Chapter - 2

Review of Literature
CHAPTER II

LITERATURE REVIEW

In the previous chapter which was ‘Introduction’, details of all the four variables have been given, along with the significance of the study and research objectives. In this present chapter i.e. ‘literature review’, the researcher has reviewed the available literature for providing a brief view of what have been done in the related area till now. A literature review has been done in three sections. In the first section, studies related to Modernization, its dimensions and social freedom in terms of Psychological wellbeing have been mentioned. In the second section of the literature review studies have been quoted in reference to Modernization, its dimensions and social freedom as related to Quality of life and in the third section of this chapter, studies of various authors have been mentioned related to demographic variables in relation to Psychological wellbeing and Quality of life.

2.1 MODERNIZATION AND SOCIAL FREEDOM AS RELATED TO PSYCHOLOGICAL WELLBEING

There were four dimensions of modernization i.e. socio-religious attitudes, marriage, the position of women and education and five dimensions of psychological well-being namely- satisfaction, efficiency, sociability, mental health and interpersonal relations. Socio-religious attitude is concerned with the attitude towards social norms and religious traditions. In the case of social freedom and quality of life, there were no dimensions. In this section studies related to the dimension of modernization and psychological wellbeing have been reviewed, as very few studies were found directly on modernization in relation to psychological well-being and quality of life.

Yang (1981) in an attempt to study the relationship between social orientation and individual modernity among Chinese students in Taiwan concluded that there was a negative co-variation between social orientation and individual modernity. Individual modernity scale was administered to 96 male and female students. Forty-six high and forty-six low scores on individual modernity were administered Rorschach Test. More modernized students were found to have a larger total number of responses and a smaller number of popular responses. They were also found to use a shorter time to produce the first and subsequent responses.
Gove et al (1983) in an cross-section study using US data founds marriage (a dimension of modernization) to be the best predictor of psychological well-being after controlling for education, age, gender and race and they also concluded that beneficial effects of marriage to be larger for men than for women and using the married sample only; showed that the marriage quality is the single best predictor of wellbeing.

Andrews and Parks (1985) showed that psychological and physical wellbeing is complementary to each other. If one gets deteriorated, other cannot remain unaffected. Sound psychological well-being is a pre-requisite for good physical well-being and vice-versa.

Lalrinkiri. (1989) in a study of socio-cultural correlates of modernity in Mizoram found that the education was effective in moulding the attitudes of the subject towards modernity. Except for religion, marriage and status of woman, all other variables have been affected by education.

Katamma (1990) conducted a study on, the status of women in relation to education, employment and marriage and concluded that the higher the education of women, the greater was their participation in decision-making, inter-spouse communication and a progressive opinion on different issues.

Dua (1991) conducted a study of adjustment, familial role, expectations and modernization of working and non-working women. With the objective to study the difference in outlook of working and non-working women towards religion, education, family planning, women’s freedom, sex-bias, women status and marriage, the researcher measured all these dimensions of modernization using inventory. It was found that working women were more modern in their outlook in all areas such as religion, family planning, marriage and caste etc.

Changati and Hayal (1993) conducted a study on 540 college students and reported that percentage of modern scores was higher in female students on total modernity than that of male students. A similar trend was also seen on socio-cultural modernity, political modernity and health modernity dimensions.

Mookherjee (1994) examined the effect of religiosity, social participation, Socio-religious (a dimension of modernization) and selected demographic variables on the perception of well-being. The results of his study found that perception of well-being was positively related and significantly influenced by perceived financial status,
marital status, and Church membership, the frequency of Church attendance, social participation and education.

Ryff and Heidrich (1997) looked at the causes of variations in psychological well-being, with regards to different domains of life. This study showed that for young adults, activities outside of family were the more powerful predictor of variation in well-being. These variations in well-being are prominent among freshmen college students. As adaptation progresses, an individual’s well-being will either be affected in a positive or negative way. This will also depend upon the individual’s perception of different domains of life.

Kwan (1997) found that in traditional-collectivistic societies “relationship harmony” is important to psychological wellbeing, suggested to us that a lack of harmony due to conflict over traditional/modern issues between personal attitudes and surroundings (objective circumstances, and perceived husband’s attitudes), would reduce the level of well-being.

Ryff, Magee, Kling and Wing (1999) studied the influence of education on the different dimensions of psychological well-being in their Wisconsin Longitudinal Study (WLS). Data in the WLS were based on a large sample of adults similar in age (approximately 53 years old; N = 6,306). Participants were asked to report on their psychological well-being by completing the 18-item Scales of Psychological Well-Being (SPWB) as well as demographic questionnaires and additional instruments related to their study. These investigators found that higher scores on the Scales of Psychological Well-Being (SPWB) predicted a higher number of years of education.

