CHAPTER - I
INTRODUCTION
CHAPTER - I
INTRODUCTION

1.1 Marriage and Marital adjustment

1.1.1 The traditional concept of marriage in India:
First comes marriage, then comes love

1.1.2 The change in the concept of marriage in India

1.1.3 Marriage: As a concept in Hindu, Islam and Christian culture

1.1.4 Nature and problem of adjustment

1.1.5 Marital adjustment defined

1.1.6 Nature and problem of marital adjustment

1.1.7 Patterns of marital adjustment

1.1.8 Factors affecting marital adjustment

1.1.9 Arranged marriages are much better than others

1.2 Emotional Maturity

1.2.1 The nature and concept of emotional maturity

1.2.2 Emotional maturity defined

1.2.3 Characteristics of emotional maturity

1.2.4 The measurement of age and maturity

1.2.5 Qualities of emotionally mature person

1.2.6 The levels of emotional maturity

1.2.7 Symptoms of emotional immaturity

1.2.8 To grow more emotionally mature
1.3 Locus of Control

1.3.1 The concept of locus of control

1.3.2 Locus of control and Hindu philosophy

1.3.3 Locus of control and western thought

1.3.4 Theoretical background of locus of control

1.3.5 Relationship between Internality - Externality and personal control

1.3.6 Marital locus of control: Its operational definition

1.4 Caste

1.4.1 Caste system

1.4.2 Origin of the caste system

1.4.3 Social, Economic and other aspects

1.4.4 An Inter-caste marriage

1.4.5 Hinduism and caste system

1.4.6 Changes in the caste system

1.5 Summary
1.1 **Marriage and marital adjustment**

1.1.1 **The traditional concept of marriage in India**

*First comes marriage, then comes love:*

The custom of arranged marriage in India has survived migration and modernisation remaining central to the fabric of society. Although no exact figures are available, some 95% of all marriages in India are arranged even among those in the educated middle class.

Many Indians count that arranged marriages are more successful than marriages in the West, particularly given the latter’s staggering divorce rates. Romantic love does not necessarily lead to a good marriage and often fails once the passion dissipates, they argue. Real love flows from a properly arranged union between two individuals.

With most unions between individuals from the same background the arranged marriage reflects and reinforce the social, economic, geographic and historical diversity of India itself. More like a continent than a country, India is made up of nineteen states with as many languages, thousands of dialects, three major religions, hundreds of sub-religions, an out-lowered but still practiced caste system amongst Hindus, and an informal class and economic differentiation amongst Christians and Muslims.
The Indian girl-child and boy-child remain just, the property and extensions of their families, until they are married. For the female, ownership changes hands from father to husband to son in traditional families. A girl is marriageable from age eighteen, and parents get worried if she remains unmarried past twenty-four or twenty-five. It is acceptable for a boy to remain unmarried till his late twenty-five but after that questions are asked about his desirability as a husband. This does not necessarily apply to a growing urban middle class population in metropolitan cities.

The Hindu religion strongly enmeshed in the concept of "duty" decrees that parents are responsible for providing their children’s education and marriage. Once married, their sons take over the running of the household and provide for their parents for the rest of their lives.

An unmarried daughter pronounced a spinster even in her late twenties- brings shame upon her parents and is a burden. But once married, she is considered the property of her in-laws. In this context un-wed mothers, separated, single or unfaithful women are considered out castes. Living out of wedlock with a partner is still virtually unheard of in India.

It is incumbent on the girl’s family to make the first move towards a matrimonial union. Many young women have to have huge
dowries attached to them to ensure marriage. A price is placed on
the boy's head based on his education, economic and social status.
Many fathers go heavily into debt, even bankrupt, trying to pay
for the dowry. In villages, dowries are given in the form of
cattle, land and jewellery. In the towns and cities, dowries are
given in the form of hundreds or thousands of rupees, furniture,
 jewellery and expensive household items and even homes and expensive
foreign holidays.

The deal is completed either discreetly and subtly in the upper-
class educated families, or more crudely in lower-income homes.
The phrase "bride burning" was coined in India after several young
brides had their saris lit on fire in front of a gas-stove either
by their husbands or in-laws because of their fathers' failure to
meet demands for a bigger dowry.

