CHAPTER - 2
(Review of Literature)
2.1 Family adjustment concept and importance:

It may be proper to define here what the researcher understands by the term adjustment, (family adjustment and marital adjustment). In the words of Arlittee (1942) "All families are the result of reactions of individuals to the community, both individually and as a family group."

The family is probably the oldest social institution known to man. Although, its specific form has changed and will continue to change, it has been, in most cultures, the basic unit of social order. This social unit based on marriage consists its minimum of the parents and their children but may include others. The large family system is rapidly disappearing and the small family unit has taken its place. The role and status of the members of family have also changed and some of the functions, once performed by the family, have been delegated to other groups in society. People's attitude and values toward marriage and family life have changed along with family functions.

Although, a family reflects the mores, values and behavior patterns of the particular culture in which it exists, no two families are exactly alike. Each family pattern is derived from the interaction of the distinctive personalities involved in it. In the course of its existence the family pattern is changing constantly. New member are born into it, others die or leave. Changes in the behavior of each member affect the behavior of others.

Problems arise in all families. The attempted solutions depend upon the personalities of members of the family and on the patterns of family interactions that have been established. Adjustment involves the ability to evaluate those differences, which are significant, and those, which are not. "The family with its internal and external relationship is a highly significant social unit and is probably the most important factor in determining the nature of the inter-personal relations, which the children and the adults it produces will experience throughout their lives. The family provides the training ground, the instructors, the models for the development of love, understanding, tenderness and co-operation, or of suspicion, hate, hostility and callousness on the part of children" (Bock Chrisholm 1968).

In words of NYE and Berardo (1955) "Those families of groups which allow for individual growth within their circles are most successful in serving both the individual
Family life, like all social interactions, is an ongoing process in which each person continuously checks his own behaviors in response to real or anticipated reactions of other persons.

The welfare of the family members may be considered or perceived as relative to the needs of the basic relationships upon which the family is "founded", Daan and Kargman (1968). This does not necessarily imply that a relationship-oriented family is family of sacrifice. The individual is free to make any decisions or choices, he must, but he sees his well being as related to the well being of the group.

The basis of personality development is the mutual relationship of mother and infant after birth. Personality, a resultant of the forces of family relationship, is reaffirmed throughout life span and in the wider community. Human derives are inter-personal relationship along patterns set down in the family.

Some writers accuse the commercial services in the modern city of undermining the stability of the family and depriving it of its usefulness. Ogburn William F. (1938) points out how the family function of economic production has been transferred to the factory, education to the school, religion to the church, protection to police, and recreation to the movies, leave little for the family to do except bearing children and providing affection.

Zimmerman Carle C. (1948) fears that the contemporary urban family is becoming atomistic as a result of this loss of functions, meaning that family members put their individual welfare above the collective welfare. Such individualism, he thinks, is incompatible with the survival of the family. City dwellers are supposedly becoming indifferent to their family responsibilities and vulnerable to the competitive lures of teen-age, peer groups and adult pals and lovers. Urban life from this point of view, is anonymous and fragmentary, with each man knowing only part of his fellows' personalities, deprived of those primary group which used to make the life meaningful.

If we go back far enough, husbands with their wives and children worked together in the fields. Nobody questioned much about the role of women. A man could hardly get along without a wife to cook, and serve and produced assistance for him. She in turn,
was even more dependent on him for protection and sustenance. Under the circumstance his authority was as unquestioned as that of a military officer.

Home George (1950) Then came the industrial revolution, its most important consequence was to separate the place where a man worked from his home. The husband's disciplinary role was impaired by his physical separation from the family and by the termination of his role as boss of the family work crew (Mart, 1976).

Family adjustment and family adjustment with problems.

As a daughter-in-law: As soon as a woman gets married she is converted from "daughter" to "daughter-in-laws": This change is not merely a change in the title to indicate here marital status, it has far reaching implication. It means partial or a complete change in her daily routine, habits, duties, responsibilities and attitudes, and also in her status as a family member. In day -today conversation, this change is connoted by the expression that "The marriage brings the second life for a woman."

After marriage she enters the home of her husbands where there may be parents-in-law, brothers-in-laws and sister-in-laws and a host of other relatives. All these members may or may not be staying under one roof. In Hindu undivided (combined) household, all of them have their respective position and status and they do influence the activities of each other in their individual capacity. As a newcomer the daughter-in-law has to adjust, adapt and accommodate herself to the ways, habits and attitudes not only of her husband but also of all the family members and thus make a place for herself amongst them.

She has a number of roles to play. She is a housewife, a wife and a mother. Still another role may be added to those traditional roles, if she is gainfully employed. Whether employed or not she is expected to perform her traditional roles up to the expectation of her family member's which, at times, may be at the cost of her own leisure, freedom and wishes.

If the members of the in-law's family are loving, affectionate and considerate, they
may help facilitate the adjustment in the family. On the other hand, if their expectations are too high and their attitude too critical, the daughter-in-law may never be able to achieve satisfactory adjustment.

Whether employed or not her adjustment in the family is likely to be affected by how efficiently and effectively she performs her different sets of duties, how much satisfaction she derives out of all this and also by the reactions and attitudes of other family members, towards her work. It is worthwhile to examine the different roles the woman has to play in her-in-laws family in order to satisfy her life motives.

As a wife and husbands: As a wife, traditionally, she is expected to, "regard him (the husband) as her "Master" and should" serve him faithfully, the husband is "superior" the wife his "subordinate" Due (1955). Though, the situation is not the same today, the basic secondary position of the wife in the hierarchy of the family remains the same. She has to look after the daily needs and comforts of her husband. He may allow her to "do whatever you (the wife) wants to do to be happy", adding explicitly or implicitly "so long as it doesn't affect your attending my (the husband's) needs" Rapaports (1987). The implication is that if she wants to do work, she should carry the overloads of work plus conventional domestic obligations. She works a double shift.

Whether, she works outside her home or not, her attitudes, likes and dislikes, her acceptance of the traditional roles as well as the temperament, demands and attitudes of the husband are the deciding factors of her adjustment or maladjustment as a wife.

1. How satisfactorily she is able to perform her conventional duties towards her husband.

2. How much satisfaction and self-fulfillment she gets out of this.

3. If employed, how far she has been able to harmonize the two roles wife and worker: and lastly; husband's adjustment to wife, home and children plays a very important role.

4. In this study equal importance is given to the husband, his attitude, sharing of household work and it influences the adjustment of both his and his wife personal and marital life.
On the part of the husband there are two problems. On one hand he is lacking skill and experience required to help his wife at home as a family member. From early childhood, he has been treated as a "man in the making" with the ideas that he will never do certain things in the family. On the other hand is his inefficiency as a family member to provide family care in absence of his wife under critical circumstances. Usually man is not prepared to share household chores with his wife. He considers it below his dignity because in term of social traditional this type of role has a low status.

As a housewife: The traditional view of the division of labor is "man for the field and woman for the hearth". "She was to spend the whole day in considering matters entirely related to the household" (Ihda, 1955).

As a housewife, in her traditional role, she is expected to be satisfied by looking after the needs of her husband, children and other family members, if any, by cooking food, keeping the house clean and in order; seeing that all the articles of daily use are readily available; by keeping her services available at any time for any member of the family and by participating in family and social function.

But, today, we are living in an area of changing social values and concepts, where traditional patterns of role division do not hold true. A modern middle class housewife does perform her traditional duties, but in addition she is educated also. She realizes that she has a personality of her own as a human being and that "the supreme goal of woman's life is not circumscribed to merely love making, dutifulness to husband, child bearing and domestic work" but that her life has a higher and a more serious objective (Desai, 1957).