According to Diener, Suh, Lucas and Smith (1999) small but significant correlations between education and subjective well-being have often been found. They say that education may affect subjective well-being by allowing individuals to make progress towards their goal or to adapt to changes.

Koenig, McCullough and Larson (2001) examined the association between religious practices, behaviours and indicators of psychological well-being (life-Satisfaction, happiness, positive affect and higher morale) and found that out of 100 studies, 79 reported at least one significant positive correlation between religious attitude and psychological well-being.
Roothman, Kristen and Wising (2003) in a study to determine whether men and women differ with regards to aspects of psychological wellbeing. The results showed the impact of longstanding social inequity between men and women on psychological well-being.

Friedrich (2004) in a study to find out the effect of modernization on the well-being of Bedouin women found that the more modern the objective circumstances of the women’s lives, and/or the more modern the husbands’ attitudes (as perceived by their wives), the greater their subjective well-being (SWB). The women’s own attitudes affected their SWB only via interaction with their husbands’ attitudes and/or life circumstances. If the husbands’ attitudes were modern, their wives’ attitudes were not significantly related to SWB. However, if the husbands’ attitudes were traditional, then the more modern the wives’ attitudes, the lower their subjective well-being were found.

Krause (2006) to see if religious doubt is associated with a change in three measures of psychological well-being over time: life satisfaction, self-esteem and optimism and showed that greater doubts about religion are associated with a decline in well-being over time.

Ellsion and Fan (2007) focused on daily spiritual experiences and psychological well-being and they address a number of questions regarding social patterning of daily spiritual experiences, and they suggested a robust positive experience between daily spiritual experiences and psychological well-being.

Shapiro and Keyes (2007) with an objective to find out - marital status and social well-being: are the married always better off, found that married persons do not have a decisive social well-being advantage over unmarried persons. However, married persons do have a significant social well-being advantage over non-married cohabiters. Additionally, marital history matters little to the perceived social well-being of respondents. Comparisons with psychological well-being measures indicate substantial differences in the effect of marital status on individual-level well-being.

Lavric and Flere (2008) studied two measures of psychological well-being (positive and negative affect) in a cross-cultural survey of undergraduate university students from five different cultural and religious environment and they suggested that measures of extrinsic, intrinsic, and quest religiosity are not entirely applicable in
the most culture observed. The strength and direction of the correlation between psychological well-being and a particular type of religious orientation proved to depend substantially upon culture.

Ivtzan, Christine, Gardner and Prashar (2010) in a study linking religion and spirituality with psychological well-being: examining self-actualization, meaning in life, and personal growth initiative attempted to delineate the two constructs and categorise participants into different groups based on measured levels of religious involvement and spirituality. They were assigned to one of four groups with the following characteristics: (1) a high level of religious involvement and spirituality, (2) a low level of religious involvement with a high level of spirituality, (3) a high level of religious involvement with a low level of spirituality, and (4) a low level of religious involvement and spirituality. Multiple comparisons were made between the groups on three measures of psychological well-being: levels of self-actualization, meaning in life, and personal growth initiative. As predicted, it was discovered that, aside from a few exceptions, groups (1) and (2) obtained higher scores on all three measures of psychological well-being. As such, these results confirm the importance of spirituality on psychological well-being, regardless of whether it is experienced through religious participation.

Lui and Li (2011) in a study on social change and psychological well-being in urban and rural China found that an increasing health care burden is significantly reducing individuals' psychological well-being. Perceptions of social status, especially as it changes over time and when compared to peers, also have an effect. Social support has a protective function for psychological well-being, and also compensates for the negative effect of increasing health-care burden and relative deprivation during social change on psychological well-being. Marital status is also significantly correlated with psychological well-being, and moderates the relationships between social change, other social support and psychological health, especially in rural cases.

Govankoppa, (2011) in a study found that females were slightly more modern than males. It was because modernity has brought such change in female personality. The major opportunity like higher education has brought a lot of freedom in thinking and behaviour. He also concluded that due to education, modern females are ready to accept new ideas, new ways of feeling and acting and the changes in social
organization. They possess educational and occupational aspirations, self-confidence and traits of work ethics which may express in varieties of forms.

Vinson and Ericson (2012) in a study found that small but significant correlations between education and happiness, and education and life satisfaction.

Singh, Kaur and Singh (2014) in a review exploring factors affecting the well-being of Indian rural women concluded that several socio-cultural practices (a dimension of modernization) of which some act as inhibitors and some as facilitators of the well-being of rural women. Factors such as early marriages, low level of education, gender discrimination, and obsolete traditions adversely affect their well-being whereas factors like social support, close interpersonal relationships, participating in collective activities like satsang, festivals etc. promote well-being.

Samifar and Shakeri (2014) in a study on the relationship between social, cultural and religious attitude and psychological well-being among students of Islamic Azad University of Ahvaz concluded that by increasing social and cultural attitude, psychological wellbeing is enhanced and by enhancing religious attitude of students, psychological wellbeing will also be increased.

Mashili and Heydari (2015) in a study examining the relationship between religious attitude and social acceptance with wellbeing concluded that significant positive relationship exists between religious attitude and social acceptance with wellbeing. They also found that religious attitude and social acceptance are the predictors of wellbeing.

Shekhar, Joshi and Sanwal (2014) in a review on urbanization and life satisfaction found that education, an increase of income, being married, family size (number of children), good health, connection with the community, religious attitude are some important happiness drivers and has a positive impact on life satisfaction.

Khajeh et.al (2014) in a study assessing the relationship of psychological well-being with marital quality and the dimensions of the psychological well-being and found that marital quality may be to predict a percentage of married men and women’s psychological well-being.

Atefoe and Kugbey (2014) in a study seek to find out the impact of social relationships on the psychological well-being of women in Ghana. A total of two hundred (N=200) women from diverse socio-economic background living in Accra at
the time of data collection were conveniently and purposively sampled for the study. Correlation revealed a non-significant relationship between Perceived social support and psychological well-being, but social negativity had a significant negative relationship with psychological well-being.

Krok (2014) in a study on religiousness and social support as predictive factors for mental health outcomes concluded that both religiousness and social support are associated with mental health outcomes, but the character of these associations depends on particular dimensions. The religious meaning system and the centrality of religiosity showed negative links with the dimension of mental health called somatic symptoms.

Graham and Crown (2014) in a study exploring religion and well-being from the perspective of social purpose, social time, or social insurance found that the positive relation between religion and evaluative well-being is more important for respondents with lower levels of the agency, while the positive relation with hedonic well-being holds across the board. The social dimension of religion is most important for the least social respondents, while the religiosity component of religion is most important for the happiest respondents, regardless of religious affiliation or service attendance. As such, it seems that the happiest are most likely to seek social purpose in religion, the poorest are most likely to seek social insurance in religion, and the least social are the most likely to seek social time in religion.

Peerzada (2015) in a comparative study of modernization of male and female higher secondary school students found that male higher secondary school students have significantly higher mean scores in terms of modernization. Males have more freedom in marriage, politics and employment than females.

Abdel-Khalek and Lester (2015) in a correlational study on mental health, subjective well-being and religiosity among college students of Kuwait and USA found that Kuwaiti students obtained significantly higher mean score on religiosity than did American counterparts, whereas American students had higher mean score on the self-rating scores of both the mental health and physical health. Significant correlations were found between mental health, self-esteem, optimism and religiosity, whereas the correlations between pessimism and hopelessness were negative.
Singal (2015) in a study assessed and compared the modernization with value pattern of adolescents. For this purpose, 100 adolescents were selected from various schools in Bathinda district. The data was divided into rural/urban and male/female category. For statistical analysis, mean, S.D. and t-test were worked out. The results showed that there was no significant difference between boys and girls adolescents on the variable of modernization and values.

Jeong-Hwa Ho (2015) in a study on the psychological well-being of unmarried people living alone in the republic of Korea concluded that unmarried solo residents experienced greater life satisfaction than did unmarried family co-residents. Of those with a positive attitude toward marriage, unmarried solo residents had lower life satisfaction than did married family co-residents. For those with a non-positive attitude toward marriage, however, there was no difference in the level of life satisfaction between unmarried solo residents and married family co-residents.

Dhillon (2015), in a study of youth problems in relation to modernization, found no significant difference among students belonging to high modernized and low modernized groups regarding personal and family problems. A significant difference was found between the two groups in case of socio-emotional and educational problems. The high modernized group has more socio-emotional and educational problems than the low modernized group students.

Researchers have studied modernization in relation to social orientation, personality characteristics, education and marriage. Results indicate mixed outcomes like in some studies negative relationship was found between modernization, personality characteristics and attitude; on the other hand, education was found to be a positive predictor of modernization. Most of the studies conducted were carried out with an aim to find gender differences or the role of education, marriage on attitude towards modernization. Studies done by Friedrich (2004), Lui and Li (2001) demonstrated the positive role of marriage, religious beliefs and education on psychological well-being. However, none or few types of research explored the role of modernization and social freedom on women’s psychological well-being. Gender differences on modernization have also been studied independently but not in relation to psychological well-being. Thus with the aim of current research, we will try to explore this unanswered role of modernization and social freedom on psychological well-being of women.
2.2 MODERNIZATION AND SOCIAL FREEDOM AS RELATED TO QUALITY OF LIFE

In this section literature review on studies related to modernization and social freedom in relation to quality of life has been done. Quality of life and literature in relation to socio-religious attitude, marriage, position of women and education (dimensions of modernization) has also been explored.

Parmar (1986) had done a study with an aim to examine values and aspirations of youth in the changing rural environment. Findings revealed that there seems to be a close relationship between educational aspiration, social class, caste and sex. For success in one’s profession, health, family background and behaviour were considered the significant factors. A positive correlation seemed to exist between social class, caste and sex, and aspiration for the profession, material possessions and income.

Dalal (1990) in a comparative study of some personal beliefs, social attitudes and values prevalent among individuals of the varied cast, sex and residence observed that there was in general erosion of beliefs and values, which were primarily reared upon the intellectual foundation laid by religion. It was concluded that the younger generation was found to be having more progressive outlook. In the area of religion, child rearing, social values, family planning, social customs and tradition and the structure of family and marriage, both male and female possess similar progressive outlook. In the attitude areas of social values, status of women, social customs and tradition, young old relationship, marriage, social beliefs or attitudes, caste system etc., rural group was found to possess a more progressive outlook than the urban one.

Swati (1991) in a study to of social awareness and education among women concluded that education had a significant correlation with the acquisition of social awareness. Caste was found to have a significant influence on the acquisition of social awareness. The education and levels of social awareness were low among low caste groups. Highly educated women belonging to high economic status showed to have a higher level of social awareness but readiness for action was absent in them, meaning thereby, it was necessary to motivate these women to action.

Al-Sharideh and Khalid (1999) in an attempt to assess the macro-social change process of industrialization and urbanization on the socio-cultural transformation of Saudi Arabia. The findings confirmed that there were tendencies-
among respondents- for resistance, replacement and partial change. On such cultural variable affected is the kin-based marriages that were a predominant feature in the past are now increasingly replaced by exogamous marriages among both change agents and “resistors”. It has also been shown that a number of practices have experienced partial change e.g. Women’s employment, the choice of husband, and decision making.

Johannes and Morrisson (2005) in a study on changing social institutions to improve the status of women in developing countries concluded that improvement in the situation of women will not occur if the focus rests only on improving females’ education, health care and credit markets. These measures are important, but success demands challenges to discriminatory institutions. Changes and improvements in the situation of women do not depend on specific levels of income or dominant religions. Changing social institutions in existence for centuries requires approaches at both the national and the community levels. Reforms need to take into account enforcement as well as modifications in legal structures.

Baun et.al (2005) conducted a study on the heterogeneous sample for 70 divorce mothers in Israel which show changes in self-concept after divorce. The study further reveals that for the majority of women, interest in life had initially declined while minimum percentage revealed that their interest in life had actually increased, thus actually increasing the quality of life of women.

Ring et.al (2007) assessed satisfaction and elements of psychological well-being (SWB), such as meaning and personal growth, when making the individual quality of life judgements using the schedule of the evaluation of the individual quality of life and explained 41% of the variance in the schedule of the evaluation of the individual quality of life.

Friedlander, Reid, Shupak and Cribbie (2007) in a study on social support, self-esteem, and stress as predictors of adjustment concluded that perceived social support has a great impact on mental health, life satisfaction and various aspects of life quality; it is also known as an effective moderating factor in dealing with stressful life.

Aghili and Kumar (2008) in a study examining the relationship between religious attitude, happiness, quality of life and well-being among professional
employees concluded that religious attitude to be highly correlated with happiness, quality of life and well-being. Higher the religious attitude, higher was the quality of life, happiness and well-being.

Cheung and Leung (2010) in a study to find out how social change predicts the personal quality of life showed that although social change experienced did not generally impair subsequent quality of life, it tended to be more detrimental to the person with lower quality of life before. In addition, social change experienced tended to erode the societal quality of life and quality of work life experienced, which appeared to be predictors of personal quality of life. Hence, there are possible ways for social change to predict the personal quality of life.

Kumar (2011) in emotional intelligence, social freedom and women’s personal space found that i) working women excelled over non-working women in terms of emotional intelligence (EI) and desire for social freedom, and ii) the respondents belonging to high EI group, high desire for social freedom group and working group preferred smaller personal space.

Joshi, Mitta and Sethi (2011) in a study observed that social relations responsibility had a significant impact on quality of life of married women. As married women have better positive relation with others and personal growth as well as employed married women can always create a healthy atmosphere for their marital adjustment. Because the employed women are highly educated, and thus she can well judge her household problems and solve than with easy. On another side unemployed married women cannot solve their problems.

Huang and Chen (2012) in a study found that religious involvement is associated with fewer depressive symptoms and better quality of life; including higher morale and with higher levels of late-life wellbeing. Religiosity was associated with higher levels of all three kinds of well-being. In societies with more favourable circumstances, religiosity was found to be less prevalent and the difference in wellbeing between the religious and non-religious was found to be much smaller.

Castro et. al (2012) in a longitudinal study of quality of life, self-efficacy and psychological well-being in Brazilian adults with cancer showed that a paired t-test did not identify significant differences in the quality of life among both the test groups. However, men had a better overall quality of life and in the physical and
social dimensions, and psychological well-being compared with the women. There were significant differences between men and women only in the social and psychological dimensions of the quality of life. It was concluded that, in the period of one year, the quality of life, psychological well-being and self-efficacy were stable, but gender differences were identified.

Mobasheri (2014), in a study exploring the effect of social support and religious beliefs on the life satisfaction among the elderly living in Borujen, found a significant relationship between the social support and the level of life satisfaction in the elderly. The addition of the religious beliefs variable was accompanied by an increase in the social support and the level of life satisfaction in the elderly living in Borujen.

Mohammdi and Mekvandi (2015) in a study assessing the relationship between mental wellbeing and quality of life among married student's life satisfaction. They found that there is a positive and significant relationship between psychological well-being and life quality with married student's life satisfaction. Also, the results of stage regression analysis showed that psychological well-being and life quality variables predicted student's life satisfaction, respectively.

Owete and Odili (2015) in their study on modernization and widowhood practice in Abriba, discussed the effects of modernization on widowhood practices and discovered that most marriageable girls in Abriba as the result of the obnoxious widowhood practices in Abriba and exposure to forces of modernization marry outside their ethnic group. They found it to be simply a reflection of male dominant structures that suppress woman’s assertions. While highlighting the socio-economic effects of such changes on Abriba society, it recommends that Abriba people should abolish traditional widowhood practices that infringe upon the fundamental human rights of Abriba women.

Summarising the above-reviewed literature, we can easily say that studies exploring the relationship of modernization and social freedom with the quality of life among women have not been done. Owete and Odili (2015) studied variables such as class, caste; education and sex and found that these variables have a positive correlation with quality of life. Quality of life has been studied in relation to social
support, religious attitude, mental well-being etc. Very few studies explored the
direct role of modernization and social freedom on quality of life thus paving a way
for us to explore this relationship for better understanding of how women’s quality of
life is effected by modernization and social freedom.

2.3. DEMOGRAPHIC VARIABLES RELATED TO PSYCHOLOGICAL
WELLBEING AND QUALITY OF LIFE

Demographic variables namely urban-rural which have been denoted in the
present study under the heading place of residence, educational qualification of
women including different levels of education i.e. education up to high school and
education up to graduation and marital status of women i.e. married and unmarried
women have been studied. Because demographic variable mostly acts as confounding
variable, if not taken into consideration. Thus in our study, we have taken into
account the above mentioned demographic variables as these are the factors which
may play an important role in sculpting the attitude among women and in turn
effecting their psychological well-being and quality of life. In this section III, studies
on demographic variables (place of residence, marital status and qualification) in
relation to psychological well-being and quality of life has been presented-

Diwadi (1983) in an investigation into the changing social values and their
educational implications found that the place of residence that is rural-urban had a
close relationship with the values, such as religion, ethics, cultural, political and
educational. Sex also plays an important role in the development of values. Women
were more religious, ethical and cultured, and keenly interested in societal problems
compared to men. The old values were not shared by the modern youth. The
traditional, caste wise occupational structure was no longer liked by students.
Students favoured a change in the old curriculum and liked co-education, and opposed
the traditional system of education.

According to Witter, Okun, Stock and Haring (1984) education is significantly
and positively related to subjective well-being, accounting for 1 to 3 percent of the
variance. Their study also reveals that education contributes to subjective well-being
primarily by affecting occupation and that it has a rather small effect apart from this.

Gove, Michael, and Briggs (1985) in a study on the psychological well-being
of divorced and widowed men and women by using the data from national stratified
probability sample in which seven different indicators of psychological well-being were used. Results indicated that the psychological wellbeing of married and to a lesser extent those who never married was found to be better as compared to those who were divorced.

O'Rourke (1986) observed no significant relationships between psychological well-being, age, ethnicity, marital status or sex of a person in a household.

McGloshen (1988) conducted a study to assess the factors related to the psychological well-being of elderly recent widows. The results revealed that widows who were healthy and active, especially in religious activities, had not worked outside the home during the marriage were not beset with previous encounters with grief, and had husbands who died close to a home experienced higher psychological well-being than other widows.

Glenn and Weaver (1988) from the General Social Survey spanning the 1970s and the 1980s have revealed a narrowing of the happiness gap between the married and the never-married. This trend was noted particularly for men and for younger adults (ages 25-39). Between 1972 and 1982, there was a significant increase in the proportion of never-married men who indicated that they were "very happy," as well as a significant decrease in the proportion of younger married women during this period who indicated high levels of positive well-being.

Amato and Zuo (1992) in a study examined the implications of rural and urban poverty for psychological well-being, as reflected in self-reported happiness, depression, and health. It was found that the urban poor is higher in perceived health than the rural poor. The psychological wellbeing of the poor African American was higher in rural than urban areas, whereas the well-being of poor whites was higher in urban than rural areas.

Straver et al (1994) in a study concluded that divorce is more common in modern (individualized) marriage than in traditional marriage, but modern marriage appears to be more affectionate and satisfying.

Krishnaswamy (1995) in a study examining dynamics of personal and social factors influencing the attitude of married and unmarried women towards dowry and social change concluded that as the educational level increased the attitude of both married and unmarried women became increasingly favorable toward dowry and
negative towards social change, the correlation being highly significant in case of unmarried.

Herbert, Miles and Koonc (1998) in a study exploring the attitudes of unmarried people toward marriage found that urban unmarried people are more anxious about marriage than rural unmarried people. Unmarried people with high social relationships may tend to be more positively oriented toward marriage than those who are not so social. The unmarried people who are religiously active are more anxious about marriage than those who are religiously inactive. Positive orientation of unmarried people toward marriage seems to be associated with urban backgrounds and social participation, while a less favorable orientation of unmarried people toward marriage seems to be associated with rural backgrounds and low social participation. Thus they concluded that impact of community interaction is a greater influence in determining interest in marriage.

Diener, Gohm, Suh and Oishi (2000) based on prior literature, concluded that married individuals consistently report greater subjective well-being than never-married individuals, who in turn report greater subjective well-being than previously married individuals (i.e. divorced, separated, or widowed).

Chipperfield and Havens (2001) conducted a study to examine life satisfaction among individuals who had undergone a transition in marital status and those whose marital status remained stable over 7 years period. Among those individuals whose marital status remained stable over the 7 years, women’s life satisfaction declined and men’s remained constant.

Kim and McKenry (2002) in their research on marriage and psychological well-being found that married individuals tend to enjoy higher levels of psychological well-being compared to those unmarried, pointing to the positive effects of sharing economic resources and emotional support with their spouses.

Worell (2002) said that education appears to be highly related to life satisfaction in poor nations, but also among individuals with lower income levels. In line with the law of diminishing marginal utility, she suggests that these individuals may value and appreciate the experience of education more than those who perceive access to education as universal and easily available. Additionally, she says that
economically deprived individuals might obtain greater life satisfaction from education because the achievement surpasses their expectations of what is attainable.

Verma (2004) in a study of attitudes towards modernization in relation to alienation, achievement, motivation and value of rural educated youths found that the non-schedule caste rural educated youth with higher level of education of the family have more favorable attitudes towards modernization than the schedule caste rural educated youth and higher level of the education of the family. The rural youth having high-value score have a significantly more favorable attitude towards modernization than those with low-value score. The study concluded that there is a strong association between attitude towards modernization and values, alienation and level of education.

Kousha and Moheen (2004) explored life satisfaction among married and unmarried Iranian women in urban areas. A series of path analysis and cross tabulations suggest that for married women life satisfaction is directly linked to their satisfaction with marriage, employment and their leisure experiences. However, for unmarried women, satisfaction is affected by their leisure experiences and educational level. The study suggests that any effort to reduce or increase the educational, employment, or leisure activities or women will directly affect women’s general satisfaction and therefore affect Iranian society as a whole.

Stutzer and Frey (2004) in a study showed that there are large differences in the benefits from a marriage between couples. Potential, as well as actual, division of labour seems to contribute to spouses’ well-being, especially for women. In contrast, large differences in the partners’ educational level have a negative effect on experienced life satisfaction.

Bierman, Fazio, and Milkie (2006) addressed only a single dimension of psychological well-being, purpose in life and found that individuals reporting themselves as married, scored significantly higher on this subscale than those who reported not being married.

Williams (2006) among African-American professional women found that attainment of multiple degrees, the establishment of professional careers, achieving financial independence and the obtainment of coping resources may be major factors that may increase psychological well-being.
Bhattathiri (2007) in a cross-sectional study in Kerala, found that being widowed or single was associated with poor quality of life.

Bhatia et al. (2007) conducted a study in 10 villages of district Ludhiana, Punjab, and reported that quality of life to be significantly associated with education while in contradiction to Barau et al. (2007) quality of life is not associated with education.

Frech and Williams (2007) in a study on depression and the psychological benefits of entering marriage indicated that on average, those who are depressed prior to marrying report larger psychological gains from marriage than those who were not depressed. The role of marital quality in moderating the effect of marriage on psychological wellbeing is similar for previously depressed and previously nondepressed respondents.

Stoeber and Stoeber (2009) in a study examining the domains of perfectionism: prevalence and relationships with perfectionism, gender, age, and satisfaction with life have shown that there is a significant relationship between age, gender and life satisfaction with different domains of employment, education as well as physical and mental health.

Marks and Lambert (2010) in a study examined gender and marital status differences in psychological well-being across an extensive array of measures using data from a sample of non-Hispanic, White, midlife adult participants in the Wisconsin Longitudinal Study, 1992-1993. Multivariate analysis revealed several gender interactions, usually indicating a greater disadvantage, for unmarried men than, for unmarried women. Separate analyses by gender showed a complex picture of both positive and negative effects of being single. Single women had higher scores on relatively enduring personality characteristics associated with better psychological well-being than married women. Single men do not compare so favourably with married men. Household income and having a kin confidant mediate some of the remaining effect.

Mudey et al (2011) carried out a study with two-fold objectives to assess the difference in quality of life between rural and urban elderly population and to find out the association between the socio-demographic profile and quality of life of the elderly population. The study showed that the rural elderly population reported the
significant lower level of quality of life in the domain of social relation and environmental than the urban population. The difference between the quality of life in rural and urban elderly population is due to the differences in the socio-demographic factors, social resources, lifestyle behaviours and income adequacy.

Binder and Coad (2011) used quartile regressions to examine how the relationship varies at different points of the wellbeing distribution and concluded that the importance to the wellbeing of factors such as education and income diminishes at higher levels of the well-being distribution. While education, for example, is positive for wellbeing in general, it is negatively correlated with well-being at the top of the distribution.

Kabeer (2011) in a study used a mixed methodology approach to identify the pathways through which women’s status operates in Bangladesh, Egypt and Ghana. Education (secondary education in particular) is found to be a major force of change in all three countries and a significant determinant of women’s attitudes and agency.

Krista (2012) in an attempt to identify factors important in women’s psychological wellbeing showed that income, education, and perceived social support showed statistically significant psychological wellbeing scores in the positive direction. Married women scored higher psychological well-being scores than women of other types of marital status, but neither age nor race/ethnicity showed differences in outcome scores.

In a study by Jensen (2012) in India utilizes stringent randomized controlled trials to convincingly show that opening up professional opportunities for women alters their decisions about marriage and fertility positively and also leads parents to make greater investments in their daughters’ education and well-being.

Lucas (2013) found that language used in tweets to be predictive of the subjective well-being of the people. Topics, sets of co-occurring words derived from the tweets improved accuracy in predicting life satisfaction over and above standard demographic and socio-economic controls i.e. age, gender, ethnicity, income and education. The tweets topics provide a greater behavioural and conceptual resolution into life satisfaction than the broad socio-economic and demographic variables. For example, tied in with the psychological literature, words relating to outdoor activities, spiritual meaning, exercise and good jobs correlate with increased life satisfaction,
while words signifying disengagement like ‘bored’ and ‘tired’ show a negative association.

Kanjiya and Joshi (2013) found a significant difference in social freedom and depression among married and unmarried women. There was no significant difference in social freedom and depression among joint and divided family’s women.

Ganaie and Mudasir (2013) in a study to measure the modernization among two groups of Adolescents concluded that both the groups do not differ significantly as far as their education is concerned. However, the study revealed that Science higher secondary school students differ significantly from their social science counterparts on modernization level, as the science students were found to be higher on the level of modernization and other components viz, socio-religious, marriage and status of women.

Vaghela (2014) studied marital adjustment between employed and unemployed married women of the urban and rural area. The sample consisted of 120 married women and their age range between 23 – 38 years. The main findings showed that there was a significant difference between employed and unemployed married women of the rural and urban area in respect to their marital adjustment scores.

Sharma (2014) with an aim to examine the effect of demographic variables on psychological well-being and quality of life conducted research on both Undergraduate and Postgraduate students. It was found that children with 1 or 2 siblings had highest psychological well-being and quality of life. Urban students had higher Quality Of Life than rural students.

Sharma (2015) in her study aimed to examine women social freedom in relation to some socio-demographic variables like- locality, marital status, type of family, educational qualification and profession. Descriptive survey method was employed. It has been revealed from the analysis and interpretations of the study that desire for social freedom is not influenced by locality and type of family, but marital status, educational qualification and profession have a significant influence.

Rahimi, Mami and Mohammadzadeh (2015) in a study on evaluation of the relationship between psychological well-being and happiness with educational progress of girl and boy high school students showed that educational progress is effective on happiness. Psychological well-being leads to educational progress. Yet,
they concluded that meaningful correlation does not exist between educational progress and happiness and between educational progress and living location (city or village).

Reisvand and Arefi (2015) in a study to compare the psychological well-being and marital satisfaction in women without a college education found that psychological well-being in women with a college education was more than women without a college education, but did not found any significant difference between college and university education between the marital satisfaction of women, however between marital satisfaction and psychological well-being other results showed significant relationship. It was concluded that women will experience greater psychological well-being due to this positive effect of education,

Merryman, Martin, & Martin, (2015) in a study on the psychological wellbeing and quality of life of divorced Muslim women proved that the higher the psychological wellbeing the higher will be the quality of life for divorced Muslim women, the higher the psychological wellbeing the higher will be the positive attitude towards divorce, the higher the positive attitude towards divorce the higher will be the quality of life.

Ismail, Azlan and Yusoff (2016) investigate factors that influence couples’ marital satisfaction on their quality of life. A total of 603 married couples participated in this study by completing the ENRICH Marital Satisfaction Scale (EMS) and Quality of Life instruments. The results found that age, gender, duration of the marriage, family income, the number of children contributed to marital dissatisfaction and low quality of life. Multivariate analysis revealed that the increase in marital quality will lead to decrease in quality of life.

Studies have found that level of education, marital status and place of residence has been a positive predictor of well – being and quality of life among youth, married and widowed women, and both genders. O’Rourke (1986) in a study found no significant relationship between these demographic variables with psychological well – being and quality of life. Researchers such as Sharma (2015), Reisvand and Arefi (2015), Ismail, Azlan and Yusoff (2016) concluded that these findings were due to different marital status, educational level and place of residence of the sample under study. A few researches have researched this relationship among
Indian women. Thus, we aim to find out the strongest predicting variable of psychological well-being and quality of life among women.

2.4 UNIQUENESS OF THE PRESENT STUDY:

It can be observed from the review of the related research studies that researches on effect of modernization and social freedom on psychological wellbeing and quality of life have not been studied in the context of women’s place of residence, their qualification and marital status, especially in Indian context. Literature shows that very little, almost negligible, work has so far been done on the effect of changing social traditions and culture on women’s psychological wellbeing and quality of life. Based on the review of related research studies it can confidently be stated that the present study is unique in its area of research. The present study is different from the earlier studies with respect to its variables, population and statistical techniques used. Thus, the study in hand is unique, original and will add new knowledge to the field of studies on women. The proposed conceptual framework for the present study is presented in figure 2.1 below:

**PROPOSED CONCEPTUAL FRAMEWORK:**

![Proposed Conceptual Framework](image)

**Figure 2.1: proposed conceptual framework for the present study**
After reviewing the available literature in this chapter and the theory on social modernization, model of psychological well-being, social freedom and objective concept of quality of life in the first chapter, the researcher was able to propose a hypothetical conceptual framework for this research. This framework will help to exemplify the possible effect of modernization its dimensions, social freedom, demographic variables namely place of residence, marital status and qualification on psychological well-being its dimensions and quality of life among women. The proposed conceptual framework is given in fig 2.1

The conceptual framework attempts to test the objectives of the present research with the help of t-test, Pearson’s product moment coefficients of correlation and three step hierarchical regression analysis.

Hierarchical regression is used to test the predicting power of demographic variables- place of residence, marital status and qualification (predicting variable), modernization, its dimensions (predicting variable) and social freedom (predicting variable) on the both criterion variables namely psychological well-being, its dimensions and quality of life.