In Muslim families, the boy's family takes the first step to ask
for the girl. A respected family of equal status to the girls
family is selected first. Its antecedents are examined for insanity,
felon, and undesirable behaviour. A girl is then selected from
that family. A third party is sent discreetly to inquire whether
the other party is interested or not. The couple meet, and the
Nikah (marriage) is arranged. The boy has to give her a dowry or
marriage gift so she will be independent financially.
Until recently, "Nayans", messengers attached to a particular caste, were ideal match makers for all families since they were professional news carriers of the community. They would deliver invitations for weddings and festivals, announce births and deaths, and intimately knew all the families in the community. Families with children of a marriageable age would approach "Nayans" to help them in finding spouses.

These days a family friend or distant relative approaches a family for a match. This ensures that no direct insult or humiliation is conferred upon the family which makes the first move. The proposed match should not be amenable to the other family. Advertising in daily newspapers remains a well-established tradition for parents of prospective brides and grooms to state their requirements. Parents with dark-skinned daughters have a harder task getting their daughters married.

Today couples, depending on how liberal their parents are, have a coffee or meal on their own either at home, or in a restaurant before deciding to commit. Middle-class women are allowed to reject suitors favoured by their parents. Engagements can now remain for six months approximately.

It goes without saying that no marriage, not even an arranged one, is insured from basic incompatibility or abuse. But the arranged
marriage does have its advantages. Living with the extended family daughters traditionally live with their in-laws including brothers-in-law and their wives and children—means a free staff of children minders. Apart from the economic savings of a family home shocks such as a death or the loss of a job can be absorbed. The system cares for elderly parents and grandparents who are generally isolated in western societies.

Also, because the arranged marriage tends to be a union of two families of strong moral and cultural values, it provides checks and balances against areas that may splinter it, such as infidelity. Above all, it is a buffer against one of the biggest modern day ills—the despair of feeling isolated in a cold world.

Children of Indian background living in the disport can cull out what is most oppressive in the traditional system—such as tyrannical in-laws, a dowry and a society which rejects divorcees—by living abroad.

But from millions of women from India, an arranged marriage is not a matter of choice. It is about the union of two families, in a community, in a caste, in a religion, in a province, in a country. It indicates that Indian society is ultimately male-dominated.
1.1.2 The change in the concept of marriage in India:

Marriage is a complex phenomenon in today's changing society. People marry for various reasons. Besides sex and sexual attraction which are primary considerations, love, economic security, companionship, protection, emotional security, escape from loneliness and unhappy home situation, and children are the few other reasons that may constitute a person's disposition for marriage (Bowman, 1974). Ktsanes and Thomas (1980) proposed the hypothesis of homogamy in marriage. They argue that people unconsciously tend to fall in love and marry those who gratify their needs. The study done by Saint (1994) indicates that as regards the factor communication - initiation, social confidence and social dominance, complementarity is not a strong factor in western marriages.

Nowadays, changes in the values and social consciousness influence the traditional understanding of marriage and family. Today, all over the world there is a modern trend that considers marriage and family life as a nonessential element in fulfillment and maintenance of human life. Single parenting, test tube babies and other scientific inventions to the brim of cloning are the part of human life and evolution that moves the society towards new understanding of family ethics.

Carl Rogers (1972) sees the present day changes in marriage as a positive trend towards greater freedom of the spouses. Because the
emotional, psychological, intellectual and the physical needs of the partners are given higher priority over more permanence as understood by traditional marriages. The purpose of marriage and family in preservation of species as understood traditionally is debated by some sociologists today. Animals have no family and yet they survive and safeguard their species (Menachery, 1985).

Today the influences of western culture, the diffusion of mass media, increasing population, industrialization and urbanization have changed people's way of life. New sexual ethics and sexual permissiveness affect the segments of marriage and family. The adherence to traditional moral values, patriarchal family system, the idea of having many children has slowly vanished from the scene. Instead, separation and desertion, premarital sex, abortion, illegitimacy, prostitution, marital unfaithfulness has crept into the social system. These influence the relationships of the couples and their marital adjustment, although the main function of the family has not changed. Lapuz (1986) who made an elaborate study on Filipino marriages in metro Manila comments, "The enrollment offices in the R.C. Church are busy with a steady stream of applicants desirous of dissolving their marriage. Meanwhile people continue to fall in love, get married and expect marriage to work itself out on the basis of sufficient ardour and good intentions."
Years back, once couples were married, they had to live with each other whether they were well matched or not. This is true even today in societies where traditional values are respected. According to a recent survey in India, 81% of the marriages are arranged marriages where there is no place for dating and courtship, 94% of the marriages are very successful and the divorce rate is only 8% (Jain, 1996). Landis (1975) claims that short unhappiness in marriage or a hasty divorce, go together. According to his findings, those who had been acquainted for three years or more before marriage found happiness in marriage. Landis further argues, quoting sociologist Burgess and Wallin (1988), that couples who got along well during the engagement period get along best in marriage too. Le Masters (1959) who made elaborate studies on unsuccessful marriages in America argues that it is not the length of dating and courtship that guarantees success in marriage. In short, a lengthy period of deep preparation for marriage is important and essential for any successful marriage.