Modern educated housewife, if not employed, may feel isolated and cutoff from the outside world, which may reflect in her adjustment in the family, and if she is employed, she may face the problems of harmonizing her two roles. She may never be given any concessions by the family for her being in job rather if she fails to come upto their expectations, she may be regarded as irresponsible, egoistic and economic independence, which may or may not be always true.
As a mother, father and children: In Hindu household, the major responsibility of bringing up children falls on the mother. There is a much elaborated criteria for mothering. She has to bathe, dress and feed the children when they are very young and then devote her time to teach them, to take them out to play, to look after them and protect them from physical dangers, to nurse them when sick, to fulfill their needs of love and affection. On the other hand, the father may, occasionally, help in teaching and administering harsh discipline to the children. In fact, the Hindu mother has so far been living in the 'glory of motherhood'. Though, all the responsibility of a child's upbringing is the mother's responsibility. Her ways of treating the child may not be appreciated by the husband, in laws and other family members. Their views may be interfering and having conflicting ideas about child rearing practices as such.

If the mother is employed, the problems may achieve new dimensions. The mother may be hard pressed for time, physical and mental energy. She may not be able to devote so much time and attention to children as she deems necessary in the traditional sense of the term. This in turn may make her feel guilty that she is neglecting her children, creating undue anxiety and feelings of guilt for herself. While other's remarks and criticism may also be conductive to such feelings, when her treatment of her children is compared to that of those mother's who are not employed.

In-law adjustment: Marriage creates in-laws, and in societies such as where the in-laws status and roles are not clearly defined each married couples has to work out, often by trial and error, their relationship with their-in-laws. In addition, each husband and wife has to adjust to the others family of orientation. In-law's problems are more likely to involve women than men, mother-in-law, and daughter-in-law are more apt to be the center of in-law clashes than father-in-law and son-in-law. The point of friction more often involves the activities and roles of women such as housekeeping and child rearing.

Actually, the in-law problems may not now be the serious problems it once was. In our mobile society young people usually live in a separate residence, and often in separate community from parents. It is very easy to shed the in-laws under these
circumstances (Dyer 1983).

Some important factors that influence the adjustment to in-laws are stereotypes: typical mother-in-laws are stereotypes of typical mother-in-law or daughter-in-law, desire for independence, family cohesiveness, social mobility, care of aging person and financial support of in-law (Kundu, 1991).

2.2 Marital adjustment concept and importance:

The terms 'Marital Adjustment' "Marital quality, and 'Marital satisfaction' are used interchangeably. "Marital adjustment" refers to over all level to which the individuals have fitted together into a smooth functioning.

"Marital quality" is often used as synonym for marital adjustment "but refers more to a detached evaluation of the characteristics of the relationship. "Marital satisfaction" refers to happiness with the relationship and desire for its continuance." Landis (1946) has used the term marital adjustment to refer to the state of accommodation, which is achieved in different areas where conflict may exist in marriage.

On the basis of factor analytic study, Locke and Williamson (1958) defined marital adjustment as "an adoption between husband and wife to the point where there is companionship agreement on basic values, affect ional intimacy, accommodation, euphoria and certain other unidentified factor."

The term marital adjustment corresponds to a continuous process of adjustment of wife and husband is conjugal life. According to Burgees and Cottrell (1938), "a well-adjusted marriage is a marriage in which the attitudes and actions of each of the partners produce and environment which is highly favorable to proper functioning of the personality structures of each partner."

Kapur (1970) has carried out study of marital adjustment of workingwomen in India. In defining marital adjustment, she lays emphasis upon the harmonious relations of husband and wife. She has defined marital adjustment as "that state of relationship in marriage in which there is an overall feeling in husband and wife of happiness and satisfaction with their marriage and with each other."
Vincent (1981) feels that "the good marital adjustment is self-fulfillment for both partners together without sacrificing the individual self-fulfillment of either."

**The concept of marital adjustment.**

Some people think that complete absence of problems in married life means adjustment, while other are of the view that complete absence of frictions means adjustment. Marriage is essentially a deep relationship involving interaction of two personalities. Adjustment in every sense of the term is essential for any marriage (Mehta, 1996).

Marital adjustment, happiness, satisfaction or a number of variables that attached to the quality of a marriage may be the most frequently studied dimension in the marriage and family.

The adjustment of married mates is unlike that any of other human relationship. It may share many conditions of friendship groups, peer groups, or religious group, but the husband and wife relationship differs. Marriage involves two sexes in physical propinquity, is public and binding in nature. Being publicly sanctioned, marriage becomes more difficult to break; being binding the members must act as a unit and co-operation become essential. Every decision must take into account the desire and wishes of the spouse. These forces determine the level of adjustment the nature of the interaction and the degree of conflict (Eshleman, 1985).

Since marriage is a process of adjustments, the marriage is dynamic and continuous rather than static, it implies a developing mutual relationship in which resources for satisfaction are more fully drawn upon. Though, marital adjustment is an essential process the spouses are not continuously aware of it. Rather, it is a permeating process and at times, even unconscious. Moreover, conflicts and unhappiness in marriage may occur because of the failure of either partner to adjust (Rao and Roa, 1983).

Two persons entering marriage must adjust to each other on various levels. On the organism level, they must adjust to each other's sensory, motor, emotional and intellectual capacities and needs. On the personality level they must adjust to each other at habits,
skills, attitudes, interests, values, traits, ego concept and spiritual beliefs. In addition the couple must adjust together to their total environment, including such matters as a household, children, provision and preparation of food, relatives, friends, recreation and work. This adjustment is by no means static. It is a dynamic process. Mutual needs of the couple must be satisfied in sickness and in health, in good and in depressed moods, in prosperity and in times of shortage, in a friendly and in a hostile environment, in success and in failure. Marital adjustment is thus so varied and many sided (Himing & Himing, 1956).

Nature and problem of marital adjustment.

Whenever two or more people attempt to live harmoniously together, adjustment must be made. Marriage is no exception. It requires co-operation, self-discipline, and willingness to share and compromise. A spouse who is selfish and demanding or thoughtless and inconsiderate of the rights of the other can create constant friction and unpleasantness.

Men and women may marry for any number of individual reasons. Basically however, they seek in marriage three main objectives. A stable permanent association based on mutual affection, on love and companionship, the freedom and privilege of a sexual relationship; and the establishment of a home and family. Love and companionship, sexual intimacy and procreation are then main motives for marriage (Stone and Stone 1970).

Marriage is essentially, a deep relationship involving interaction of two personalities. The sharing of one's most intimate aspects of life with an individual, who is not one's blood relation, implies a cultivation of intense faith, trust and understanding, certain expectations hopes and apprehensions about marriage are learnt by both boy and girl before they get married. In certain societies a wife is supposed to adopt the subordinate role, it is she who is supposed to adjust maximally or rather adopts a servile attitude. But there are societies where man and woman are supposed to have equality of status. Whatever may be the culturally determined norms for marriage, the two individuals who enter this state, have their individuality and personality also which interacts with those
norms? The level of marital adjustment achieved would be affected by the personality makeup of the two partners.

**Marital adjustment and problems.**

Marital adjustment for this study has been defined as or refers to that state of accommodation in marital relationship between husband and wife which is characterized by a tendency in them to resolve conflicts and solve problems, to come to a mutual agreement on important issues of married life, and also by an overall feeling of happiness and satisfaction with marriage and with the marriage partner.

Marital happiness is likely to be affected by how efficiently and effectively the married partners perform their different sets of duties, how much satisfaction they derive out of all these and also by reaction and attitude of other family members towards them. It is worthwhile to examine the change in the role and relationship of woman in the family after marriage.

Alma Rout song (1962) "Tim saw an apple tree with two main branches, both going up simultaneously and mingling their twigs, never interfering with each-other, keeping each other from light; and first they make him think of the fugue and then marriage as it ought to be". Perhaps the comparison might have been phrased differently (William smith).

Instead of never interfering with each other, one might have said "always growing toward the light" neither too close to, nor too far from neighboring branches, so that together each gathered strength to itself and simultaneously contributed strength to the total. Is this what relationship in families mean?

Robert Huntington (1958) defines social relationship as consisting of the interaction which occurs between the two partners and those portions of each of the partners personalities which are in any respect oriented or affected by the personality of other partner.

The relationship between the sexes is of key importance among human beings. This relationship varies considerably from culture to culture and among the individuals and subgroups within a given culture. Among some cultures, for example, women are
accorded an inferior status and denied the rights which women in western societies have come to take for granted. Often in such cultures, the daughter is considered the property of her father and later of her husband, and has little control over her own life. In some cultures, relations between the sexes are fraught with suspicion, ridicule and even contempt. Although, such extreme patterns are changing, there are still great differences in the relationship between the sexes in different societies, both before and after marriage. In our brief overview, it is not intent to cover the married forms or details of marital interaction and relationships but rather to delineate some of the key variables involved in marital adjustment.

"I, John take thee to be May lawful wedded wife, to love and to cherish till death us to part". Each year millions of young people make these or similar wedding vows. This commitment involves one of the most important decisions he will ever make. For it will affect his frustration, and satisfactions, his opportunities for personal growth and almost every other aspect of his life. Likewise personal adjustment, marital adjustment can be viewed on a continuum from satisfactory to unsatisfactory. Here, too, it is almost impossible to agree on the factors that constitute a good adjustment and those that constitute a poor one. In fact what one person or couple considers a good adjustment may be quite unsatisfactory to another.

One common test of marital adjustment is permanence and willingness to continue to be together. But permanence as a couch stone has limitations as a criterion because many marriages persist despite intense and sustained frustration and conflict.

A more critical test is that of happiness. Although, happiness is a highly subjective term, husband, wives, and objective observers show fairly good agreement in their evaluation of marriage happiness.

Why one marriage is happy and another unhappy is by no means fully understood. Some of the factors related are the per-marital background of the marital partners, the personality make up of the partners, sexual adjustment, the degree to which the partners can accommodate each other and function as a group system and environmental resource, personal limitations and demands.
Many other factors have altered the relationship between husbands and wives, education for women, the development of contraception, etc. Regardless of the causes, the fact remains that families are different today from what they once were, though nobody seems to know exactly how they are different. This historical change is phrased as "from institution to companionship" (Burgess Earnest W. and Horvey J. Locke, 1953).

Some people think that the complete absence of frictions means adjustment in marriage while others feel it is the absence of problems in married life, which indicates adjustment but it is not so.

As we have seen life itself is a process of adjustment. During the life time man has to adjust himself to a wide variety of circumstances. Right from childhood, he has to learn to adjust to the changing situational setup as they emerge in his life. First, he has to learn to adjust to the family then he must learn to adjust to the school, then to college, to his vocation etc. One of the most important situational setup to which one must learn to adjust is marriage. Marriage is a stage of life. Every man and woman gets married and spends more than 3/4 of his or her life in this state. But, we also see that none all of them attain success. Some married couples live happily together for a long time, the other begin thinking of dissolving marital tie, not long after marriage sometimes live together but as psychologically isolated individuals without dissolving the marital tie one has to get adjusted to marriage itself, with spouse, and in laws. Each man or woman carries into his or her marriage a multitude of unique emotional characteristics, behavior patterns, values and concept and expectations related to marriage and life, which he or she has developed in the premarital stage of life. This unique personality configurations form the basis for the ever-changing internal traits of both individuals and of their environmental conditions. Thus, marital problems are primarily due to the personality of one or both individuals or due to the complexity or intensity of the environmental process of any two or all three of these factors. Most of the authors on this subject focus on the relationship or on the interaction between the two personalities that make up marriage.

There are specific features in marital relations, which make adjustment a necessity (Clifford Krickpatric, 1963) mentioned some futures of marital relations.
1. Intimacy of husband and wife both of them expect more out of marital relationship than they do from any other relationship.

It also involves whole personality interaction rather than segmental interaction. In marriage relations due to intimacy their personality contacts are extensive and involve countless specific roles, expectations, aspirations, attitudes sentiment and habits in various areas of human experiences. Marriage is also a special kind of friendship namely one, which is stamped with sexual intimacy between the spouses. Social expectation of permanent cohabitation and a common destiny are woven around it. It also implies economic sharing, with respect to property and income. In marriage, relations of husband and wife think of psychological possession of each other and hence create the possibility of jealousy when this possession is even subtly challenged. The spouse is a cherished part of the larger personality and is subject to strong ego identification. Marriage is intimate and in that the marriage partner is a source of stimuli to personality change. There may be a contagion of personality by virtue of limitation, suggestion, sympathy, and identification, projection, interaction and modification of age ideals. These modifications may lead to healthy personality, development or may lead to the development of a neurotic personality. Sometimes personality change in the direction of difference between husband and wife are also possible because of successful over compensation or because of the formation of a complementary role.

2. The second unique feature of this relation is identical look to life.

There is general tendency to select a spouse who has one or more features similar to those of the partner. This facilitates adjustment; but there are three processes, which limit this characteristic of marriage and lead for persistent natural differences, which require adjustment.

1. First of all attraction to a person of the opposite sex as a marriage partner is an indication that husband and wife differ as biological organisms. All too often man and woman as contradict organism cannot get along together on certain social and physiological level.
2. In the second place as marriage is of necessity to a person of the opposite sex, a man and woman in a society have each acquired contact with the culture of the different sex group? There are different ways of expressing emotions in the male as compared with the female group.

3. The third reason is the tradition of exogamy or the incest taboo. Husband and wife must come from families that difference between families means difference in the attitudes of spouses. For one, it is the family of his owns for the other it is the "In-law's" family. A mother in-law rarely has the emotional connotation of the mother. The relation of one is the in-law the other.

3. The third unique feature is the "In-laws" and family culture.

Marriage does not mean only adjusting to spouse but also to the "in-laws" and culture of the husband's family in general. There are so many "in-laws" problems. There also can be similarly difference in traditional and attitude towards some problems. Religious differences and the difference in the family background complicate the problem of harmony in marriage.

Disillusionment in marriage also creates problems. (Clifford Kirkpatrick:1963) has spoken of not less than eight types disillusionments.

1. Romantic disillusion which follows from the very nature of the feeling.
2. Disillusionment considered as an extra benefit added to all the satisfaction of the unmarried state. Forget that there is price for marriage and then realities of marital life begins.
3. Disillusionment as to the promptness with which adjustment can be achieved. It takes time to change old habits.
4. Role also do not remain the same as planned. The romantic love may be transformed into a responsible householder.
5. Marriage is not even today an entirely personal affair. It brings with it the
spouses friends and relation. It is bond between two kinship group and there is to have assumption, that if you liked me, you would like my relatives.

6. "Sometimes" there is disillusionment concerning economic status.

7. The last type is the disillusionment in regard to privacy. Marriage not a static situation but is a process. Marriage as a process itself creates difficulty in adjustment. Marriage is a continuous personality interaction. As a process it has cumulative and directional aspect.

8. There are two directions in marriage integration, which leads to well adjusted marriage and alienation, which leads to maladjustment.

2.3 Review of studies both topics of marriages:

Merchantt in his study (1953) found that nearly 78 percent of women supported marriage by choice. Nearly 74 percent of Hate's (1946) unmarried subjects opined that they would like to choose their partners themselves. But in the Hate's study a decade later a change was observed not only in their attitude towards love marriage but also towards arranged marriage which was preferred by more of them later than was done before. A decade back the Hate's study had found that educated workingwomen not only disapproved of purely arranged marriages but that the majority of them 63 percent preferred love marriage.

In a study of university students undertaken in 1957-1958 it was observed that almost all of them considered marriage a personal affair between two individuals, and it is their voice, which should prevail (Shah, 1962: 132).

In a study of changing attitudes of the Japanese youth carried out almost at the same time, it was found that 75 percent of the university girls in Japan considered "love match" (love marriage by mutual consent) to be the ideal method in the choice of a husband or wife (Baber, 1958: 64).

The findings of Mathew's study (1966) of the attitudes of college students towards marriage also indicate their preference for marriage arranged by the parents though
premarital acquaintance between prospective mates is favored: 64 percent of the girl students gave their choice for marriage arranged by parents with the approval of the boy and girl. Mehta's study (1970) of Western educated Hindu woman also indicates similar findings (1966: 46-52).

Cormack in her study found a great majority 83 percent of female college and university students in India having the opinion that marriage (1961) should be arranged by the parents with the consent of the boy and the girl (1961: 86).

Sheth writes that a recent survey of the middle class and upper class families in Delhi showed that "arranged marriages are largely favored" (Sheth, 1972).

Nearly 38 percent of the married teachers in Kapadia's study reported that they had selected their own partners, though 90 percent of them had consulted their parents or guardians in making the choice.

Ross in her study found that nearly 12 percent of her married women respondents had complete freedom selecting their own husbands (Ross, 1966: 252).

Gore in his study found that in his entire sample of the Aggarwal families of Delhi, 42 percent of the respondents thought that while the marriage should be arranged by the elders, the parties to the marriage must be consulted, and the favoring of consultation of the boy and girl in the choice of his or her spouse while arranging the marriage (Gore, 1968: 207-210).

In the present study the total percentages of women preferring most the various categorized of arranged marriage have gone up from 37 percent to 52 percent, while percentages of those preferring love marriage have gone down form 63 percent to 48 percent, which indicates that they now prefer arranged marriages to love marriages. However, if one examines the breakdown of the percentages, it is found that a significant change has occurred among those who preferred an arranged marriage with the whole hearted consent of the prospective marriage partners as also amongst those who preferred a love marriage with the wholehearted consent of the parents.

This attitude is found to be prevalent even amongst the university women student in Bombay. According to a study "Most of the girls showed a preference for a mid-way
solution, i.e. whether arranged or not they value the parental consent and support as highly essential and desirable” (Sharayu Bal and Vanarase, 1966: 30)

To have a marriage partner of their choice but approximately one fourth of them desired to consult their parents and to have their approval (Fonseca, 1966).

Punjab University (Mahajan, 1965) Baber also found a similar attitude of ambivalence among young girls in Japan with regard to the issue of finding marriage partner. He found that greater proportion “More than four fifths of the girls are torn between safety and self-reliance” in the matter of finding a husband (Baber, 1958: 67).

The study of the French women also indicates that they have somewhat similar views regarding marriage purely for love. It points out that the "Marriage of love" do not seem to be very frequent. The estimate is approximately 20 percent (Remy and Woog, 1964: 141-142).

However, if one examines the breakdown of the percentages it is found that a significance change has occurred among those who preferred an arranged marriage with the wholehearted consent of the prospective marriage partners as also among those who preferred a love marriage with the wholehearted consent of the parents, which shows their increasing preference for a somewhat quasi-traditional type of marriage in which whether it is "arranged" or love the wholehearted contend of the parents is considered desirable.

2.4 Indian studies:

The findings of Indian marriage research are as follows.

Traditionally, marriage among Hindu was considered a sacrament, and hence, indissoluble. It was viewed as an obligation from the religious and social viewpoints. Entering the marital relationship itself was considered responsible for making people accept the new marital situation ungrudgingly. It was taken as a sacred and eternal union of two human beings (Kapadia, 1966).
In his study of teachers, Kapadia finds that nearly 38 percent of the sample claim that they had a choice in selecting their own spouses, but after analyzing the responses he concludes that "the whole data failed to give any idea about the freedom an individual has in the selection of his marriage partners" (Kapadia, 1954: 74-75).

The Indian Institute of Public Opinion (1955) survey reveals that 29 percent of rural population and 31 percent of urbanites of West Bengal feel that a young man should follow his own inclination if he would like to marry a girl of his own choice. Reviewing the studies of Ross, Kapadia and Indian Institute of Public Opinion, Goode concludes that "The active sentiment in favor of freedom of choice is still fairly low and the reality of its expression most minimal" (Goode, 1963: 217).

"Marriage and family are not only optional, they are essential as they meet man's deepest needs for companionship, affection, and sexual expression" (Kumar and Trivedi 1990: 127-131).

The social background provided by the authoritarian joint families and with caste dominating in all the spheres of life, previously, there was no recognition in all the spheres of life; previously, there was no recognition of any personal factors, individual interests and aspirations in the relations between husband and wife (Kurian, 1982). In his recent study of 240 families in Kerala State, Kurian (1974) attempted to find out the qualities that were considered important among wives and husbands, the strength of religious and caste endogamy, and the relative opportunity that the respondents had to acquaint themselves with their future spouse. About 82 percent of the sample wanted marriage within the same religion, 89 percent with individuals of similar economic standards, and nearly 92 percent within the same caste, which underscores the relative strength of traditions in mate selection. The male respondents were also asked whether they saw their wouldbe wives before marriage, and if they saw them, did they have a chance to speak to them? Fifty percent of them had met and spoken to their wives before marriage. In terms of qualities that were considered important in a wife, Kurian listed them in order of importance as follows: Good character,
obedience, and ability to manage home. Good cook; take an active part in social and political affairs, education, religion, depending entirely on the husband for major decisions, fair complexion, good companion with similar intellectual interest, and beauty (Kurian 1974:355).

In his study of 125 Syrian Christians of Kerala, Kurian (1961) revealed that nearly two-thirds of marriages are "arranged by the parents with consent of respondents". Nearly one-fourth of the respondents selected their own spouse with the consent of parents and only 7 percent of the sample reported that their marriages were "arranged according to the ideas of parents." Only two respondents made their "own choice without consent of parents". In terms of rural urban differences, the number of people whose marriage is controlled by parents is slightly more in the rural group over the urban residents. In general, the majority of the respondents enjoyed some degree of freedom in the selection of their spouse reflecting, "the slackening of the rigid traditional authority patterns" (Kurian, 1961:67).

The traditional arrangement of marriage by the parents of a bride and groom involved has changed to some extent in urban areas. Parents and relatives, mediators, and matchmakers are being replaced by anonymous channels of communication. In large urban areas in India and in some foreign countries such as England, U.S.A., Canada, and others, one finds advertising in newspapers for a suitable partner a more useful and convenient communication procedure to reach a large segment of the population of their national origin. Kurian observes that advertising has become an established method of finding out a suitable partner (Kurian, 1971: 304). He gives a number of examples of matrimonial advertisements published in a newspaper in Canada to support his argument that both males and females use this method to find prospective spouses. Cormack (1960) also observes that the practice of marriage advertisements is growing in most metropolitan cities in India. They are considered the last, desperate resort to get married. The newspapers have become modern "go-betweens". As many people do not trust the information given in the advertisements they practice a kind of modified
arranged marriage system by checking out the accuracy of the information. Gist also observed how traditional methods of selecting a marriage partner through parental arrangement lost much of its compulsiveness in the city in India and documented how mass media was providing channels through which a wider range of marital choice was made.

As Ross (1961) expresses, "the large joint family supplied the husband and wife with contemporaries in age and sex with whom they could get companionship and satisfaction". Thus, leaving hardly any scope for making adjustments a problem.

Ross (1961), in the study of Bangalore residents, found that there is a definite desire on the part of the single young people to have more choice in selecting their marriage partners than the older married people. Of all the single women interviewed, 37 percent wanted complete choice, another 37 percent some choice, and only 26 percent did not want any choice in selecting their husbands. In contrast, 43 percent of young unmarried men wanted complete choice, 50 percent some choice, only 7 percent wished no part in selecting spouse. In general, a high proportion of respondents prefer to have more choice in their marriage partners. Ross concludes that "instead of the former practice of parents and relatives making the complete decision or giving their children the opportunity of selecting from a group of picked candidates, now the young people themselves tend to select the person they want to marry, and their parent's approval of their choice" (1961: 253).

The roles and obligations were so markedly specified that there was no possibility for them to get confused and become a problem for the husband and wife. The question of conflict and the problem of adjustment therefore did not arise in a traditional joint family (Bayti, 1973).

In a transitional period, because of the absence of well-defined social values, both perception and interaction, become rather blurred, imbalance of right and obligations creates fraction in interpersonal relationship, especially in the marital relationship (Krishnamurthy, 1970).
The Hindu marriage being sacred and irrevocable, the parties to the marriage cannot dissolve it at will. Divorce, though legally sanctioned, is not socially accepted. A Hindu husband and wife therefore, have to be prepared to make necessary adjustments in their tastes, temperaments, ideas and interests. Hence the stability of the family in olden days rested on outward factors like religion and the society. However, now it relies mainly on the inward factors such as emotional bonds between individual members their cooperation and adjustment with each other and their companionship (Dhrav, 1963).

Marriage in India, was considered a sacrament and not a contract, it was taken to be an indissoluble holy union. The very idea of divorce was generally found unacceptable. (Radhakrishnan, 1966) expresses "Marriage relation should be regarded normally as Permanent" (P: 147). But with the change in concept of marriage from "sacrament" to "companionship" a change has also occurred in the attitudes towards its dissolution, divorce of the couple has even been legalized (Pande, 1997).

Indian studies of socio-economic status and family adjustment.

In some studies reviewed, the attempt has been made to find the relationship between socio-economic variables and marital and family adjustment.

A study by Shah (1985) on adjustment of working and nonworking married couples of Ahmedabad indicated that total income by itself was not significantly associated with one's family adjustment. No significant relationship between the type of family and the family adjustment the total sample (1985: 238-39).

A study by Mehta (1992) on adjustment of working and nonworking conventional couples. Socio-economic status was not significant factors. So, also sex of subjects husband or wife, male or female made hardly any difference in marital adjustment.

Kapur (1970) in her study of working women tried to find the effect of socio economic variables, viz., educational level of spouses, educational difference between spouses, level of income difference between spouses, occupational status of
wife and husband, economic obligation, Varna and religion of spouses. The result of this study indicates clearly that no single factor depicted above is at all significant and particularly important in its impact on marital relationship, as the indices associations were very low.

However Rakhasia (1991) found socio-economic status to affect marriage adjustment significantly (F= 12.88 P< .01) in case of working couples, though not in case of nonworking couples.

Renuka Mehta (1991) in her study of working and nonworking women used the (SES) socio-economic status scale K. G. Desai, (1984) standardized on Gujarati population. In this SES scale six socio-economic variables are included: Caste and sub caste, occupational education, monthly income of the family residential facilitates and ownership of vehicles. She found (F value of 40.23 P< .01) which suggests that socio-economic status significantly affects the marital adjustment of working women. But (SES) did not find any effects on the marital adjustment of non working women, in which case (F value was only 2.34).

Bhattatchariajee (1980) attempted a comparative study of the adjustment problems of the employed married women. The study was conducted in "Ahmedabad." Employed married vs employed non-married and unemployed women were selected as sample. Family adjustment, job, adjustment degree of neuroticism and level of conflict were the factors selected for the study. The results are as follows.

As regard relationship of socio-economic parameters and family adjustment of married working and nonworking women, no significant relationship between the age and the family adjustment, between the years of marriage life and family relationship. Women's level of education, type of family, number of children or total family, income, and family adjustment of a woman has been found. No significant difference between the level of neuroticism among married working women and married nonworking women has been found.

Today, the incompatibility between financial resources of a family and the aspiration level of spouses regarding their economic status is a source of financial
Indian studies of family (Joint and Nuclear) composition and marital adjustment.

The type of family in which a couple lives may have bearing on marital and family relationship and may in turn help or hinder couple's marital adjustment. In the survey of 300 working women residing in Delhi, Kapur (1970) found the index of association in respect of family composition and marital adjustment to be 0.22 indicating that 22 per cent of the errors in estimating marital adjustment are eliminated, if family composition is taken into account.

It was found in the above-mentioned study of Kapur (1970) that women living in nuclear families had almost one and a half times higher proportion of well-adjusted marriages than the women living in joint families had. Of the women in the mal-adjusted groups, the number of women living in joint families was three times more than that of those women who were living in nuclear families. Among those living in nuclear families, the proportion of extremely well adjusted and well adjusted women was more than five times higher than that of the maladjusted and extremely maladjusted women taken together whereas among women living in joint families the proportion of well adjusted women was only 1.21 times of those who were in the maladjusted group. This indicates that to some extent, living in joint families may be less congenial for marital adjustment of working wives that living in individual families, but considered isolated, it cannot be taken as a factor highly associated with marital adjustment.

Desai (1970) has considered this variable in her research on marital adjustment. On the sample of 80, she did not find significant relation between marital adjustment and a type of family, nuclear or joint. Applying $X^2$ test, Shah (1985) found that the type of family (nuclear or joint) did not affect the family adjustment of married couples either with a working a nonworking couples.

Mehta (1992) found that the type of family whether nuclear of joint turned out also to be in significant, both groups showed almost equal marital adjustment though nuclear family group was expected to enjoy greater marital adjustment in absence of parental or
other interferences. So, also sex of subject husband or wife, male or female made hardly any difference in marital adjustment.

Mehta (1991) in her study of working and nonworking women of Ahmedabad city attempted to analyses the affect of a type of family (nuclear or joint) on their marital adjustment. She concludes that type of family to which working or nonworking women belong does not play a significant role in marital adjustment, as she reported ($F=1.13$ value to be 1.76 and 4.01) respectively.

Rakhasia (1991) also found no significant relation between family type and marital adjustment of working and nonworking couples. Contrary to the findings of above mentioned studies, Trivedi (1991) found that marital adjustment (as measured by MAQ) (Kumar and Rohatgi, 1987) of Gujarati couples belonging to joint family was significantly better than those of nuclear family ($X^2=20.2 P<.0.1$).

Thus, it can be summarized that most of the earlier studies are equivocal in their findings about the role or sex role orientation, marital locus of control, work level status of couples, length of married life, sex, SES or family composition and type of family. All this studies have used old type simple randomized group design and analyses by basic statistical techniques of either "t" test if measurement is quantitative of by Chi-square test they have cared less to verify whether the numbers represent true numbers on ratio scales. Moreover, ignoring interaction, they have used "t" test even in case of more than two variables. It is presumed that there have crept discrepancies in earlier findings perhaps because of all such considerations.

**Indian studies on couples of marital adjustment.**

Husain and Garg (1985) studied the marital locus of control in 68 Hindu married couples residing in Aligar city, UP. A significant positive relationship between husband and wives were reported suggesting that similarity of personality was a characteristic of happy married couples.

Ghosh, (1976) examined 100 maladjusted persons and 100 adjusted spouses from Calcutta. Divorce and legal separation were considered as the criteria for selecting the
experimental group. The control group consisted of couples lived together and never went to the psychoanalysis, psychiatrists, and marriage counselors for taking advice. Both the groups were matched in respect of age, sex, marital duration, and level of education, socio economic and cultural status, and level of general ability. To collect, the relevant data an interview schedule, a marriage analysis form, and a projective test were used. The maladjusted sample showed role differentiation with their partners, low self-evaluation, inadequacy of self image, and negative feelings. The projective test showed that the maladjusted individuals suffered from lack of emotional stability and defective ego ideal. The specific areas of disagreement, sex, in-laws and having children were mostly pointed out by the sufferers (Ghosh,1976:416)

Mehta, (1996) in a study on marital adjustment of couples in relation to various combinations of sex role orientations found that couples in which both partners were classified as undifferentiated reported the lowest level of marital adjustment while androgynous couples and sex typed couples reported greater level of marital adjustment.

Kumar and Patel, (1990) studied at global level the differential, if any, in the personalities of the high adjusted (H.A.) and the low adjusted (L.A.) married women in India (aged 25-45 years). Two groups of 15 wives who were married for at least 5 years and who were identified by the marital adjustment questionnaire. Findings showed that the high adjusted couples depend to a lesser degree on in adaptive defensive modes in the management to frustration in comparison to the low adjusted couples. They also showed a higher tendency to self disclose among themselves than the low adjusted couples.

Gupta and Husain, (1988) administered marital locus of control scale and approval motive scale were administered on 60 younger and 60 older couples to determine.

1. The relationship between marital locus of control and approval motivation among spouses and couples.

2. The significance of difference between younger husband and younger wives, older husband and older wives, and younger couples and older couples in two correlations. Significant positive relationships were found to
exist between marital locus of control and approval motive among younger and older wives and younger couples. No significant relationships were found to exist between locus of control and approval motive among younger husband older husbands, and older couples. The correlation between marital locus of control, approval motive, significant differences existed between younger husband and younger wives ($Z= 5.61 \ P< .01$). Older husband and older wives, ($Z= 2.11, \ P< .50$) younger couples and older couples ($Z=2.00, \ P< .05$) (1988: 23-24).

Kumar (1991), hypothesized that a different set of motives, other than Psychological ones prompted women with poor marital adjustment to get married (hypothesis: 1), and that they had attached lower instrumental value to marriages as far as the satisfaction of various needs was concerned (hypothesis: 2). The samples comprised of 70 married women 35 showing high marital adjustment and the other 35 showing poor marital adjustment. The Marital Adjustment Questionnaire (MAQ) was used as a criterion measure. The two groups were asked to check the motives given in the motivation check list which they thought had prompted them to get married. The results showed that though both the groups had been prompted to get married by practically the similar set of motives, that is, the psychosocial ones, women with poor marital adjustment value marriage as a means of satisfying various needs.

Trivedi (1991) the major finding of this study is that the marital adjustment of working couple is significantly different from nonworking couples. (See table no. 1, 7 and 199 F, LSD and $X^2$ significant) In the group working couples, androgynous persons are more in number than the group of nonworking couples. Above all the categories of sex role orientation and erogenous couples have better adjustment and undifferentiated have poor marital adjustment? There is no significant difference in the different categories of sex role orientation and categories of marital adjustment. Still however the average score of marital adjustment of androgynous is higher than the other categories of sex role. (Kumar and Trivedi, 1991).
Indian studies on length of married life.

Length of married life i.e., the number of years passed since the couple got married is likely to affect the marital adjustment.

According to Chaser's (1956) findings, the extent of exceptionally, or very happy marriages decreases as the age increases. Kapur (1970) found almost no association between the age of husband or the age of wife and marital adjustment. Her study on 300 working women reveals that the lowest proportion of well adjusted marriages was found in 44 to 44.9 years age group whereas the highest; proportion of well adjusted marriages was found in 20 to 25 years age group. On analyzing the association of length of marriage with marital adjustment, Kapur (1970) finds that the percentage of materially extremely well adjusted and well adjusted working women amongst those who had been married for 1 to 2.9 years was lower than that amongst those who got married 3 to 10.9 years back. But among those who had been married for more than 18.9 years, the maximum percentage of extremely maladjusted and maladjusted marriage was observed. This shows very small association between length of marriage taken isolated and adjustment in marriage.

Husain and Gupta (1987) have studied 60 younger and 60 order couples. The age range of younger couple was 20-30 years and the age range of older couples was 31-40 years. They used miller marital locus of control scale. The data were analyzed by 't' test. The differences between younger husbands and younger wives, between older husband and older couples on marital locus of control were not significant either at .01 or .05 level of significance. Even though, the mean scores of younger wives as well as older wives were higher than those of the younger husbands and older husbands on marital locus of control. The results also revealed that younger couples had a tendency towards external orientation, whereas the older couples had a tendency towards internal orientation.

Shah (1985) divided her sample of 120, couples into three groups according to years of married life. (5 to 7 years = 57) (8 to 10 years = 32) and (11 to 15 years = 41). The \( x^2 \) values indicated that years of married life did not influence couple's family life whether the married women were working or nonworking.
Barot (1972) found no significant relationship between family adjustments of a married working woman and number of years she passed in her married life.

Maniar (1986) conducted her study on 400, married women of Gujarat. She compared two groups one with less than 15 years of married life and other with more than 15 years of married life. The length of married life was found to influence marital adjustment (F= 2.23 P< .01). The second group was more adjusted than the first group, who had lesser years of married life.

Makwana (1989) compared two groups one with less than 10 years married life and the other with more than 10 years married life and found them to be different significantly (F= 29.82, P<.01) in their sexual satisfaction. The sexual gratification was more in the second group, suggesting that satisfactory sexual adjustment required more time. He also found that there was no significant difference in the sexual gratification of males and females.

Mehta (1991) has also attempted to find the relation between length of marriage and marital adjustment as measured by Kumar and Rohatgi's (MAQ), Analysis of variance revealed that the length of marriage did not affect significantly the marital adjustment of either working women or non-working women.

Rakhasia (1991) found that length of married life affected significantly the marital adjustment of working couples (F= 5.97, P< .05) and not in case of non-working couples. The couples of were distributed into three categories viz, 5-8 yrs, 9-12 yrs and 13-15 yrs of married life.

Trivedi (1991) found that couples having marriage duration of more than 10 years were superior in marital adjustment. (A study of the 10 couples having 5 years and 6-10 years duration.)

Mehta (1992) found that length of married life, (divided into broader, wider divisions) determining the marriage adjustment; Unexpectedly the younger group with 5-15 years of married life was found to have marital adjustment to a higher extent than the older group with 25-35 years of married life, perhaps the first fifteen years keeping the former dynamic, enthusiastic and awareness of importance and need of marriage
adjustment, the latter of married life, though the need for happiness and company is uppermost at that age. Even when married life was narrowly divided into four groups, the last adjusted were oldest groups 31-35 years, first three being almost equal (1992: 86-89).

**Inter-generational studies.**

Kumar and Trivedi (1990) examined the marital adjustment of members representing two generations, the older and the younger. The sample comprised of 100 married couples aged between 55 and 65 years representing the older generation. They were urban based, caste Hindus and belonged to the middle income groups. The main criterion of their selection was that they had one married son who stayed with them with his wife, for at least a period of 5 years. This son and daughter-in-law, aged 25-35 years, represented the younger generation. The marital adjustment questionnaire Kumar and Rohatgi, (1987) served as a tool for assessing the marital adjustment of the two groups. In-depth interviews were carried out to gain an understanding of the attitudes, values and marriage patterns of two groups. The result showed that members of the younger generation, both individually and as couples, made significantly better marital adjustment than members of the older generation. The study also showed that adjustment in marriage is a mutually dependent phenomenon, irrespective of the age of the spouses as the coefficients of correlation, both for father and mother, and their son and daughter-in-law had been found to be highly significant.

**2.5 American (Western) studies:**

The findings of western marriage research are as follows.

Marriage is an institution that regulates the relationship between one or more men to one or more women and provides an opportunity for creation of a family. It specifies appropriate ways of establishing the relationship and the normative structure for ordering it (Landis, 1954).

Marriage was formerly an association between two people in which the economic, reproductive, protective and societal aspect were most important with the personal
relationship between husband and wife also important but secondary. Nowadays, there is a tendency to consider personal relationship and satisfaction of first importance with the other aspects of marriage relegated to a secondary position (Bowman, 1963).

Thus marriage was viewed as a sacred phenomenon. That is to say, the family and marriage are divine and holy institutions. They are created and maintained by god. A second traditional norm considered marriage and the family centering primarily around social obligation (Eshleman, 1985). Marriage thus means that families and the marital relationship exist for the individual. Thus the concern is not with god or with society.

Marriage as a personal relationship, involves the total personality in a face-to-face, person-to-person experience. Awareness, sensitivity and responsiveness are its dominant moods. Spontaneity and generosity characterize its interaction, and love is the motivating force. Characteristics of marriage as different from other personal relationship are, it is a sexual relationship and companionship relationship and a permanent relationship (Blood, 1969 as cited in Desai, 1993).

From the psychological point of view, marriage is more or less permanent, culturally determined union between a man and woman for the purpose of attaining mutual happiness (Himing and Himing, 1956). The influence of industrialization, urbanization and education of women brought about a new social awakening. Men and women began to challenge the social practices and assert their individual rights. As a result of which increased importance is now given to mutual happiness and satisfaction in marriage. Explaining the accounted difficulties of marital adjustment in an era of change. Sait expresses, "the confusion and strain of an era of transition, the conflicting tendencies, and complexities of modern life, and finally, the very emotions and felling, all accentuate the difficulties of marital adjustment" (Sait, 1946: 582).

Western studies on socio-economic status with couples, family adjustment.

The first attempt to report a scientific investigation of marriage was that of Katharine Davis (1992). She had personally interviewed 872 happily married women and 116 unhappily married women asking only a single free response question. "Is your married
life a happy one? If not why? The subjects mainly represented urban educated middle class families."

Perhaps one of the most significant characteristics of the first five years of marriage is the fact, each couple faces and every kind of problem they will have to face in the course of their marriage, with the possible exception to pregnancy and the rearing of the children. They will have decisions and adjustment to make in relation to finances, their personal habits, friends, associates, recreation, social life, housekeeping management and routines, relatives and in-law, sex, religion education, community participation their job, and possible crises (Foster, 1950).

Since most families do not have enough money for all the things that are desired they must choose carefully in spending. This necessity for choice is the key to the difficulties that the husband and wife experience in the early years of marriage. They have come from families in which standard of value differ (Landis and Landis, 1958).

In Chesser's study (1956), the respondent were divided into two educational categories those who had received some form of secondary education and those who had received university education. Her findings showed that the incidence of happy and unhappy marriage was virtually the same between both groups. Terman (1938) has suggested a moderate superiority of higher educated women over others in respect to marital happiness.

The education differences between husband and wife were found to be relatively unimportant for marital happiness by Chesser, (1956) But Terman (1938) found that the wives who were markedly superior in education to their husbands had low happiness scores, while the scores were much higher where the husbands were markedly superior in education.

Regarding the significance of income, Burgess and Locke (1950), reported that income as such was not significant for adjustment in marriage. Terman (1938) showed no relationship between family income and degree of marital happiness. Burgess and Cottrell conducted a study to find out factors and personality traits which are of predictive values for success or failure marriage. For data collection, they used questions on
affection, temperament, compatibility and social adaptability which seemed to be the outstanding factors conducive to better marital adjustment. The biological and economic factors to be less important.

Nye and Hoffman (1963) found better association between husband's occupation and employed wife's marital adjustment. Chesser (1956) found in her study of English women a more definite association between marital happiness and their own occupations than between their marital happiness and their husbands' occupation. Nye suggests that the net adverse effect of employment on marriage is less in the higher socio-economic families than in the lower. According to them following factors:

1. Those, which affect the housewife and mother role.
2. Specific and general attitude of family and community.

Juriles, Bourg and Farris (1991) examined difference in the magnitude of the correlation between marital adjustment and child conduct problems across 4 pairs of sub samples.

1. Families with boys vs families with girls
3. Families of lower SES vs families of higher SES.
4. Over crowded families vs families with an adequate number of rooms in the home.

This report was based on a secondary analysis of data from a nationwide sample of 1,107, dual parent. Families with a child between 6 and 12 years of age. Data were collected both cross sectional and longitudinally. Reports of martial adjustment and child conduct problem were significantly stronger in families of clinic-referred children as compared with families of non-clinic children and in families of lower SES as compared with families of higher SES.
In studies on relationship between interpersonal competence and martial adjustment, it was hypothesized that social anxiety would be negatively related to martial adjustment. 179 intact married couples (average age of husband and wives 45 and 42 yrs) completed questionnaires measures of both concepts Dyadic adjustment scale and social avoidance and Distress Scale Data were analyzed at both the individual and couple levels; the basic hypothesis was supported but social anxiety was primarily related to marital adjustment and not to that of spouse.

**Western studies on couples of marital adjustment.**

The first attempt to report a scientific investigation of marriage was that of Katharine Davis (1929) Hamilton (1929) attempted to evaluate marital success by using a numerical scale. He developed 13-item questionnaire as a criterion measure in a study of marital relationship. The questions used in the scale were developed on the basis of lengthy structured interviews. These questions were closely related to what the author judged as expressions of marital satisfaction. Response levels for each item were categorized. These varied from "absence of maladjustment" to "marital strain" or complete maladjustment.

In (1931) Burgess and Cottrell prepared a test to predict success or failure in marriage. The criterion of marital success was the "Index of marital adjustment". The author defined a well-adjusted marriage as, "One in which the patterns of behavior of the two persons are mutually satisfying". Satisfaction is an abstraction, not directly measurable. Burgess used the following criteria for measuring mental satisfaction:

1. The respondent's rating of the happiness of his or her marriage according to a five point scales very happy, average, unhappy and very unhappy.
2. The degree of agreement between husband and wife on critical issues of the relationship
3. The existence of common interest and activities between husband and wife
4. A lack of regret concerning the marital choice and a minimum of complaints about the marriage or the partner (Mehta, 1969: 47)
They sent out an anonymous questionnaire to over 7000 couples, the questionnaires were distributed by students who had shown an interest in the study and through a few social agencies. A mailing list of 400 divorces was also compiled from newspaper reports. In all, 1300 questionnaires were returned and of these 526 were selected as conforming to two sampling criteria:

1. That each subject should be a resident of the state of Illinois.
2. That the date of marriage should not be less than one and not more than six years previous to the time of filing in the questionnaire. Of these 526 questionnaires, 153 were completed by the husbands alone, 317 by the wives alone and 30 by both. Fifteen were completed by one or both with the assistance of an interviewer and a further eleven with no statement as to who completed them.

To test the validity of questionnaire, three kinds of independent ratings were collected,

1. Ratings by husbands and wives of their marriage and of their parent's marriage
2. Ratings by an outsider who knew the couples very well and.
3. Rating by a judge who had read the case histories of the couples.

The replies of each of the selected questions on marital adjustment were correlated with the subject's rating of the happiness of their marriage. The replies were then weighted according to the extent of this correlation and a score based on the answers was computed for marital adjustment. It was found that the total adjustment score correlated very highly with the subjective ratings of the marriage \((r = +0.92)\). The range of possible scores was from 0 to 192 on the index of marital adjustment. The mean adjustment score was 140.8 and standard deviation was 38.8. There was a tendency for the score to pile up towards favorable end of the distribution, with 43 percent scoring 160 and over only 18.8 percent under 100.
Frumkind (1952 & 53) compared the Kirkpatrick scale with the Burgess Marriage adjustment form and found that they both differentiated adjustment based on correlations between adjustment scores and over all happiness ratings. Reliability estimates were .94 for the Kirkpatrick scale and 0.84 for the Burgess scale. Kirkpatrick's scale is more preferable to that of Burgess because of its "indirectness resistance to fucking". But Purnell (1955) found that the number of common interests between the couples, per se, had a disappointingly small relationship to marital adjustment. Apparently the types of interests were more important than the number of interests held in common.

Long (1993) examined perspective taking differences among 259 individuals in high and 43 individuals in low adjustment marriage. Four hypothesis were tested which demonstrated that females in high and low adjustment marriages did not differ in their perspective taking ability with others in general. However, males and females in high adjustment relationship perceived their spouses to have been better at dyadic perspective taking than individuals in low adjustment marriage.

Ulbrich, Coyle and Liabre (1990) studies 103 couples in treatment for infertility using the Dyadic adjustment scale. Spouses were generally similar in the way they perceived their martial adjustment, but they arrived at their views by different routes. Acceptance of a childless life style was associated with greater marital adjustment for men but greater stress associated with infertility undermined marital adjustment for both husbands and wives. Men adjusted better to an involuntarily childless marriage if their wives were employed or had high earnings. A wife's marital adjustment diminished with the length of the marriage and the course of treatment for infertility. The stress women experienced as a result of infertility influenced their perception of their marriage and undermined their ability to get the support they needed during the transition to non-parenthood.

Zvonkovic (1988) examined psychological and interpersonal adjustment to income loss by comparing 25 couples in which husband had been continuously employed. Husbands were considered under employed if they had lost 20% of their annual earnings. Via questionnaires, husband and wives reported on attitudes and for their
present financial circumstances. Under employed husbands and their wives were not satisfied with their finances and their marriages than the comparison group.

Spanier (1973) conducted a study on 107 couples in order to determine the relationship between husband-wife marital adjustment scores. An r of 0.59 was found using the Lock Wallace marital adjustment scale.

Believing that an "exchange" and "Commitment" is basic dimension associated with marriage adjustment (M.A.) scales measuring three dimensions were administered to 40 couples aged 26-57 years. Exchange was predicted to be negatively correlated with (M.A.) commitment positively associate with it and an individuals exchange and commitment qualities were predicted to affect his or her partner's M.A. Further the hypothesis were all supported. Further analysis however revealed that husband (M.A.) was more strongly associated with their own exchange and commitment scores than those of their wives. However wives marital adjustment was equally associated with their own and their husband's exchange and commitment scores. Implication of women's position in marriage is discussed, human communication research in high and low marital adjustment groups.

Human Communication Research, 1983 (sum) Vol, 9 (4) 306-319 aged 18-38 years using a 12 category intimate negotiation coding system. Result of Markonchain and lag sequential analysis indicated that high marital adjustment, as measured by dyadic adjustment scale was primarily characterized by significant sequential patterns of confirmation, social emotional description and instrumental questioning strategies. The interactions on couples low in marital adjustment were also more highly structured or patterned than the sequential interaction or well adjusted couples. The interaction of couples moderate in marital adjustment was characterized by verbal strings of agreement, confirmation and coaxing acts. (45 ref. Journal abstract 2.16 Nettles, Elizabeth J. and Coevinger Jane Washington U. Mo.) (Individual Psychology Journal Adlerian theory Research and Practice (1982) Mar Vol. 3861: 62-71) 125 married students and their spouses completed the marital adjustment test and the self-concept scale. Couples with high or low marital adjustment could be discriminated on the basis of both internal
referents of self, concepts, identity self-concept and behavior, and external reference reflecting the physical moral ethical personal, family and social selves. The relation between marital adjustment and internal referents is attributed to the tendency for subjects, who viewed their marriage as successful to generalize this success to themselves, a consequently from a positive self-concept. Success in marriage may also have contributed to positive perceptions of the social value placed on success in marriage. Results also indicate that better marital adjustment is likely in couples who show congruence in external rather than internal referents of self concept.

In the studies on relationship between interpersonal competence and marital adjustment, it was hypothesized that social anxiety would be negatively related to marital adjustment. 179 intact married couples (average 2) age of husbands and wives 45 years 42 years) completed questionnaires measures of both concepts (Dyadic adjustment scale and social avoidance and Distress scale) Data were analyzed at both the individual and couple levels; the basic hypothesis was supported but social anxiety was primarily related to self marital adjustment and not to that of spouse.

**Western studies on length of the time required to achieve adjustment in marriage.**

J.T. Landis studies the length of time required for 409 couples to achieve satisfactory adjustment in the following areas: sex, relations, spending family income, social activities and mutual friends. He further found that the majority had achieved satisfactory adjustment in all areas from the beginning. He also found that these couples who were happy in marriage tended to achieve satisfactory adjustment early in marriage, and that if satisfactory adjustment were not achieved in two or more areas, the couples tended to classify their marriages as unhappy. Duration of engagement to marriage has been found significant factor in marriage adjustment. Many studies have been conducted regarding this, table on next page shows the length of engagement and chances for happiness in marriage as revealed by different studies of married couple.
Table: 2.1 → Showing:

Length of the time required to achieve adjustment in marriage.

<table>
<thead>
<tr>
<th>Adjustment in marriage</th>
<th>Terman 792 couples</th>
<th>Burgess Cottrell 526 couples</th>
<th>Landis 544 couples</th>
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</thead>
<tbody>
<tr>
<td>Poor</td>
<td>Under 6, months.</td>
<td>No engagement or under 9, months.</td>
<td>No engagement or under 6, months.</td>
</tr>
<tr>
<td>Good</td>
<td>6, months 4 year.</td>
<td>9.23 months</td>
<td>6.23 months 2, year and up</td>
</tr>
</tbody>
</table>

Landis J. T reported a various degree of adjustment in six areas of marriage and length of time required to reach adjustment in his study of 409 couples.

Table: 2.2 → Showing:

Various degree of adjustment in six areas of marriage.

<table>
<thead>
<tr>
<th>Present adjustment</th>
<th>Sex relations</th>
<th>Social activities</th>
<th>Religions</th>
<th>Spending income</th>
<th>In-law relation</th>
<th>Mutual friends</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spouses agreed</td>
<td>63</td>
<td>72</td>
<td>76</td>
<td>77</td>
<td>77</td>
<td>82</td>
</tr>
<tr>
<td>Spouses disagreed</td>
<td>76</td>
<td>10</td>
<td>08</td>
<td>08</td>
<td>08</td>
<td>07</td>
</tr>
<tr>
<td>Satisfactory for me but not for spouse.</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Satisfactory for spouse but not for me</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Unsatisfactory for both but working toward better adjustment.</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>At a standstill in adjustment</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Table: 2.3 → Showing:

Time required to adjust from the beginning.

<table>
<thead>
<tr>
<th>Spouses agreed</th>
<th>Spouses disagreed</th>
<th>1 to 20 month</th>
<th>1 to 20 years</th>
<th>Never adjusted</th>
</tr>
</thead>
<tbody>
<tr>
<td>53</td>
<td>12</td>
<td>13</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>67</td>
<td>10</td>
<td>04</td>
<td>05</td>
<td>14</td>
</tr>
<tr>
<td>74</td>
<td>07</td>
<td>02</td>
<td>07</td>
<td>10</td>
</tr>
<tr>
<td>56</td>
<td>11</td>
<td>09</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>69</td>
<td>11</td>
<td>04</td>
<td>07</td>
<td>10</td>
</tr>
<tr>
<td>76</td>
<td>08</td>
<td>05</td>
<td>03</td>
<td>08</td>
</tr>
</tbody>
</table>
Adjustments with respect to sex were most difficult to work out with some 10 percent requiring over a year (from 1 to 12 years) making a satisfactory sex adjustment. But failure to achieve a satisfactory sex adjustment need not mean the marriage itself is unsatisfactory. Although, those who had never made an adjustment in an area were more likely to consider their marriage as 'average' (as compared to happy or very happy) five percent of these rated as very happy, reported never having made an adjustment with respect to spending of family income and 3 percent never made a satisfactory adjustment with respect to sex. Such expectations add perspective to the generalization that the happier marriage tended to be in which adjustment in various areas existed from the outset or were made early. J.T. Landis: Length of time required to achieve adjustment in marriage. American social Rev, (Landis and Landis: 666).

Burgess and Cottrell of all couples studied in the first year of marriage 56 had 'good' adjustment and 23 percent had 'Poor' adjustment. Of these married for 5 or 6 years only 29 percent rated as having 'good' adjustment whereas 37 percent rated as 'Poor' in adjustment. It would seem then generalizing from the available data that after 6 or 7 years marriage on the 'average' settle down to a 'moderate' level of happiness and continue on that level.

Reasons for conducting the study:

1. From above critical evaluation of literature suggests the importance of current study. In Indian culture marriage and adjustment carry very important value.

2. In Gujarat state, nobody has done this type of research i.e. couples of both marriages. So present author decided to take this research.

3. In the present situation cultural changes are coming very fast i.e. love marriages are on rise. Similarly the combine family system is breaking.

4. Why divorce rate is increasing! so this study is trying to find out the adjustment problems of couples of both types of marriages.
Overall we can say that there is a gap in the knowledge so far as the adjustment problems of marriage (male and female) are concerned.