CHAPTER – I

INTRODUCTION
(A) Statement of the problem

Adjustment is the key to success in all situations of life. The implication of the terms marital adjustment is that the prospective bridegroom and the bride involve themselves in the process of development of their potentialities and personality traits in changing their environment in satisfying their essential needs in an effective manner and also in a healthy way. The marital adjustment which brings harmony through adaptation to the changed situations of their lives is very closely connected and intimately related to the personality pattern of both the spouses. Healthy personality of the couple leads to good marital adjustment. But maladjusted personality of the spouses may give rise to marital unhappiness and subsequently marital mal-adjustment. So this topic “A Study of Marital Adjustment in Relation to Personality” has been selected for the Ph.D programme.

Marriage is a social bond between two adult human beings of opposite sexes. It is an eternal and indissoluble union which should not be broken. Couples should adjust satisfactorily with one another by subordinating personal gratification of biological impulses and psychological needs. They must remain sincere and faithful to each other in all respects.

Couples must discharge their duties and carry out their
responsibilities irrespective of their personal interests and aspirations. The roles of husband and wife are complementary to each other.

Marital partners are well adjusted when they enjoy marital happiness. Sexual enjoyment is the basis of marital happiness which leads to better marital adjustment. But if the couples are unhappy in their sex life, marital mal-adjustment may occur. Personal characteristics may play an important role in marital adjustment. Marital conflict and dissatisfaction may bring many marital problems.

The life patterns of both husband and wife have been changing from age to age. In ancient time the husband was the sole authority and dominant power of the family and the wife was always subordinate to her husband. She was bound to follow the instructions of the husband whether these instructions were right or wrong. The wife has no scope to defy or disobey the husband. The wife had to satisfy the biological needs and psychological requirements of the husband without any questions. As girls were get married at about 10 years of age in ancient times so they were accustomed to family traditions of their husbands. There was no question of separation or divorce specially in Indian culture in ancient time. On the other hand a wife sacrificed her life on the funeral pyre of her dead husband to prove her sanctity and faithfulness to her husband.

Due to the influence of modern civilization and the effect of
ultramodern science and rapid development of technology life pattern changes gradually even in Indian cultural set up. The people of the world have come very close to each other by dint of information technology. The worldly life appears to be global in nature as we call globalization. There is no rigidity and strictness in modern life style. People are free to live as they like. As a result of which marriage has lost its old values and sanctity.

In modern society educated women want co-partnership with their husbands. They expect marital happiness and demand gratification of their social, economical and personal requirements and full satisfaction of biological impulses and fulfillment of psychological needs. They put more emphasis on their privileges than on their obligations. In this way there is a gradual change of attitude towards marriage and marital adjustment in modern life.

It may be further elaborated that marriage is a religious duty and a social code. It is an indissoluble union which brings two human beings in adulthood of opposite sexes into a legal bond. Marriage is considered as the most fundamental institution found out in every society and culture. It provides social consent, religious permission and legal sanction to the married partners for taking a common residence and to reproduce babies for the continuity of the lineage.
According to the Hindu religion marriage is upheld as the most esteemed samskara among all the Hindu samskaras (Sonal and Shagufa, 2007). Marriage is the only institution that allows two people to establish a very strong and cordial relationship supported by the law and society, marriage makes an incomplete human being to a complete one. Marriage offers the couple opportunities to grow up and to take responsibilities. It eliminates a feeling of insecurity and loneliness and establishes a bond between the spouses and vows to spend their lives together until "death do apart" them, as rightly said by "Norman and Oliver". In marriage, each partner is to be an encourager rather than a critic, a forgiver, rather than a collector of hurts, and enabler rather than a reformer. Marriage provides a women freedom from exploitation and gives emotional security. It is not only a union of two adult individuals, but it is also a union of two different families, customs and cultures. Marriage is a life long promise of two people joining together as one by performing legal and religious ceremonies to depend on each other and share everything which they possess. Marriage is one of the difficult homework given to every person and it is the role of the partners to find the best way that will support their marriage to become a good and comfortable marriage (Dr. Clyde and Narromore).

According to Reber and Reber (2001) marriage is social
institution, a set of social norms. In all cases it sanctions, according to
local customs, a union between two persons and binds them to a system
of obligatory behavior for the purpose of maintaining a family.

There are different forms of marriage – Monogamy, polygamy,
polyandry and levirate.

Monogamy which is the only legal form of marriage, here a man
marries with a single woman and performs all rites with his mate.

Polygamy is marriage system which involves the pairing of more
than two individuals. It has two forms i.e. Polygyny and Polyandry.

Polygyny is a marriage system where a man mates with two or
more females.

Polyandry is a type of marriage where one woman consorts with
two or more males (Reber & Reber, 2001).

Levirate, is a form of marriage under which a woman is taken as
the wife of the late husband’s younger brother or even during the life
time of the elder brother the younger brother exercise sexual rights over
the wife of the elder brother.

Marriage is a component part of the culture. It is a means by
which physiological, social, emotional, procreational and security needs
are satisfied (Ebenuwa Okah, 2008).
(B) Definition of Marriage:

Of all the relationships here below we have on the earth, marriage is the most important. A good relationship between a husband and a wife makes for a happy home. Good marriages are not just accidents. They are the result of hard work and understanding. Certain operational definitions are stated below:

According to Collis Paperback English Dictionary marriage is “the contract by a man and a woman to live as husband and wife”.

According to the Hutchinson Encyclopedia “Legally or culturally sanctioned union” is called a marriage.

So, according to the Dictionary and Encyclopedia marriage is a relationship that joins a man and a woman together via a contract.

Etymology:

The modern English word “marriage” derives from Middle English marriage, which just appears in 1250-1300 C.E. This in turn is derived from Old French merrier (to marry) and ultimately Latin maritare (to marry) and maritus (of marriage) Wikipedia, encyclopedia. Edward Westermarck (1921) defined marriage as "a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring. Again in 1936, Edward Westermarck rejected his earlier
definition and define marriage as "a relation of one or more men to one or more women that is recognized by custom or law".

The anthropological hand book Notes and Queries (1951) defined marriage as "a union between a man and a woman such that children born to the woman are the recognized legitimate offspring of both partners.

Marriage is socially sanctioned event, in the life of husband and wife together on the basis of which they endeavor to develop a psychological, sexual as well as social relationship between themselves and also try to wither away the difference that exist (Dasgupta and Basu, 1997).

In the views of Jang (1986) marriage, though essentially a contract is also devotional act, and its objects are the right to enjoyment, procreation of children and the regulation of social life in the interest of the society.

According to Kumar (1991) marriage is characterized by a relationship that provides ample opportunities for the satisfaction of basic human needs like, love, companionship and sexual expression in a shared role - relationship.

According to Dr. S. Rao (1990) marriage is a union between a man and woman and the children born to them are recognized legitimate
as the offspring of both the partners.

After examining the above definitions we can sum up the whole thing in the following words:

Marriage is a settled institution having a religious character attached there to. It is a holy union between a man and a woman for performing religious duties, and for the recreation of children. Marriage provides emotional security and it is the union of two kinship groups. It is an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged in variety of ways, depending on the culture or subculture in which it is found. People marry for many reasons, including one or more of the following: legal, social, emotional, economical, spiritual and religious. Marriage usually creates normative or legal obligations between the individuals involved.

(C)PURPOSE OF MARRIAGE

Human beings are essentially social animals. They are scared of loneliness and cannot live and grow in isolation. Moreover there is a need for affiliation. Marriage is the only institution that allows two people to be established a strong and a lifelong relationship supported by law, religion and society. This is why the institution of marriage is still around for so long (James Walsh, 2008).
Marriage offers many benefits to a couple. Some of the benefits are –

I) Living together: In a marriage, two individuals who tie in a knot come together to set up a home of their own. They live together and share everything together.

II) Functional Division of labour: The wife usually takes care of the household work while the husband goes out to work to bring home the bacon.

III) Financial security: If both the spouses have a job, then their salaries jointly add up and they can now afford many assets which they could not earlier.

IV) Emotional support: The biggest benefit that marriage offers is emotional support. The two of them stay together and lead a very comfortable life.

V) Rearing children: To have children there is no better option than marriage.

VI) Social and Legal Recognition: Marriage, unlike live in relationships is an institution that has full backing of the society and law. Only married man and woman have a certain social status and respect that is denied to other substitution of marriage. Hard work on the part of the husband and wife is necessary. Marriage becomes a problem of the
husband and wife when they try to maintain their individuality. For instance person has his/her own likes and dislikes, therefore problem arises in marriage. The ability to cope with and adjust with these problems determines the path of marriage.

There's an old saying "Marriage is a school in which the pupil learns too late (Tohid Aslam, 2007). Every marriage has problems, agreements, conflicts. If someone says that they have no problems, People begin to think do they really have any relation. Every relation has problems and marriage too have ups and downs, but the most important thing is the attitude to face the problem and to continue to stay together and making step by step effort to make the marriage a good comfortable and adjustable marriage. To make a marriage an adjustable marriage both husband and wife has to take pains by inculcating qualities like compromise, sacrifice, forgiveness, patience and above all love and trust.

It has been mentioned in the Bible (Ephesians 5:22-33 and Peter 3:1-7) that God left us with some guidelines for a happy marriage. Mutual love and respect characterize a happy marriage. It has been stated by Rushmore Z (2003) that a marriage between husband and wife is similar to the relationship between Christ and the church. Similarly Islam has laid down rules and regulations for marriage and has considered marriage an important part of life. It has been reported that
the holy Prophet Muhammad said, “A person who possesses means to marry (i.e. he is able to work etc. to support a wife and children) and does not marry then he is not from amongst us (i.e. the believes)”.

D. HISTORICAL BACKGROUND OF MARRIAGE

Hindu Marriage is a sacrament and not a contract:-

To a Hindu, marriage is one of twelve samskaras or sacrament enjoined upon him by his religion for purifying the body from inherited taint. It is a religious necessity rather than a mere physical luxury. Marriage, according to the Vedas is “union of flesh with flesh and bone with bone. A wife is declared to be half the body of her husband, equally sharing the fruits of pure acts. (Chandra and Pal, 1993). Manu visualizes an ideal for Hindu family when he says, “Divine blessings abide in the household when female members receive honour even they are not honoured, no act or ceremony bears its proper fruit. That family perishes in no time where the female members pass their days in sorrow. The main objectives of marriage are dharma (Performance of social duty), praja (progeny), and rati (sexual gratification) (Sonal and Shagufa, 2007). Marriage was considered as a permanent union where the husband and wife strive to fulfill their marriage vow in the pursuit of Dharma, Karma and Artha.
The ancient Hindu law recognized eight forms of marriage of which four were approved forms and four were unapproved forms.

**Approved forms are as follows:**

a) **Bragna L** The Brahma form of marriage has been considered as the best form. It is the only form of marriage which is now supposed to prevalent. In this form the father or other guardian of the bride makes a gift of the bride in marriage without receiving any consideration from the bride-groom for giving the girl in marriage. Formerly such marriages were confined to the Brahmas but now Hindus belonging to any class or caste may marry in the Brahma form.

b) **Daiva** : In this form of marriage, the damsel is given to a person who officiates as a priest in the sacrifice performed by the father in lieu of Dakshina or the fee due to the priest. It is inferior to the Brahma form of marriage.

c) **Arsha** : Such marriage is still inferior in which the bridegroom makes a present of a pair of rings to the damsel's father, which are accepted for religious purpose.

d) **Prajapatya** : This form of marriage is not very materially different from the Brahma form except in this that the groom appears to be the suitor for marriage and he may be bachelor, and in which the gift is
made with the condition that “you two be partners for performing secular and religious duties”.

**Unapproved forms of Hindu marriage are as follows:-**

i) **Gandharva:** This is marriage where the union of a man and a woman is due to their mutual desire and to be affected by consummation. This type of marriage appears to relate to cases where a damsel had no guardian or consummation has taken place.

ii) **Asura:** This is a marriage which amounts to sale of the daughter. The bride’s price was a consideration of the gift by the father of the daughter in marriage.

iii) **Rakshasa:** Rakshasa marriage was by forcible capture and allowed only to Kshatriyas or military classes.

iv) **Paishacha:** This is a most reprehensible form of marriage which is a marriage of a girl by a man who had committed the crime of ravishing her either when asleep or when made drunk by administering intoxication drugs.

**Hindu Marriage Act, 1955:-**

Certain major amendments were made in the Hindu Marriage Act, 1955 they are as follows :-

a) Identification of caste or sub caste for marriage is not necessary.
b) It permits inter marriage between persons belonging to Hindu, Jain or Sikh religion.

c) It prescribes the minimum age of 21 years for the bridegroom and 18 years for the bride.

d) It introduces the rule of monogamy.

e) It prescribes no particular form of marriage or ceremonies.

f) It enacts provisions for restitution of conjugal rights.

g) It enacts provisions for Judicial separation.

Marriage among Muslims is not a sacrament, but a civil contract. It can be defined as a contract for the purpose of legalizing sexual intercourse and the procreation and legitimation of children and the regulation of social life in the interest of the society by creating the rights and duties between the parties themselves, between each of them and the children born from the union (Bashir Ahmed, 1994). Under Muslim law a husband can have as many as four wives as a time and divorce is permissible also. Marriage is a vital part of Muslims' life. In fact marriage is so important in the religion of Islam that it is declared to be one half of one's faith.

**Ancient time : (Past scenario)**

Traditionally marriage was considered as a social duty towards the family and the community, regardless of how one felt about it. There
were hardly any room for marital conflict and still less for its expression in public. There were no role conflict among the husband and wife. The social role, status and obligations of husband and wife were clearly defined. So, the problem of adjustment in marriage did not arise. Traditionally marriage was closely woven into the agricultural fabric of life. Farm life was family life. The husband was considered as the head of the family and wife has to look after the household work. The wife was expected to obey every order of the husband and has to satisfy his needs by sacrificing her own desire and comfort. In this connection Murickan (1975) stated that the wife had to spend the whole day in considering matters related to the house and was particularly to be attentive to the needs and desires of her husband.

In the villages uttering of husband’s name is considered as a sin. Even the wife had to be careful that she should not steps in her husband’s shadow. Husband was considered as lord and his command to be followed as her duty. The wife’s life centered around her husband’s needs and desires. In ancient time the bride becomes popularly depending on her behavior and relation with her in-law’s family. There was no question of separation or divorce specially in Indian culture (Miller, 1983). It is the duty of the wife to provide her husband with sexual pleasure, to provide the partner with encouragement to express
aggression appropriately to allay the partner’s old anxieties. Subservience and faithfulness towards husband were characteristic behavior of women. In ancient time the girl had no choice in choosing her life partner. In most cases the girl can see her life partner’s face only after marriage. The status of the girl is described clearly in Manusmriti “The girls was considered as a dependent child on her parents, as a wife dependent on her husband and in old age on her son”. In ancient time marriage was arranged by the families of the bride and bride-groom through family negotiation. Caste, class and gotra family background were given much importance. If a boy and girl marry out of caste then it is considered as the violation of the traditional rules and as a punishment they were outcast.

**Present Scenario:**

Due to the influence of modern civilization and the effect of the ultra modern science and rapid development of technology, life pattern changes gradually even in Indian culture. Due to this globalization, liberalization, privatization, etc. there is no rigidity and strictness in modern life style. People are free to live as they like. As a result of which marriage has lost its old values and sanctity. In modern time, both the husband and wife earn together to support the family. They help each other socially, economically and emotionally. How,
husband is not considered as “lord” but as a companion or friend. Now, the younger generation give less importance to family background, class and case and more importance is given to personality characteristic, intellectual brightness and career oriented traits. The concern of the individuals, their choices and satisfaction are gaining importance in the contemporary partner selection. Parents have a least say in the selection of life partner of their son and daughter (Rajamma and Rao, 2009). In the contemporary Indian society, the tradition is undergoing changes and the modernity has not fully been accepted. This has created confusion and conflicts in human relationship specially in the institution of marriage. As a result divorce rates are increasing not only in India, but also in developed countries. Younger generation lacks patience to adjust with each other due to their personality pattern and lacks in tolerance capacity. As a result marriages are on the edge of divorce. Failure to adjust in marriage destabilizes the mental and physical health status of the spouses as well as of the other members of the family and in specific case the partner ends his/her life by attempting suicide.

Origin of marriage :-

It appears that marriage has its source in the family, rather than the family in marriage. It was the natural desire of woman for safety and security during her critical period of her confinement and also protection
of the child who is helpless this need for protection and security drove the women to select a permanent companion in life. The selection is done considering the fitness of the man and mutual understanding before the woman gave herself to him.

Marriage is a system of adjustment. It is an eternal bond with some high aspirations and social ideals. Couples should adjust satisfactorily with one another by subordinating personal gratifications of biological impulses and psychological needs. They must remain sincere and faithful to each other in all respects. Couples must discharge their duties and carry out their responsibilities irrespective of their personal interest and aspirations. The roles of husband and wife are complementary to each other.

Marital partners are well adjusted when they enjoy marital happiness. Success in marriage depends on selecting the right partner for a prospective one. Thus selecting “right” partner depends on one’s personal interest, attitude, values, beliefs and personality. A marriage is a failure when both the partners are not able to meet the demands of each other, are not supportive, non-cooperative, non-acceptance and are self-interested in meeting their own personal gratification and needs. To make a marriage successful one must have a proper attitude of adjusting, self-sacrificing, compromising and adjusting. To make a marriage a well
adjusted one has to work on it, by developing qualities like tolerance, perseverance, forgiveness and devotion. As years pass, physical attraction decline, the bonding between the husband and wife is made by understanding, attachment style and personality. It is found that specific personality dispositions are related to marital success. Factors like attraction friendship, romance, love, sex and personality are important in the selection of marital partner (Baron, 2004). In a well adjusted marriage, both spouses try to make sure that their marriage will be successful. They also share common interest and joint activities. In a well adjusted marriage the degree of tension is minimal, and when tension arises it resolved amicably, probably through discussion, and the level of tension and anxiety is usually low.

If we look around, we will find that many marriages are not happy. The marriages sustain not because they love each other, but because of the fear of pain of separation (C.D. Mahalta, 2008). Judith Wallerstein and Sandra Blakeslee (2005) undertook the task of interviewing well adjusted couples across America and found certain qualities that contribute for a well adjusted marriage:

- Perfect between the partners,
- Similarity of personality,
• Emotional support of each other,
• Each finds pleasure and comfort in the other's company,
• Each person likes the other,
• Mutually satisfying physical intimacy,
• Expression of appreciation between the partners,
• A sense that the success of the marriage is attributable to both partners,
• The sense that each partner is unique and have different needs and the spouse's willingness and ability to meet those needs.

The Bible spoke of the husband and wife becoming “one flesh”. That did not mean that individual should lose their individuality. It means they would blend their personalities in a deep and intimate way (Tony, 2004). The early period of marriage is the time for growth of relationship in terms of physical, emotional and spiritual links. At this phase the couple face difficult situation as they fail to realize that their personalities are different because of the contract of their family background, education and childhood experiences. The husband and wife before marriage considered each other perfect without any faults and assumed to make a successful marriage, but after marriage both the
partners find faults and imperfections in each other. And here the first ground of quarrel is set. They fail to realize that marital happiness will depend upon what success they make about blending of their personalities so as to restore respect and tolerance (Tony, 2004).

Some people are quite well adjusted, while others are not. The person who lacks in good emotional or personality adjustment finds it difficult to adjust with himself as well with others. Most serious marries problems arise because one or both partners have some long standing problematic personality characteristics. These problems are even more likely to be triggered, because of the new level of intimacy, adjustment, responsibility when they involve themselves in giving and taking requirement in marriage.

Toheed Aslam (2007) has prescribed a check list before marriage:

a) According to him three things are very important to make a marriage a well adjusted one. One needs to be prepared to be a reasonable mature, emotionally healthy and spiritually committed spouse.

b) One needs to select a mate who is also practically mature, emotionally healthy and spiritually committed spouse.
c) Husband and wife need to be willing to face each other's needs to grow and become better people and well adjusted marriage partner.

Marriage will become a well adjusted marriage when the husband and wife will realize, that successful marriage is not a simple coincidence. It demands active effort and blending of their personalities.

The golden rule to have a good marriage is given by Shirley Boone, "Be to his virtues very kind. Be to his faults a little blind.". If one tries to find faults of the spouse, he or she will find them every time. But if the partner sets on finding the spouse's strength, the partner find it too.

E. Gottman (2005) stated that anger does not lead to unhappy marital adjustment. He found 4 (four) Horsesmen of the Apocalypse. They are as follows:

i) Criticism,

ii) Defensiveness,

iii) Contempt,

iv) Stone walling or listener withdrawal.

Marital satisfaction depends partially on the congruence between marital expectation and accomplishment.

Edmund leach (1956) stated 12 characteristics of successful marriage —
i) Communication,

ii) Admiration and respect,

iii) Companionship,

iv) Commitment,

v) Affection,

vi) Spirituality and values,

vii) Ability to deal with stress and crisis,

viii) Responsibility,

ix) Unselfishness,

x) Empathy and sensitivity,

xi) Honesty, trust, fidelity and

x) Adaptability with each other personality, flexibility and

tolerance.

Due to the lack of all these characteristics, marriages are on the edge of divorce. So, the present study examines the relationship between marital adjustment and personality. As there is lack of research in this area. And the need for such study is important at looking the present rate of divorce.
(E) MEANING OF TERMS:

I. Adjustment:
Every organism has to adapt to the environment to survive. Whether it is an animal species or a human being. Animal has to adjust to its environment for its survival. Human being has to adjust in relation to maintain a healthy relationship with others. The concept of adjustment originated in Darwin’s theory of evolution.

According to Lazarus (1976) adjustment means to fit oneself into the given circumstances or to change the circumstances to fit one’s need.

According to Britannica Encyclopedia, adjustment is the behavioural process by which animals and human beings maintain a balance among their needs and the obstacles of their environment.

According to Sarunders (2007), the act or process of modification of physical part is made in response to changing condition (Medical Dictionary).

In psychology adjustment is the relative degree of harmony between an individual’s needs and the requirements of the environment.

II. Marital adjustment:
Marital relationship involves interaction between the personalities of the couples. As such, personality traits of the couples are liable to play an important part in marital adjustment.
The concept of Marital Adjustment has taken a prominent place in the study of marriage and family relationship. Marital Adjustment has long been a popular topic in the studies of the family, probably because the concept is believed to be closely related to the stability of a given marriage.

Marital Adjustment, Marital Happiness, Marital Satisfaction and Marital Quality are highly related to each other. Interchangeable use of these terms is relatively common. There is no absolute definition of Marital adjustment, the standard by which people judge Marital Adjustment to vary by culture and individual (Alon E. Kazdin, 2000).

Ernest and Leonard (1939) discussed marital adjustment. They define marital adjustment as "The integration of the couple in a union in which the two personalities are merged, but interact to complement each other for mutual satisfaction and the achievement of common objectives.

Burgers and Lock (1960) say that a successful marriage is one in which two persons have intelligently committed themselves to a life time together in which both the partners try to enrich their life by cooperation, children and a happy home for children.

According to Bottomore (1779) there are certain personal characteristics that contribute towards a well adjusted marriage.
They are as follows:

i) Consideration,

ii) Self control,

iii) Honesty,

iv) Adoptability,

v) Unselfishness,

vi) Confidence,

vii) Trust,

viii) Understanding and

ix) Courtesy.

According to Suvarna and Nuton Kumar (2009) marital or dyadic adjustment may be conceptualized as a process and the outcome is determined by the amount of:

i) Marital difference,

ii) Interpersonal tension and personal anxiety,

iii) Marital satisfaction and

iv) Marital cohesion.

According to Baumeister (2007) marital adjustment is a mental state that reflects the perceived benefits and costs of marriage to a particular person.
According to Kumar and Rohatgi (1987) a happy marriage does not occur by accident, nor can be had by mere wishing, it has to be worked out jointly by husband and wife.

According to Williamson (1966) marital adjustment depends upon interests, values, sharing confidences and on having no complaints about their marriage. It is the adjustment of husband and wife with each other.

A well adjusted marriage needs adjustment on the part of the husband and wife. In every marriage there are bound to be difference and conflict (Trauis and Baruch, 1941).

Marital adjustment is influenced by many psychological, socio-cultural, demographic and economic factors, but the most important factor is that which influences marital adjustment is personality. In this aspect many studies were conducted by many social scientists like Burgers and Sillinn (1953), Havighurst (1953), Blozer (1963), Carsini (1956). They all reported that similarity in personality provides an index of marital satisfaction and adjustment.

As personality of the husband and wife is important in marital adjustment, let us have a clear idea of the term personality.

III. **Personality**:

Personality is not easy to define. Personality refers to or attempts to capture or summarize an individual’s essence.
Personality involves thinking, feeling and behaving characteristic of a particular individual.

Legal meaning of personality – A person’s or entity’s status in law. Personality is the style of life. It is the pattern of behaviour. It is the product of interaction between inherited potentialities and environmental forces.

According to Allport (1937) “Personality is a dynamic organization within the individual of those psycho-physical systems that determine his unique adjustments to his environment”. This reference has been quoted by Hall & Lindzey (1978).

According to Cattell (1946) “Personality is that which permits a prediction of what a person will do in a given situation”.

According to Bhatia and Craig (1989) “Personality is the total quality of an individual’s behavior”. It includes his physical, mental, emotional and temperamental make up and how it shows itself in behaviour. These various aspects are integrated and interrelated in one’s personality.

According to Kamlesh (1981) “Personality is the product of the innate disposition and acquired qualities which are learnt from the environment. It is a collection of traits which are developed in different people in different extent”.
An individual’s personality does not remain constant. It changes from day to day as it is influenced by experience. The personality today will differ from what it was a year ago. As the husband and wife pass their lives together, they adjust to each other. They will come to know what to expect of each other and what to do to avoid misunderstanding.

F. **Objectives of this study**:  

The main objects of this study are as follows:-  

(A) The first objective of the study is to explore the field of marital adjustment.  

(B) The second objective of this study is to study the role of personality in marital adjustment.  

(C) The third objective of this study is to investigate the other conditions influencing the marital adjustment.

The objectives of this study in general can be further elaborated in the following manner:

In ancient time when a female baby was born, it was not usually accepted whole heartedly. There is discrimination between a male child and a female child. The male child is usually given more care than to the female child. The female child is usually neglected in the male
dominating society. So, a sense of inferiority develops in the female and this sense of inferiority in females continues in the married life also. In those times marriage was considered to be a sacrament, joining together of two human beings in eternal and indissoluble union. Because of his concept, generally the girl child is given training to make efforts to adjust to one another's tastes and temperaments by subordinating personal gratification and by making compromises rather than breaking with each other in the event of difference and dissimilarity. However, this does not mean that there was no question of conflict and problem of adjustment in the traditional system of family. There were problems of marital adjustment, but such problem never comes to the forefront, because of male supremacy. The rights of woman depend entirely upon their husbands. Women were barred from participating in religious rites and functions. With the advancement of science, civilization and culture the complexities of life have enormously multiplied. Modern mechanization and urbanization have brought about total disintegration of the family. Marriage institution is facing serious problems. Marital problems often precede the onset of individual problems of excessive drinking and depression and correlate with several health problems including suppression of the immune system.
A successful marriage needs adjustment on the part of both the husband and wife.

G. Importance of the study:

According to Freud (1917) sex is a very powerful instinct. In puberty the sex glands (i.e testes in male and ovaries in female) work vigorously. As a result there are rapid changes in body, mind and sex in adolescent people. It is very difficult to control the sexual impulse (i.e. libido). If the libido is not properly channelized, libidinal impulses may be satisfied through unethical means by visiting prostitutes and by committing sexual crimes which may cause the development of sexually transmitted diseases and mental diseases also.

On the other way adult individuals of opposite sexes may go for marriage by which they satisfy their sexual hunger and enjoy marital happiness and also reproduce babies for continuity of the human race. So marriage is a socially sanctioned and religiously approved institution by which adult individuals of opposite sexes can sublimate their sexual impulses. As a result of which they themselves are benefitted and the society is also served and developed in a healthy way. From this stand point there is a great importance of this study of the marital adjustment in relation to personality, as a topic for the Ph.D programme.