1.1.3 Marriage : As a concept in Hindu, Islam and Christian culture:

* Definitions:

(i) "International encyclopaedia of the social sciences " (Vol-10) by David I. IIs.

"The marriage is defined as a culturally approved relationship of one man and one woman (monogamy), of
one man and two or more women (polygamy), or of one 
woman and two or more men (polyandry), in which there 
is cultural endorsement of sexual intercourse between 
the marital partners of opposite sex and generally, the 
expectation that children will be born of the relationship. 
Generally, in traditional definition of marriage, the 
most significant outcome of marital sex has been pro-
creation and familial bonding between the husband and 
the wife.”

(ii) Landis (1975)

“Marriage as a social institution constitutes the 
fundamental and basic community of humanity. Two indi-
viduals differing in sex are mutually attracted by a 
mysterious force of instinct and love and commit freely 
and totally to each other to form a creative dynamic 
unit; a micro community called family.”

(iii) Stephens (1971)

Marriage as a socially legitimate sexual union, 
begun with a public announcement and undertaken with 
some idea of permanence, it is assumed with a more or 
less explicit marriage contract which spells out the 
reciprocal rights and obligations between the spouses 
and future children.”
Having dealt with the definition, next we will move to study the basic fundamental factors for happiness in marriage. The following are the main important basic fundamental characteristics for the happy married life:

- Trust
- Building and maintaining confidence of security of emotional, sentimental and spiritual needs with care and respect.
- Understanding
- Adjustment
- Sexual gratification
- Fulfilling one's specific accepted roles sincerely.
- Helping for self confidence and personality development.
- Bringing-up the children with moral, health, educational, intellectual and socio-cultural values.
- Commitment to: free communication, frank discussion, privacy, mutuality, sexual equality, compatibility, compromise, adjustability, empathy, satisfaction, happiness, joyful companionship, respect, sharing, intimacy, co-ordination, compassion and fair-looking presentation of self.
- Ensuring the following not to poke their nose within marriage: egoism, selfishness, self-respect, rigidity, hurting the feelings, arguments, neglect, helplessness, humiliation, criticism, contradiction, offensiveness, provoking accusations.
Hindu Marriage:

In Hindu marriage, despite the fact that marriage was considered to be irrevocable, the two partners were not regarded as being equals in their obligations and privileges. The ideal of "pativrata", i.e. being devoted to the husband alone, popularized by the Puranic writers, not merely implied fidelity to the husband but make service to the husband. The only duty of the wife and her main purpose of life was to see that all services needed by her husband were properly performed by her on the death of the husband, the wife had either to live chastely, renouncing all the joys of life, or to follow her husband by immolating herself with his body on the pyre. However, nowadays the modern woman is no longer prepared to accept a social code which recognize the dominance of the male as binder on her. Conventional morality is receding into the background and emotional integrity has become the ideal of marriage. Further, the democratic ideal to which Indians are now committed by their constitution and which has been defined as political, social, religious equality, lends force to economic processes and the findings of psychological investigations. Social coercion and legal sanctions become less necessary when society accepts the principle that the sex life of responsible adults is their own concern. This principle provides for the satisfaction of the emotional requirements of the partners in marriage a factor of which our social ideology has, in the past, taken no account. There is nothing sinister or dangerous in the concept of freedom.
in marriage. According to Ellis (1943), who is quoted by Mahatma Gandhi, freedom cannot destroy but confirms stability of marriage and purifies its practices. In short, marriage continues to be sacrament; only it is raised to an ethical plane. We rather go back to Vedic ideal embodied in the Saptapadi formula, "I take thee to be my companion in life."

* Islam Marriage :

In Islam, marriage is said to be a contract signed by two parties, one for each side. The consideration of the contract is "mahar" gift to the bride, the amount of which, not being fixed by law, varies from one dinar upwards. According to the Haji code, the "wale" may give in marriage a girl, who is virgin and also a minor, after informing her that a suitor had presented himself. Her silence gives consent, but even if she says that she does not consent the marriage is lawful. If she is given under "shafili" law the marriage of a virgin, even if she has attained majority, is impossible without the consent of the "wale". If she is given in marriage by her guardian she is now entitled to dissolution of the marriage if it took place before she attained the age of fifteen and she repudiated it, provided that it was not consummated, before she attained the age of eighteen. In fact, Islam has improved the status of woman by restricting polygamy to four wives, by condemning female infanticide, by assigning a share of inheritance to woman, by declaring mahar as a gift to the bride and
reorienting the Arab law of marriage and divorce in favour of woman. It does not however, contemplate equality between man and woman. Amar Ali (1991) observes:

"The prophet's counsel regarding the privacy of women served undoubtedly to stem the tide of immorality and to prevent the diffusion among his followers of the custom of disguised polyandry."

It may conceded that the prophet saw the propriety of proper adornment for women for decency and guarding against insult in an age when the Arab love for wine and women was known to be great.

* Christian Marriage :

The main purpose of wedding ceremonies is to manifest social approval, and to obtain divine blessing, and they symbolize various aspects of marriage; the Christian doctrine asserted that marriage was a sacrament ordained by God and could in nowise be looked upon as a special class of contract, asserting consent of the parties on the essential basis of a valid marriage.

1.1.4 : Nature and problem of Adjustment :

The term 'adjustment' has been used in English language since very long time and we have been commonly employing it in our daily conversation. It refers to 'psychological survival' rather than physical survival (Lazarus, 1961).
The problem of adjustment is rather more difficult and complex for a man than for any other living organism. This psychological and biological needs can be fulfilled only in socially approved ways. Social pressures and demands like expectations in relation with other people such as father, mother, husband, wife and the society as large make the problem more complex. Often, different needs simultaneously point to mutually different behaviours needed to satisfy, them. Under such conditions one is said to experience a conflict. The problem of conflict between the needs and resulting frustration is the greatest hazard which requires a greater degree of adjustment.

Ideally speaking adjustment is a state in which the individual on the one hand and claims of environment on the other are fully satisfied. In practices, no more than a relative adjustment is acquired. This point has been brought out in the definition of adjustment given by English and English (1958). They define adjustment as "a condition of harmonious relation to the environment where in one is able to obtain satisfaction for most of one's needs and to meet fairly well the demands, physical and social, put upon one."

According to Wolman (1973), adjustment refers to the variations and changes in behaviour that are necessary to satisfy needs and meet demands so that one can establish a harmonious relationship with the environment.
While explaining the concept of adjustment process, Lehner and Kube (1964) make three fundamental points that pertain to any type of adjustment:

(i) Adjustment is a process of interaction between ourselves and our environment.

(ii) Adjustment is a continuous process and therefore, never completed. Neither the individual nor his world is static.

(iii) Adjustment is a process in which cause and effect relationship can be observed. There are orderly, lawful relationship between any behaviour and its antecedent conditions between causes and effects.

1.1.5: Marital adjustment defined:
The terms - marital adjustment, 'marital quality' and 'marital satisfaction' are used interchangeably. "Marital adjustment" refers to overall level to which the individuals have fitted together into a smooth, functioning dyad.

"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, affectional intimacy, accommodation, euphoria and certain other unidentified factors."

The term marital adjustment corresponds to a continuous process of adjustment of wife and husband in conjugal life. According to Burgess and Cottrell (1939), "a well - adjusted marriage is a marriage in which the attitude and actions of each of the partners produce an environment which is highly favourable to proper functioning of the personality structures of each partner."

Vincent (1981) feels that the goal of marital adjustment is self - fulfillment for both partners together without sacrificing the individual self - fulfillment of either.

Sinha & Mukerjee (1990) defines marital adjustment as "the state in which there is an over all feeling in husband and wife of happiness and satisfaction with their marriage and with each other."

It therefore calls experiencing satisfactory relationship between
spouses characterized by mutual concern, care, understanding and acceptance."

All the marriages are aimed at happiness in one or another way. Most couples become married to fulfill their expectations. Some of the expectations may be realistic while the others unrealistic. This is due to the complex nature of marriage and each individual is as complex as a universe. Therefore, in marriage two universes come together.

Happiness, satisfaction and fulfillment of expectations are possible only by mutual adjustments that lead to a woman's concept of marriage. Carl Rogers (1972) views this concept of marriage as basic of many marital adjustments. He speaks about two main concept of marriage: for some, marriage is a romantic box... a tight fence, limiting freedom..... roomy comfortable box..... a magic box, resolving the difficulties in their relationship....." for some, 'marriage is an exciting exploration of new avenues..... each is given freedom and encouragement to develop full potential." The study done by Tucker and O'Grady (1990) also reveals that spouses enter marriage relationship with different beliefs about happiness and they differ in their expectations of happiness too. Therefore, mutual communication and sharing are the backbone for adjustment in marriage.
Marital adjustment is a life-long process, although in the early days of marriage one has to give serious consideration. As Lasswell (1982) points out, "Understanding the individual trait of the spouse is an ongoing process in marriage, because even if two people know each other before or at the time of marriage, there is a possibility that people may change during the life cycle. Marital adjustment therefore, calls for maturity that accepts and understands growth and development in the spouse. If this growth is not experienced and realized fully, death in marital relationship is inevitable.

1.1.6 : 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 a willingness to share and to 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 for three main objectives a stable, permanent association based on mutual affection or 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 the main motives for marriage (Stone & 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 adopt 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 make up of the two partners.

1.1.7 Patterns of marital adjustment:
Certain developmental tasks confront all married couples. This developmental tasks differ at each of the four or five stages of the married life - cycle (Landis & Landis, 1977) : (i) In early marriage, (ii) after children come, (iii) in middle life after the children leave home, (iv) after retirement time comes, (v) when crisis occur, such as death, serious illness, or financial disaster.

All couples must build their marriages on the basis of satisfactory working arrangements in certain basic areas of living. According
to Landis & Landis (1977), adjustment ability is necessary in the following specific areas: (i) sexual relations, (ii) money matters, (iii) religion, (iv) social activities and recreation, (v) in-law relationship, (vi) associating with friends individually or as a couple, and (vii) children training and discipline.

In almost all marriages, difference of opinion and potential conflict situations are likely to arise in one or more of the above-mentioned areas. The quality of marital relationship will be influenced by the method used in meeting these situations. How does potential conflict situations resolved are fundamental to the happiness of the marriage partners.

Methods of solving conflicts in marriage tend to fall within three different patterns (Landis & Landis, 1977).

(i) Both partners compromise to a certain extend and find a middle ground of agreement which is satisfactory to both.

(ii) In another type of adjustment, the partners find that they possess a mutually opposing viewpoints and characteristics, but they accept the differences and accommodate themselves to the situation. They make collective effort for a common goal. As a result, their differences place relatively little strain upon the marriage.
(iii) A third form of adjustment in marriage is a state of hostility. Constant quarrelling and bickering go on about the points of difference. The marital relationship becomes either static and inflexible or moves towards a breakup of the marriage.

1.1.8 Factors affecting marital adjustment:

Not all people who want to marry have background that will make them good partners. Marital happiness is an individual matter. It differs with the personalities of the individual concerned.

Adjustment between the spouses is a key factor in marital happiness. It depends on the interspouse understanding and maturity. To lead a happy life, spouses should be aware not only of similarities between them, but also of the striking differences.

McKinnely (1961) citing various studies, has enumerated the following factors found to be important in most marriages:

1. Financial attitudes
2. Similarity in personal characteristics
3. Happy family background
4. Similarity in education and cultural background
5. Adequate sex direction and normal romantic interests
6. Similarity of emotional experiences
7. Sex education
8. Premarital examination and counselling
(9) Normal premarital testing of compatibility

(10) Arguments and alienating affections

(11) Stable environment

On the basis of different studies, Lehner and Kube (1964) have grouped the factors influencing marital adjustment into following five areas:

(1) Personality characteristics
(2) Cultural background
(3) Social participation
(4) Response patterns
(5) Sex factors

Successful satisfying marital relationship is not accidental but result of a mature, give and take interaction. Landis (1975) lists six areas of marital adjustment:

(1) Religion
(2) Social life
(3) Mutual friends
(4) In-laws
(5) Money
(6) Sex
Blood and Wolfe (1960) speak about eight areas of marital adjustment:

1. Money
2. Children
3. Recreation
4. Personality
5. In-laws
6. Roles
7. Religion
8. Sex

Mace (1982) sees ten areas of adjustment:

1. Values
2. Communication
3. Conflict resolution
4. Affection
5. Roles
6. Co-operation
7. Sex
8. Money
9. Parenthood

Tevaraj (1988) speaks of adjustment in the following areas:

1. Companionship
2. Recreation
Simon (1974) who made a study on marriage and marital adjustment in metro Manila presents:

(1) Social activities and recreation
(2) Training and disciplining of children
(3) Religion
(4) In-law relationship
(5) Financial matters
(6) Sexual relationship
(7) Communication
(8) Mutual trust
(9) Companionship

Conflicts are foreseen in all these above-mentioned areas in marital relationship. Most of the problems in marriage can be classified into three categories. They are unequal growth patterns, sex role stereotyping and sacrifice (Koch & Koch, 1976). Similarly, we can see three ways of conflict solving in marriages. (i) Compromise, (ii) Accommodating and (iii) Hostility. The first two build-up relationship and the latter moves towards separation.
Landis (1977) sees the beginning of conflict and other adjustment problems from the fourth month of marriage when the husband starts to think that she is not the girl whom he married and the wife silently complains that he is so different from he was at first.

Bob Garon (1997) who quotes a recent study done by Dr. Gottman, that a marital satisfaction drops in 75% of the couples after the arrival of the first child. With the birth of a child, the attention given by the lady to her spouse is directed to the newcomer. It is something, according to the same author that a vast number of men find difficult to deal with even if they never speak about it.

Studies done in the last few decades show that the age at marriage is an important factor in the marital stability. Booth and Edwards (1985) see a rise in marital instability among couples who marry early. This is due to lack of preparation for the marital role. They also argue that the late age marriage has similar consequences due to the well-developed role performance during single living that gives less room for adjustment. The problem connected with mate choice due to 'marriage squeeze' is also a factor in late marriages. 'Marriage squeeze' in mate selection is that the best ones are often desired by many and selected earlier and the less desirable partners are the ones that are left over for late marriage couples. So there is a possibility for less homogeneity in late marriages. The studies done by Bitter (1986) support the problem of 'marriage
squeeze' and heterogeneity among the late marriage couples that can cause problems in marital adjustment.

Another important factor that predicts the happiness and unhappiness of the couples is parents marriage. Happiness and adjustment are seen among couples whose parents remain faithful to each other than among those whose parents divorce or separate (Landis, 1966). Wives with a problematic family background tend to transfer many of their childhood problems to their marriage.

Kumar (1986) examined factors that contribute to happiness in marriage in an Indian context. He identified 50 happily married city based Hindu couples (21-45 years old) who had been married for at least five years. The Ss were individually interviewed about the factors that in their opinion, contributed to marital happiness. Husbands mentioned, (i) sexual satisfaction, (ii) proper understanding, (iii) right marital attitude, (iv) faithfulness and (v) importance of giving as factors contributing to happiness in marriage. The wives stated (i) faithfulness, (ii) companionship, (iii) love and affection and (iv) sexual satisfaction as the most important factors in marital happiness.

1.1.9 : Arranged marriages are much better than others :
Arranged marriages are much better than others in the distance of your future, but it is still worth thinking about now. It is
especially important to consider that 50% of the marriages in foreign countries end in divorce within the first ten years.

How do we avoid ending up in the unfortunate half of our population? Here is a different perspective on marriage from someone who comes from a culture in which the word divorce is practically non-existent, thanks to a little thing called arranged marriages. The reason why many people might find it difficult to accept and understand the concept of arranged marriages stems from the difference between the Western world's concept of love and the Asian or particularly the Indian, concept of love.

First of all, in north Indian Muslim culture, there is the love for the family that plays a very important role in everyone's lives. If one loves his or her parents, he or she respects them, and trusts them to do what is in one's best interest, even in the case for marriage. So love, respect and obedience towards the family are all intertwined in traditional Indian culture.

There is an intimate and very strong relationship between husband and wife based on love and respect for one another, and the understanding that one must learn to live with his or her spouse because he or she is a life long companion. In addition, romance does find its place, even in arranged marriages. The only difference as compared to love marriages is that the romance blossoms after rather than before marriage.
The problem with love marriages in the United States is that once a couple falls head-over-heels in love, they begin to overlook potential difficulties in the relationship.

1.2 Emotional Maturity:

1.2.1 The nature and concept of emotional maturity:

In the present circumstances, youth as well as children are facing difficulties in life. These difficulties are giving rise to many psycho-somatic problems such as anxiety, tensions, frustrations and emotional upsets in day to day life. So the study of emotional life is now emerging as a descriptive science comparable with anatomy. It deals with an interplay of forces with intensities and quantities.

Actually, emotional maturity is not only the effective determiner of personality pattern but it also helps to control the growth of adolescents development. The concept "mature emotional behaviour" at any level is that which reflects the fruits of normal emotional development. A person who is able to keep his emotions under control, who is able to broke delay and to suffer without self-pity, might still be emotionally stunned and childish. Morgan (1934) stated the view that an adequate theory of emotional maturity must take account of the full scope of the individuality powers and his ability to enjoy the use of his powers.
1.2.2 Emotional maturity defined:

According to Smitson (1974) emotional maturity is a process in which the personality is continuously striving for greater sense of emotional health, both intra-psychically and intra-personally.

Kalpan and Baron (1984) elaborate the characteristics of an emotionally mature person, that he/she has the capacity to withstand delay in satisfaction of needs. He/She has the ability to tolerate a reasonable amount of frustration. He/She has belief in long term planning and is capable of delaying or revising his/her expectations in terms of demands of situations. An emotionally mature child has the capacity to make effective adjustment with oneself, members of his family, his peers in the school, society and culture. But maturity means not merely the capacity for such attitude and functioning but also the ability to enjoy them fully.

The most outstanding mark of emotional maturity, according to Cole (1944) is ability to bear tension. Other marks are an indifference toward certain kind of stimuli that affect the child or adolescent and he develops moodiness and sentimentality. Besides, emotionally mature person persists the capacity of fun and recreation. He enjoys both play and responsibility activities and keeps them in proper balance.
According to McKinney (1979), "The characteristics of an emotionally mature person are heterosexuality, appreciation of attitude and behaviour of others, tendency to adopt the attitudes and habits of others and capacity to delay his own responses."

According to another author Seoul (1989), if the emotional development of the individual is relatively complete, his adaptability is high, his regressive tendencies are low, and his vulnerability is minimal.

Many criteria have been suggested to evaluate the concept of maturity. According to Bernard (1954) following are the criteria of mature emotional behaviour:

1. Inhibition of direct expression of negative emotions.
2. Cultivation of positive upbuilding emotions.
3. Development of higher tolerance for disagreeable circumstances.
4. Increasing satisfaction from socially approved responses.
5. Increasing dependence of actions.
6. Freedom from unreasonable fear.
7. Understanding an action in accordance with limitations.
8. Awareness of the ability and achievement of others.
9. Ability to err without feeling disgraced.
10. Ability to carry victory and prestige with grace.
11. Ability to delay the gratification of impulses.
12. The enjoyment of daily living.
1.2.3 Characteristics of emotional maturity:

(1) The ability to give and receive love.
(2) The ability to face reality and to deal with it.
(3) Just as interested in giving as receiving.
(4) The capacity to relate life experiences positively.
(5) The ability to learn from experiences.
(6) The ability to accept frustration.
(7) The ability to handle hostility constructively.
(8) Relative freedom from tension symptoms.

(1) The ability to give and receive love:
Emotional maturity fosters a sense of security which permits vulnerabiliy. A mature person can show his vulnerability by expressing love and accepting expressions of love from those who love him/her. An immature person is unduly concerned with signs of "weakness" and has difficulty showing and accepting love. The egocentricity of immaturity will allow the acceptance of love, but fails to recognize the needs of others to receive love. They take it, but they want give it.

(2) The ability to face reality and to deal with it:
Immature people avoid facing reality. Overdue bills, interpersonal problems, indeed any difficulties which demand character and integrity are avoided and even denied by the immature person. Mature people eagerly face reality and solve the problem knowing...
the quietest way to deal with it. A person's level of maturity can be directly related to the degree to which they face their problems, or avoid their problems. Mature people confront their problems, immature people avoid their problems.

(3) Just as interested in giving as receiving:
A mature person's sense of personal security permits him/her to consider the needs of others and give from his/her personal resources, whether money, time or effort to enhance the quality of life to those he/she loves. They are also able to allow others to give it to them. Balance and maturity go hand in hand. Immaturity is indicated by willing to give, but unwilling to receive, or willing to receive but unwilling to give.

(4) The capacity to relate life experiences positively:
A mature person views life experiences as learning experiences and when they are positive he enjoys and reveals in life. When they are negative he accepts personal responsibility and is confident that he/she can learn from them to improve his/her life. When things do not go well he/she looks for an opportunity to succeed. The immature person "curses the rain while a mature person sells umbrellas."

(5) The ability to learn from experience:
The ability to face reality and to relate it positively to life
experiences can be derive from the ability to learn from experience. Immature people do not learn from experience, whether the experience is positive or negative. They act as if there is no relationship between how they act and the consequences that occur to them. They view good or bad experiences as being caused by luck, or fate. They do not accept personal responsibility.

(6) The ability to accept frustration:
When things don’t go as anticipated the immature person stamps his/her feet, holds his/her breath and bemoans his/her fate. The mature person considers using another approach or going another direction and moves on with his/her life.

(7) The ability to handle hostility constructively:
The immature person looks for someone to blame in frustration. The mature person looks for solution. Immature people attack people, mature people attack problems. The mature person uses his anger as an energy source and, when frustrated redoubles his efforts to find solutions to his problems.

(8) Relative freedom from tension symptoms:
Immature people feel unloved, avoid reality, are pessimistic about life, get angry easily, attack the people closest to them when frustrated—no wonder they are constantly anxious. The mature person’s mature approach to live imbues him with a relaxed confidence in his ability to get what he wants from life.
1.2.5 The measurement of age and maturity:

Does a person's maturity match his chronological age? Does he grow a little wiser, a little more mature each year of his life? Or has he just lived one year that many times? - To find out if a person growing up or just getting older consider the following measurement of age.

* Measurement of age:

(1) **Chronological age**: Chronological age is measurement of the time a person has lived - his or her age in years.

(2) **Physiological age**: Physiological age refers to the degree to which systems of the body have developed relative to the chronological age.

(3) **Intellectual age**: Intellectual age refers to whether a person's intelligence is below, above or equal to his chronological age.

(4) **Social age**: Social age compares social development with chronological age. It asks the question, "Does this person relate himself/herself socially as he/she should for his/her age?"

(5) **Emotional age**: Emotional age like social age, compares emotional maturity with chronological age. It asks the question, "Is this person handle his/her emotions as he/she should for his/her age?"
We have no control over chronological age, and only minimal control over intellectual and physiological age, however, we can choose our social and emotional age. Social and emotional retardation can be remedied with effort. Learning appropriate social skills and developing emotional maturity are choices afforded to every person.

A person may be chronologically mature, but emotionally immature. A person may also be intellectually mature, but emotionally immature. There is no correlation between chronological age, intellectual age, social age, or emotional age. Just because someone is "grown-up" by age doesn't mean that he/she is "grown-up" emotionally.

Chronological maturity and intellectual maturity combined with emotional immaturity is not uncommon. It is potentially dangerous. A person whose body and mind is adult, but whose emotional development is that of a child can wreak havoc in the lives of others as well as himself/herself.

Our relationships are dependent upon our total emotional development. The best way to understand our relationships is to understand ourselves. The relationships is to increase his/her self-esteem and emotional maturity.
1.2.6 **Qualities of emotionally mature person** :

Much has been said of maturity, yet it is still not easy to define. People are exhorted to be mature and yet the rules of maturity continue to be elusive. General agreement on the criteria of maturity is hard to come by, but the following concepts seem to be a part of the definition. The mature individual has lived - his or her age in years.

1. Be able to work a reasonable amount each day at his/her job without undue fatigue or strain, and feel that his/her work is serving a useful purpose.

2. Be able to like and accept many lasting friendships; and be able to love and be tender and affectionate with a few close friends.

3. Have such confidence in himself/herself that he/she is not harassed by guilt doubt or indecision. He/she should have enough confidence in himself/herself to be able to oppose impositions upon himself/herself and his/her family.

4. Be as free of prejudice as possible and treat all men and women with appropriate respect.

5. Be able to give and receive love with joy in a conventional heterosexual way free of guilt or inhibition.

6. Extend his interest in an ever-widening circle from self to family, friends, community, state and nation and seek to take a part in contributing to the general welfare of mankind.
(7) Be interested in advancing his own welfare without exploitation of his fellow man.

(8) Be able to alternate work with play, recreation, reading and the enjoyment of nature, poetry, art and music.

(9) Be free of undue body strains, stresses and tensions when performing his/her everyday duties as when confronted with adversity.

(10) Be dependable, truthful, open-minded and imbued with a philosophy that includes a willingness to suffer a little in order to grow, improve and achieve wisdom.

(11) Be interested in passing on hard-won knowledge to the young.

These criteria of maturity should enable an individual to use his/her mind with enough efficiency to keep up his/her sense of well-being and thereby avoid anxiety and neurotic patterns of behaviour. Mature mind creates and preserves mental health as it goes through life and has a reserve of mental health for every life period, including old age.

1.2.6 The levels of emotional maturity:

Level-1: Basic emotional responsibility.

Level-2: Emotional honesty.

Level-3: Emotional openness.

Level-4: Emotional assertiveness.
Level- 5 : