms the common observation that men are more highly educated than their wives. In each generation, there was only one case where the education of the wife exceeds that of the husband. In each of these cases, the husband had no schooling and the wife had elementary schooling in the case of the older generation case and secondary schooling in the younger generation case.

As would be expected, both men and women in the younger generation are better educated than in the old generation.

Greater uniformity in education between marriage partners in the younger generation are probably to be interpreted as an indication of emphasis on companionship in mate selection. The role of the younger generation wife differs from that of the older generation.
in requiring more in the way of understanding, common interests, and companionship (see page 49)

**Place of Residence**

The question answered by the respondents dealt with present residence, and as would be expected, few of the older generation couples now share living quarters with relatives. A re-check was made to determine whether they had at one time had such living arrangements. The data in Table V indicates present residence for the younger generation and past residence for the older generation. This tabulation was made because it is assumed that living with relatives at one time (either present or past) may be related to marital adjustment.

*Table V. PLACE OF RESIDENCE*

<table>
<thead>
<tr>
<th>Place of Residence</th>
<th>Younger Generation Couples</th>
<th>Older Generation Couples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living with relatives</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Living alone</td>
<td>20</td>
<td>15</td>
</tr>
</tbody>
</table>

It will be noted that ten of the older generation couples had at one time lived with relatives. In every case, this residence was with the husband's parents - never the wife's. Their comments indicate that this was during the early months or years of their
marriage. (This is the period during which marriage counsellors
and sociologists feel it is least desirable. See page 17.)
The couples usually moved to their own quarters with the coming of
the first or second child.

Only five of the younger generation couples indicated that
they are presently living with relatives. (There were none who
had previously done so but are now living alone). In every case,
residence is with the husband's relatives, as follows:

2 couples with the husband's mother, brother & sister.
2 couples with the husband's mother and father.
1 couple with the husband's mother.

In so far as these 25 couples are representative of their res-
pective generation, there has been a decline in the practice of going
to live with the husband's relatives. Formerly, many brides accepted
this as an approved pattern - today, more Near Eastern women expect
to go immediately after marriage to homes of their own. The respon-
sibilities of managing a home are assumed earlier in marriage than
was true in the older generation. However, as we have seen, the
younger generation wives marry at a later age.

In past generations, very young brides were much more common,
and it was often thought that they were not able to manage their own
homes until after a period of instruction by the mother-in-law. Few
college trained women today would accept this period of "training" with
good grace.
Table VI: FINANCIAL DEPENDENCY OF PARENTS ON RESPONDING COUPLES

<table>
<thead>
<tr>
<th>Dependency reported</th>
<th>Younger generation couples</th>
<th>Older generation couples</th>
</tr>
</thead>
<tbody>
<tr>
<td>No dependency</td>
<td>19</td>
<td>21</td>
</tr>
<tr>
<td>Partial dependency</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>both sets of parents</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Partial dependency</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Husband's parents only</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conflicting reports on dependency</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

The above table shows mainly the similarity in number of couples whose parents and in-laws are not at all dependent on them financially. The younger generation have two couples who help both parents and in-laws partially. There is no couple in the older generation who does this. It is amazing to see that two couples of the older generation gave conflicting reports, whereas the partners are expected to know more about it.

The above table shows that the wife's parents are rarely dependent on the son-in-law. We have only two examples of this kind in the younger generation and none in the older.

The answers of the two couples whose answers conflicted were: "husband in-laws partly, wife parents not at all". In the second couple, the wife said "in-laws not at all dependent", when the husband said "my parents partly dependent".

This could mean that the wife thought the help was too insignificant to mention. Another possibility is that she disapproved and
her husband did not tell her he was helping his parents.

Probably, the patriarchal family system has a lot to do with the fact that there are so few parents and in-laws dependent fully or partly on their children.

The head of the family a generation ago had the responsibility of the whole family and it was his duty to do every thing in his power to have his family live in a comfortable manner. Usually, the head of the patriarchal family had a good business, and in case he had sons, the eldest one (or he and his brothers) would take over that business after the father's death or sickness, or even old-age. Many times, the sons used to get married early, and it was quite unlikely that they should help their parents. On the contrary, they would be the ones to be dependent on their parents. When the father had reached old age, incapacitating him, the son taking over his business was expected to help his parents.

As to the younger generation couples in the sample, most of them work as employees and they usually live on a salary. Their parents are quite well settled, in middle age rather than old age and the fathers are still operating businesses and have probably made some arrangements for their old age. Usually, when they see the status of living of their son, especially if he has children, they, as far as the writer knows, do not overburden him.
Companionship in leisure time

Respondents were asked to indicate in whose company leisure time activities were followed. It was possible for an individual to check more than one response. For example, a wife might indicate that she and her husband spent their leisure time together but also check "husband's friends", "parents", and "in-laws".

In both generations a good number mentioned the partner.

Older generation

19 couples both mentioned the partner; of these,

11 couples both mentioned the husband's family

6 couples both mentioned married friends

8 wives mentioned their own family while their husbands do not mention the wives' family.

4 husbands mention friends from premarriage days

1 couple say they spend time with husband's friends and wife's friends, married or unmarried friends.

Younger generation

22 couples, both partners mentioned partner

4 couples both partners mentioned the wife's family

4 couples both mentioned the husband's family

6 couples where the husbands check his friends from premarriage days and wife partner's friends

8 couples mention married friends

2 wives mentioned married friends, husbands did not

4 husbands mentioned married friends, wives did not

1/4 husbands mention friends from premarriage days
5 wives mention friends from premarriage days

Not one husband has mentioned "Your partner's friends from premarriage days"

In marriage usually, it is the wife who makes greater adjustment, and the data preceding seems to prove this point.

We can find some similarity in one point between the two generations, both give approximately the same response as to the company of the partner: 19 couples for the older generation and 22 couples for the younger generation.

A difference begins to show when the older generation has eleven couples who agree that they spend leisure time with husband's family, while we have only 4 couples in the younger generation who spend time this way.

9 couples in the older generation mention the wife's family while we have only 4 couples who mention it in the younger generation.

8 wives mention their own family while the husband does not mention the wife's family.

8 couples mentioned married friends. The number is also the same in the younger generation.

The above data have considerable significance. First, it seems that both generations spend most of their leisure time with their partner and probably other people too. In the younger generation, the number decreases to four, as to leisure time spent with the in-laws. For both parents and in-laws, the number has decreased in the younger generation.
In the old generation, there seems to be a general feeling of dislike for the wife's family because we have 3 wives who mention their own families and husbands do not mention that.

In the older generation, 4 husbands mention friends from premarriage days, which shows that, the husbands, after getting married, no more mixed with the same group as they used to nor did they introduce their wives to it.

In the younger generation, we have 6 couples who mention husband's friends from premarriage days.

8 couples mention married friends, the same number for the older generation.

In the younger generation, we can see clearly the changes in the social life. We have 14 husbands who mention friends from premarriage days. This shows men keep their friends after they get married and usually do not drop them.

As to the wives, we have 5 wives who mention friends from pre-marriage days. More women than men seem to drop their friends from premarriage days, assuming these friends were married. Singleness has proved to separate married couples from friends who are not all married (see page 16).

Another point which proves this, is that there is not one husband who checked "upon partner's friend from premarriage days". Social life, for a married woman, is immediately shifted to a different channel. The husbands usually do not always enjoy their wives' friends, especially if he is past 25 and if the friends were too young; it usually is the case of maturity and understanding.
Children

A: Number of children: In the younger generation, 11 couples have no children. In the older generation, 1 couple have no children. In the older generation couples, the highest number of children was 11.

16 couples had children of both sexes
6 couples had only girls
2 couples had only boys.

Of course, it will be meaningless to compare these findings directly because while we assume that the older generation couples have completed their families, we cannot say the same about the young generation couples.

B: Preferences on children's sex: Out of the 14 couples in the younger generation who had children,

9 couples agreed that they had no special preference for boys as compared with girls

1 couple agreed that they both liked boys

3 couples agreed that they both liked girls

1 couple gave conflicting reports: the husband said neither he nor his wife had any special preference, while she reported he had no special preference but that she preferred girls.

As to the older generation couples, they agreed that they had no special preferences. Those findings are not very reliable because most of the couples (16) have had children of both sexes, and if they had preferences before, those were satisfied and they can say they had no special preference.
As to those who had only girls, they did not report any preference for boys.

Table VIII. REPLY TO THE QUESTION: Was the sex of your children a problem?

<table>
<thead>
<tr>
<th>Reply</th>
<th>Younger generation couples</th>
<th>Older generation couples</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>13</td>
<td>24</td>
</tr>
<tr>
<td>Yes</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Out of the 1/4 couples in the younger generation, only one couple gave conflicting reports. The wife said it made no difference while the husband said it made a problem with his in-laws. The couple had two girls.

Probably, the wife did not like to admit her parents would have preferred her to have a boy or they did not show her their disappointment. As to the 24 couples of the older generation, the partners are not very likely to remember if the in-laws had not approved because most of them, with time, did get boys if they did not have any.

Some said that in-laws would have liked them to have a baby boy first as the eldest child, but they did not really create a problem.

The traditional preference for males is not reflected in the replies of these couples.
Table IX. Agreement on Discipline and Education of Children

<table>
<thead>
<tr>
<th>Reported agreement or disagreement</th>
<th>Younger generation couples</th>
<th>Older generation couples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Couples agreed on both</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Couples who disagreed on education</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Couples who disagreed on discipline</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Couples who disagreed on both</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

This table gives only limited grounds for comparison because not all the young generation couples have children.

In the case of the two couples of the young generation who say they disagree on discipline, the wife says the father is too severe and husband says the wife is too affectionate. The other couple both think that their parents (grandmothers especially) spoil the child. In the case of the couple who disagree on both, the husband says the wife gives her child too much care. They also disagree on education; he wants to give the child French education first while she wants Arabic education first. (The mother is an Iraqi, and probably that explains her preference because Arabic is taught first in Iraq).
Of the four couples of the old generation who disagreed on discipline, the wife in each case said her husband is too severe, and did not understand their children. The husband in each case said the wife was too lenient.

Of the four couples who disagreed on education, two couples said the father wanted French education first and the wife American education.

One couple disagreed on the major of their son when reaching his B.A., which shows that they still interfere with the child's interest, and one couple where the wife wanted to teach her only daughter the arts while he did not think very highly of them.

We can see from the above table that 16 couples out of the 24 couples (two thirds) who had children agreed on the discipline and education of their children. One third reported disagreement in one or both of these areas.

About three-fourths of the younger generation agree on both education and discipline. Direct comparisons between generations are impossible because of the fact that one represents completed families in which education and discipline were considerations over a long period of time, and the other generation’s children are still so young that few major decisions on education and discipline have had to be made.
Table X. AGREEMENT OR DISAGREEMENT ON RELIGION

<table>
<thead>
<tr>
<th>Report</th>
<th>Younger generation couples</th>
<th>Older generation couples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agreement on religion</td>
<td>21</td>
<td>23</td>
</tr>
<tr>
<td>Disagreement on religion</td>
<td>4</td>
<td>2</td>
</tr>
</tbody>
</table>

No husbands in either generation reported any disagreement about religious point of view. However, the wives of the four couples in the younger generation say there is disagreement. Two wives say their husbands are too severe in applying religious teachings to daily life. One wife said she and her husband did not believe the same way. (This couple is Moslem) One wife, of a different religion from her husband, said the problem was from the in-laws.

Two wives of the older generation said that the husbands follow the religious rules too strictly, while the husbands said they and their wives agree.

The above table shows that there are more couples in the older generation who agree and have no religious difficulties. It is a small difference but it is rare to find the older generation couples who disagree, because they have been reared in a way to respect it and conform to it.

This point is supported by the fact that after 25 years of marriage or more, 23 couples agree on religion. Although we have
now 21 couples in the younger generation who agree, it is possible that in the coming years they will think differently and probably disagree on some points. The conformity and agreement among the older generation couples are more strongly pointed out, having stood the passage of time.

The younger generation couples do not try so much to conform because they look at religion in a different way. The wives who disagree were Moslems in three cases, and in one case the wife was a Christian and husband a Moslem.

Questions answered by wives only

Table XI. PRESENCE OR ABSENCE OF SERVANTS IN THE HOME

<table>
<thead>
<tr>
<th>Reported</th>
<th>Younger generation</th>
<th>Older generation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have had maids since beginning of marriage</td>
<td>19</td>
<td>16</td>
</tr>
<tr>
<td>Did not have maids from the beginning of marriage</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Do not now have maids</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

The above table shows that more housewives are having maids, from the beginning of their married life than they used to in the older generation. Seven more housewives in the older generation started without a maid.
While we have four housewives in the younger generation without a maid at all, we have no woman in the older generation without a maid. This is somewhat expected because the older generation is better off financially and some of the women feel their health does not permit them to do housework.

Out of the young wives who do not have servants now, two wives said that they had servants before but do not now.

The four housewives who do not have servants now did not mention in the question following that their husbands had any special complaints about the household. I was expecting a different answer than this one but they seemed to run their houses very well alone.

Table XII. MENTIONS OF: (a) Planning meals  
(b) cooking  
(c) decorating the house  
(d) doing the necessities of the house

<table>
<thead>
<tr>
<th>Report</th>
<th>Younger Generation</th>
<th>Older Generation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Planning meals</td>
<td>Yes</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>6</td>
</tr>
<tr>
<td>Cooking</td>
<td>Yes</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>7</td>
</tr>
<tr>
<td>Decorating the house</td>
<td>Yes</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Doing the necessities of the house</td>
<td>Yes</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>10</td>
</tr>
<tr>
<td>Liked all</td>
<td></td>
<td>13</td>
</tr>
</tbody>
</table>
We can see in the above table that, mainly, there is little difference between the two generation wives in their liking household tasks. We have 3 more wives in the younger generation who like meal planning, probably because they are more home-centered, or because they have not yet reached the period in married life when this becomes routine and therefore boring. As to cooking, there is only one more housewife in the older generation who likes cooking. This is expected because even now, a woman (especially when married) is expected to know how to cook even if she has a maid.

The number of wives who like decorating the house is exactly the same. This is probably the most creative activity among the household tasks. It offers a chance for individual satisfaction and for recognition by husband and guests of the wife's personal taste.

As to doing the necessities of the house, this seems to be the least popular in both generations. This may be accounted for in two ways:

1. It is possible to indulge oneself in a dislike for it because of the presence of maids in the house.

2. Usually, it is routine work and it can get quickly dull as long as maids usually do this and especially when maids do it well, the housewives do not usually care to do it themselves.

We have almost the same number of wives who like doing all the four items. Two women out of the 14 say they like to do all of these but their health does not permit them.

I tried to relate the presence of maids with the liking of the items.
In the older generation wives, \( \frac{1}{4} \) who liked all the points, only two had no maid, one had a part time maid, 5 have one full time maid, 5 had 2 maids, one had three maids.

It is interesting to note that all those who said they like planning meals and decorating the house (5) had more than three or four maids.

As to the younger generation wives, 4 of those who said they enjoyed doing the 4 points had a part time maid, 6 had one full time maid, 3 have 2 maids.
Evaluations by Wives and Husbands of Themselves
and their Spouses in Certain Roles

Wives were asked the following questions of the open-ended type:
1. What things give you satisfaction about your husband as husband, as father, as host, as provider, in his dealings and attitudes with his and your relatives in his activities in the community and nation?
2. What things give you satisfaction about yourself as wife, as mother, as housekeeper, as hostess, in your dealings and attitudes with his and your relatives, about your professional life (if working?)

Husbands were asked parallel questions about themselves and their wives.

It was hoped that specific satisfactions would be reported and that conclusions could be drawn from these data as to factors associated with adjustment in marriage. The following analysis of answers indicates that comments tended to be general; for instance, many respondents simply wrote "good" after each of the roles. The question was interpreted as calling for an evaluation of role performance, rather than as calling for specific mention of behavior yielding satisfaction.

This interpretation of the question is clearly indicated in the answers involving criticism of self or marriage partner. For
example, a few wives in concentrating on themselves as mothers
said, "I am too lenient". This obviously is not a "satisfaction", although the question was phrased to bring forth specific points
of satisfaction.

One must analyze the answers, then, from the standpoint
of a general appraisal of role performance, including some cri-
ticisms on self or partner. For purposes of analyzing adjustment
these criticisms seem to be more revealing than the general
"good".

The answers of each wife were compared with those of her
husband, to determine whether the couple's answers were in agree-
ment or disagreement. For example, did husband and wife both say
he is a good father? Or, had the wife rated herself as a good
housekeeper while the husband said she was lazy and irresponsible?

In the following discussion of answers to the various parts
of these open-end questions, the assumption is made that agreement
between marriage partners is an indication of adjustment, or at
least of the understanding which is basic to adjustment in marriage.
On the other hand, lack of agreement on role performance is to be
an indication of lack of understanding of the partner's point of
view.

As interpreted by the respondents, these questions seem to
lead themselves to answers which fall into one of the two patterns:

1. Appraisal of self which is paralleled by spouse; for
example, the wife says she is a good mother and her
husband says she is a good mother. (Agreement)
2. Appraisal of self which is not paralleled by spouse; for example, the wife says she is a good mother and the husband says she is too lenient with the children. (Disagreement)

Either of these patterns can apply to favorable or unfavorable appraisals. A wife might say that her husband is hot-tempered and he might say he is hot-tempered. Although this trait might lead to problems of adjustment, the fact that they agree on this difference in their personalities probably indicates insight and understanding.

Reference is made in the following discussion to agreement or disagreement, as well as to criticism and general evaluation.

Older Generation: Evaluation as husband and wife

Twenty two couples agreed in their reports about each other's qualities and good points. One couple gave no answer.

The two remaining couples agreed on their points of difference or disagreement. They both said the partner is not understanding nor considerate.

As to the couples who agreed, they also criticized each other's character in such terms as hot-tempered, nervous, gets quickly angry, or loving, nice, considerate... but that did not show as being a very big problem because it only meant that they knew each other well and they were adjusted to each other's good and bad weak points.

Younger Generation

All the wives said that their husbands were good and each listed some qualities except one who said that he is good but he
grumbles and does not seem to be satisfied with his marriage.

Most of the wives say that their husbands are affectionate, tender, broad-minded, satisfying.

All the husbands seem to be just as satisfied as their wives except for few remarks they make. For example, a husband says she is very good but she is too dependent on her parents, gets quickly angry. Another husband reported that she was good but that she was weak in health and did not pay much attention to him. These are the only remarks that are worth mentioning. The others are all praises and the answers were mainly descriptive of the wife rather than saying what is the particular thing that satisfied the husband.

Older generation: as father and mother

Seventeen wives said their husbands were good fathers. Some of them added that they were severe, or that they were not expressive in emotion.

Out of the 8 remaining wives, one had no children, one said that the husband did not have a steady behavior, 2 said their husbands did not understand their children and 5 said their husbands were too severe.

As to the husbands, all of them said their wives were good mothers, but some of them added that they were too affectionate or lenient.

Younger generation

Out of the 14 couples who have children, 13 mothers said that their husbands are excellent as fathers. They have the best qualities.
Only one wife said her husband was too lenient and soft and he should be firmer. Her husband said about her that she is good but does not give enough time to the child and does not feel really responsive. The other husbands all say that their wives are very good mothers. They are very clean with the child and very affectionate without being weak.

In comparison to the above paragraph, we find many more wives who say that they are lenient and their husband severe in the older generation than in the younger generation. One may conclude that the younger generation parents have greater similarity in outlook on the affectional needs of children.

**Older generation:** as host and hostess

Twenty-three wives of the older generation said that their husbands were good hosts and praised some points. They mostly say that he is good and hospitable. Only a few mentioned specific traits, favorable or unfavorable, such as his dislike for crowds, or that he has a sense of humor.

One wife said that her husband cannot put people at ease and is rather sarcastic with people. Another wife said that he is not good, not interesting, not delicate and one-track-minded. (He said that she was good but sometimes sarcastic.)

Twenty-three husbands said their wives were very good hostesses, very hospitable, that they liked people. One husband gave no answer and one husband said that his wife is not bad but that she cannot plan well and she gets embarrassed.
Younger generation

All the wives said that their husbands were very good hosts. Each wife describes a particular quality in her example, such as being hospitable or generous.

The husbands also seemed to think of their wives as very good hostesses, and each husband comments as he likes upon the presence or absence of certain traits.

Older generation: as provider

There was a great deal of uniformity in the answers of the wives to this question except for one who did not answer it.

Their comments were that the husband's work was very good and this was followed by different comments. Some said that it is a tiring job. Others that it is monotonous and tiring and does not pay well. But the general tone of the answers was one of contentment rather than discontent. Most of the husbands seemed to be doing quite well. The wives only complained about it being tiring and monotonous. Six wives said the job does not pay well and two said that it is not steady.

Younger generation

All the wives answered this question except two. The 23 wives who gave answers seemed to be very satisfied with their husband's work and income. They all seemed very happy with what they had. They all seemed to admire the work of their husbands.
Attitudes toward relatives or in-laws

Older generation:

Nineteen wives in the older generation reported that their husbands had a good attitude with both relatives and in-laws. Some added remarks about attitudes, such as respect for her and his relatives, or his getting a nayed because she is too much in contact with her relatives.

Two wives gave no answer.

Four wives were not satisfied. Of these, one reported that he was very bad without giving any further details.

One wife said that he was all right with his relatives but that he did not like hers because of differences in political parties.

One wife said that he was indifferent; one said that he does not like to interfere. One wife reported that he was good with hers and impatient and inconsiderate with his.

Twenty husbands also reported that their wives had a good relationship with both his relatives and hers adding, that she is affectionate or diplomatic, that she is very kind. Sometimes they pointed to a slight preference on her part for her parents, which does not seem to cause dissatisfaction for the husband.

Out of the remaining 6 couples, 2 husbands gave no answer; one said that he had no special satisfaction, one said that she was good with hers and indifferent with his relatives. One husband said that she was all right with hers and cold with his relatives.
Younger generation:

Seventeen wives said that their husbands were good with both in-laws and relatives, that he was respectful. One wife gave no answer to this question.

The remaining 7 complained of certain things. Two wives said that he does not like to mix with both parents. One wife said that it bothers her to see that her husband has a grudge against his mother. The rest said that he was all right with his relatives but did not like her parents.

Nineteen husbands reported that their wife's attitudes to in-laws and relatives was very good, that she was patient and respectful. One husband gave no answer.

One husband said his wife was not adjusted to living with his parents and that she liked her father too much. The 4 remaining husbands said their wives were rather indifferent with his relatives and inclined toward hers.

Although the majority in both generations indicate no conflict on the relatives and in-law question, the minority pattern is one of disagreement. In general, the younger husbands seemed to express more dissatisfaction with their wives' treatment of their (husbands') parents than the older generation men. This may indicate that in the early years of marriage the in-law relationship is more difficult than it becomes later on. It is quite possible that the older couples had similar problems in earlier years and have reached agreement on this point.
Wife as housekeeper

All the wives without exception praised themselves as housewives. They commented in such terms as very good and some of them said that by now, they should be good housewives. One housewife said "I am very good, after all, we have nothing else to do." They mostly said their house is well run and very well kept.

Almost all of the younger generation wives except for two who did not answer, said that they were good housekeepers. But some of them did not seem to be as sure of themselves because in a few cases, they added that they could be better. Three wives said that they don't do the housekeeping because they are living with their in-laws and they do not like to interfere.

Evaluation of self and spouse in activities of the community and nation

It is interesting to note that only 8 persons of the 50 gave any reply to this question. This would seem to indicate indifference to the part the individual plays in community or national activities. This is perhaps not surprising in the case of the older wives, for they have traditionally played a small role in activities outside the home. That the younger wives did not answer this question is surprising, because many of them are college trained.

In the case of both men and women this is perhaps an indication of the survival of a family-centered rather than a community-centered culture pattern. Although there are a number of organizations for men and others for women in Beirut, participation in them is still limited.
Evaluation of self in various roles

As to the opinion of the couples about themselves, in each role, the wives said that they think they are good and that they are trying their best. Sometimes they added that they get quickly angry.

The husbands answer almost the same thing. They think they are good husbands and that they tried their best to be good husbands.

The next question, 'As to your opinion of yourself as father and mother': the mother said that one was a good mother, that she always tried to help her baby to be clean and nice. The husbands also praised themselves as father and none of the fathers and mothers except one couple, thought that they were being too severe with their children.

As to the dealings and attitudes with her and your relatives, the wives practically all, frankly admitted that on certain occasions, they had more affection to their own parents rather to the husband's in-laws. The husbands did not differentiate as much as the wives did. This is in line with the Komarovsky study mentioned on page 96.

The old generation couples answered this part of the questionnaire in a more pronounced way than the younger generation.

Almost all of them think they are very good husband and wife and that they have given everything in their power to make the other partner happy.

Almost all the husbands said they were good fathers but a certain number of men who admitted their severity and the wife said that she was lenient.
As host, both partners say they are good hosts and hostesses,
some of them added and said "I am finished with parents."

In the dealing with the relatives, the old generation couples
said they agreed very well and were on good terms.
Reactions to Difficulties or Differences of Opinion between Partners

The last question dealt with behavior when difficulties or differences of opinion arise between partners. A check list was included, and a variety of behavior patterns was revealed. For older generation husbands, the most common response was "anger“. Nineteen indicated this behavior, and of these 7 also mentioned that they discussed the matter with their wives and that the discussion ended in quarreling. Four said they stopped talking to their wives. Seven husbands indicated that they felt concern but felt the difficulty would pass and did nothing. Five said they put the difficulty out of their minds.

All of these responses might be called negative—that is, nothing positive occurs to correct misunderstandings. Only 7 husbands said that discussion of difficulties led to better understanding. The mention of anger is the most common response, and the underlying assumption seems to be that time and circumstances will bring about a change.

For older generation wives, a total of 46 responses were checked: Feeling depressed, and feeling concern but believing the difficulty would pass were each mentioned 7 times. Keeping quiet was mentioned 6 times, as was putting the difficulty out of one's mind. Five wives said they worried a lot but felt helpless. Three said they stopped talking to their husbands, and one said she went to her mother and told her about the difficulty. Again all these
can fairly be labelled negative behavior. Seven of the older generation wives said discussion was followed by better understanding.

Some interesting differences in behavior patterns are shown in the responses of the younger generation husbands. A total of 57 items were checked: getting angry was reported by 9 husbands, 7 reported feeling depressed, 6 said discussion ended in quarreling, 5 said they kept quiet, 4 said they stopped talking to their wives, 2 said that discussion was futile and 2 said they put the disagreement out of their minds. Of the more positive behaviors, 6 said discussion ended in better understanding, and 7 said they worried about the disagreement and felt a responsibility for doing something.

In comparison with the older generation husbands, three young husbands report anger less frequently and seem to rely more on keeping quiet. They also show a sense of responsibility for doing something to correct the situation. No older generation husband indicated that disagreement with his wife was depressing to him, while 7 of the younger men indicated this.

The younger generation wives checked 72 items, as compared with 46 checked by older generation wives. Keeping quiet and discussion followed by better understanding were each checked 9 times. Feeling depressed was the response of 3 wives, while anger was mentioned by 7. Discussion followed by quarreling was reported by 7, worrying and feeling responsible to do something about the
situation by 6, and putting the situation out of one's mind by 5. Four women of this younger generation said they worry and feel helpless, 3 think discussion is futile, 3 stop talking, 2 tell their troubles to their mothers and 2 to their fathers and 2 feel concerned but think the difficulty will pass. One reported worrying but waited for the partner or relatives to do something about the matter, and one checked "other" to indicate another type of behavior.

In comparison with the older generation wives, these young women are interesting in their report on anger. (This was not mentioned by a single wife in the older generation). More of them discussed their troubles with parents. No older generation wife mentioned a feeling of responsibility to do something about the situation (difference of opinion or difficulties between partners), but 6 of the younger women noted this.

One gets an impression from these reports that younger women feel less submissive toward their husbands, and are less likely to accept disagreement as something which they must accept passively.

Both husbands and wives in the younger generation checked a greater variety of behaviors than did the older generation. This may indicate simply the individual differences which are always present in a small sample or it may indicate a real difference in the reactions of young people in comparison with those who have been married 25 years or more. The younger generation, married 6 years or less, are probably more highly conscious of marital differences than the older generation, who have become accustomed to their state.
It is interesting that only 7 husbands and 7 wives of the older generation report that discussion of differences ends on better understanding, while 15 husbands and 9 wives of the younger generation report this.

Evaluation of present marital state

Two questions were asked to obtain a kind of general evaluation of the couples' present state.

1. What things would you wish different in your present life.

Older Generation

6 couples say they want to be in a more financial case. They agree on the things they wish to have. They also add they want to have comfort.

In two cases the husbands say they want more understanding and their wives say that they want their husbands to be more affectionate and loving.

6 couples mention that they want better jobs for their children and that they want to see their children settled.

3 couples just say that they want nothing different.

1 couple say they wanted to have a child.

Younger generation

3 husbands mention they want more financial case

4 husbands mention that they want more understanding and more intimacy between them and wife.

8 couples wish nothing different.
2. What things on your present marriage would you like to preserve and recommend to others?

*Older generation*

23 husbands mention things like security, secure life, children's happiness and the trust and confidence between them.

The same number of wives mention the same points.

Two couples seem to be discontented. One couple says that they do not have much they would like to preserve and recommend; the other couple say that they recommend nothing except their children.

*Younger generation*

22 couples agree on the things they want to recommend and preserve, they mention things like security, understanding, faithfulness, love and trust.

The three remaining couples disagree. One husband says he recommends nothing and his wife says she recommends friendliness. Another couple is the contrary of this. The other husband says, good marriage and the wife says she recommends nothing.

The degree of adjustment revealed by answers to these two questions is, for the majority, quite heartening. In contrast, the minority replies a quite startling. The two older generation men who want more understanding are married to women who want to be more affectionate and loving. The four younger generation men who want more understanding seem to be married to women who do not recognize this need. Two older generation couples have "not much to recommend"
or "only their children" they are paralleled by 2 younger generation couples who do not agree on anything to recommend, and by one in which the husband feels the marriage is a good one and the wife says there is nothing in the marriage which she would recommend to anyone else.

These replies, studied in the fuller context of answers to other questions, set these 5 couples apart as having definite problems of adjustment with which they have not dealt satisfactorily.
CHAPTER V

Conclusions

This study seems to be suggestive with regard to the pattern of adjustment of the couple and the factors that go with it rather than the degree of adjustment.

It has also some guides to understanding the roles of women and men in the present and older generations couples.

The present study suggests that wives now are less submissive than wives in the older generation. They usually react more strongly to differences or conflicts (see page 97).

It was agreed that wives in both generations are good hostesses and husbands are better hosts now. They feel more responsible to help while the older generation men preferred to leave it up to their wives.

The circle of friends is much wider now than before. Younger generation couples spend more time with friends rather than with relatives and family. (see page 75)

It was found that more men in the younger generation show disapproval of their wife's relationship with her parents and in-laws as being more affectionate toward her parents than her in-laws. We can conclude that affection towards her parents and in-laws is not yet equally distributed and will probably be very difficult to change.

Husbands and wives in the younger generation are more affected by their differences of opinion and give more importance to it than the older generation (see page 99).
It was quite distinct also that women in the younger generation seemed to give less importance to money than the older ones according to the answers given in the question "What would you wish different in your present life?"
The older generation couples had mentioned more financial ease, comfort, while the younger generation ones had mentioned these points in a few cases only. (see page 100)

It can be seen also that wives marry at a later age now than before and men at almost the same age level.

Younger generation men marry more from a different religion than men in the older generation (see Table III).

There is definitely more uniformity in the educational levels of the husbands and the wives in the younger generation than in the older ones. They demand a more highly educated wife now, probably because of the stronger stress on understanding and companionship.

A conclusion is that both men and women are more highly educated.

More couples are now starting their marriage by living alone rather than with their in-laws (see Table V) Less parents and in-laws are dependent financially on their children now than before (see Table VI).

There is also more freedom to express religious points and therefore more chances for disagreement. (See Table X.)

As to children, there is more agreement in the outlook on
the bringing up of children and their education although there is more freedom for the wife to have more to do with it. More parents also agree on the discipline and education of children than they used to before.

More severity is reported by wives about the husband in the older generation and leniency on the part of the husband as characteristic of the wife. This shows that husbands are severe and demand severity.

In the younger generation, the trend was that both husbands and wives seemed to discuss it and agree.

Less women before agreed on the role of husbands as good fathers while now wives agree on that.

The absence of servants at home did not seem to affect the adjustment of the couples. The presence of maids somewhat did not seem to help the couple because they still indicated signs of disapproval from the husband. Even with the presence of maids in the house, some husbands had a lot to criticize while those without maids did not seem to be so unsatisfied.

When wives did not indicate cooking as enjoyable, the husband later showed more criticism about food. Cooking is less popular now than it was before (see Table XII). In general there was almost no criticism on the part of the husband when the couple showed good adjustment.

Wives tend to put the housework in the hands of maids now more than before (see Table XI)
Thus the general pattern is more one of companionship and understanding. The roles of women is less submissive though not dominant. Men are still the providers and they are more willing to share now than before.

The factors conducive to adjustment seemed to be personal maturity and independence while the contrary did not prove to be helpful to a good marital relationship. Our hypothesis need to be more verified by other studies using larger number of couples and using more discriminating questions, possibly more specific in nature.
APPENDIX 1

Questionnaire

This questionnaire is part of a study to investigate the kind of problems and satisfactions which married couples face in the first few years of their married life. Your help is very much needed and it will be greatly appreciated. Please answer freely. Do not put your name. All information you give will be kept strictly confidential. Please answer this questionnaire privately because we would like to know your personal feelings as an individual.

The word "partner" is used to mean both, husband and wife.

To be answered by both husband and wife separately until question 26.

Please fill in the blanks:

1: Age  
2: Sex  
3: Date of marriage  
4: Date of birth  
5: Religion

6: Of the following, check the one that shows your last year in school:

1: No school  
2: Elementary  
3: Secondary  
4: College (No, of y ears)  
5: Professional education (kind)

Please answer the following by circling the appropriate number:

7: Are you living with your in-laws?
   1: Yes  
   2: No

8: Are you living with your parents?
   1: Yes  
   2: No
9. Are your in-laws dependent on you financially? Please check:
   1. Fully
   2. Partly
   3. Not at all.

10. Are your parents dependent on you financially? Please check:
    1. Fully
    2. Partly
    3. Not at all

11. If your parents or in-laws are living with you, check the one or ones who are with you:
    1. Mother
    2. Father
    3. Brothers
    4. Sisters
    5. Mother-in-law
    6. Father-in-law
    7. Brothers-in-law
    8. Sisters-in-law
    9. Others (Please give relationship)

12. Circle the number or numbers that show the person or persons with whom you spend most of your leisure time:
    1. Partner
    2. Partner's family
    3. Your family
    4. Your partner's friends from premarriage days
    5. Your friends from premarriage days
    6. Unmarried friends
    7. Married friends
    8. Others (Please list)

13. State the kind of activity you carry most of the time with your partner, such as entertaining at home, spending the evening quietly at home, going out to movies, concerts, etc. . . . Please write below:

14. Do you and your partner carry these activities (please check):
    1. Mostly alone
    2. Mostly with relatives
    3. Mostly with your husband's friends
    4. Mostly with mutual friends.

15. Describe the activity you enjoy most:
16. Describe the activity your partner enjoys most:

17. How many children do you have? Give their age and sex.

<table>
<thead>
<tr>
<th>Age</th>
<th>Sex</th>
</tr>
</thead>
</table>

18. (Please check) Do you prefer:

1. Boys
2. Girls
3. No special preference

19. (Please check) Which sex does your partner prefer?

1. Boys
2. Girls
3. No special preference

20. Do you feel the sex of your children has become a problem in your family (please check):

1. For you.
2. For your partner.
3. For your in-laws.
4. For your parents.

21. Please answer by yes or no to the following points: Do you and your partner agree on matters of:

1. Discipline of children at home.
2. Education of children.
3. Partner does not care.
4. I do not feel responsible for those matters.

22. If there is disagreement, with regard to discipline or education of children, please explain:

23. What is the feeling of your children towards (Please check the one that seems fit):

<table>
<thead>
<tr>
<th>Father</th>
<th>Very affectionate</th>
<th>Affectionate</th>
<th>Indifferent</th>
<th>Dislike</th>
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<tbody>
<tr>
<td></td>
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<tr>
<td>Mother</td>
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<td>Relatives on father's side</td>
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<tr>
<td>Relatives on mother's side</td>
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</tbody>
</table>
24. Do you feel that there is any friction, conflict, or unhappiness between your children and any other member of the family? (please explain):

25. Do you feel that there is any difficulty in connection with religious practice or point of view between you and your partner? Please explain:

FOR WIVES ONLY

Please circle the appropriate number:

26. Do you have servants now?
   1. Yes
   2. No

27. Have you had servants since the beginning of your married life?
   1. Yes
   2. No

28. Do you enjoy: a - Planning the meals  
    b - Cooking  
    c - Decorating the house  
    d - Doing the necessities of the house.

29. Circle only one: How many servants do you have?
   1. None
   2. Part time
   3. One full time
   4. Two
   5. None

30. Please describe briefly the kind of help your maid or maids give you, such as cleaning, washing, meals (planning and preparation), children's care, etc...

31. Circle the responsibility or responsibilities given below which you carry and which satisfy your partner. Please after circling explain in the space below what aspects of each one pleases your partner.
   1. Food
   2. Housekeeping
   3. Your personal habits
   4. Your clothes
   5. The expenditure
   6. Others (and what).
Check the statement which is truest for you, with regard to economic needs of your family, you depend:

1. On your husband's income
2. On yours and your husband's income
3. Other source (please state what).

What things give you satisfaction? 1. About your husband:

1. As husband.
2. As father.
3. As host.
4. As provider (his occupation).
5. In his dealings and attitudes with his and your relatives.
6. In his activities in the community and nation.
7. Other points and satisfactions (please explain):

About yourself:

1. As wife.
2. As mother.
3. As housekeeper.
4. As hostess.
5. In your dealings and attitudes with his and your relatives.
6. About your professional life (if working)
FOR HUSBANDS ONLY

36. What things give you satisfaction: 1. About your wife:

1. As wife.
2. As mother.
3. As hostess.
4. As to her work outside the house (if working).
5. In her dealings and attitudes with your and her relatives.
6. In her activities in the community and nation.
7. Other points and satisfactions (please explain).

37. About yourself:

1. As husband.
2. As father.
3. As host.
4. In your dealings and attitudes with her and your relatives.
5. About your professional life.
6. In your activities in the community and nation.
7. Other points and satisfactions.
38. What things would you wish different in your present life?

39. What things in your present marriage would you like to preserve and recommend to others?

40. Of your experiences in marriage which come to you as unexpected (both pleasant and unpleasant) please explain:

41. Please check the points that apply to you when difficulties or differences of opinion arise between you and your partner:

1. You keep quiet.
2. You feel depressed.
3. You discuss it frankly with your partner.
   a. You discuss it and it ends with quarreling.
   b. You discuss it and there is better understanding at the end.
4. You think it is futile to discuss.
5. You go to your mother and tell her.
6. You go to your father and tell him.
7. You get angry.
8. You put it off your mind.
9. You stop talking to your partner.
10. You worry a lot and feel helpless.
11. You worry and feel responsible to do something about it.
12. You worry but wait for your partner or relatives to settle the matter.
13. You feel concerned but you also know it will pass, so you don't do anything about it.
14. Other. (Please feel free to write anything you wish here):
APPENDIX II

Lack of adjustment showing in a dependent couple.

The husband is one year older than his wife, they were married in 1951, they have the same place of birth and religion. She has secondary education, he is college.

They are living with their in-laws and his parents are not at all dependent on him. The mother-in-law, the father-in-law and brother-in-law are living in the house.

As to their leisure time activities husband and wife both mention their own families and their friends from premarriage days. The husband added unmarried friends.

They do not report the same kind of activities they do.

To the question: "State the kind of activity you carry most of the time", she says that they do these apart, she likes going out, he likes reading and staying home.

They both knew that they like completely different activities.

They have one child and show no special preferences. The sex of their boy did not seem to create any conflict to anybody.

As to the question: "Do you and your partner agree on matters of (see Question 21) she checks "I don't feel responsible for those matters, and he says that they disagree on discipline and agree on education adding later that she thinks his parents are spoiling her child.

They agree on the affectional feeling of their child toward his parents and grand parents. They also have no difficulty on religion.
For Wives only

The wife then reports that they have two maids and that she only likes decorating the house.

The aspect which pleases the partner is her clothes and she thinks he criticizes her personal habits. As to the economic needs of the family, she checks hers and husband's income.

Open-ended questions:

As husband she thinks he was not at all adaptable to her character while he says that she is a good girl but their tastes are too different. As to their parent roles, she says he is lenient and should be firmer and he says that she is good but does not really feel responsible for her child.

She approves of him as host and he did too.

As provider she says that he is dependent on his family and works with his father.

Regarding his dealings with his and your relatives, he shows, she says, great attachment to his parents, is somewhat distant with hers and he says that she is not well adjusted to life with his parents and that she is extremely fond of hers.

As to their evaluation of themselves, the answer to the relatives' side: husband says he tried but he cannot get along with her family and she says that she is sometimes good with her in-laws and sometimes not.

As to the question, what would you wish different, the wife says: "I would like to live alone with my husband and child. I would like my husband to be much gayer. He says: "The character of my life. I would like to have more of a home life."
"What would you like to preserve and recommend?"

She answers: "Nothing special - there is a kind of friendliness between me and my husband." He said: "Nothing."

What came to you as unexpected? She says: "The difficulty of changing your personality according to somebody else's. To be able to get along with partner."

He wrote: "The adjustment to be made. The difficulty of suiting the other's need."

The last question, reaction to difficulties, the wife answered that whenever difficulties arise between them they discuss it but it ends with quarrelling. She used to get angry before but now she puts it off her mind. The husband said: He feels depressed, he goes to his mother and tells her, he worries a lot and feels helpless. (See Appendix I).

The cause of maladjustment for this couple seems to stem from the fact that they are both still emotionally dependent on their parents and they are emotionally immature. It therefore illustrates the fact that personality may be a basic cause for lack of adjustment.
BIBLIOGRAPHY


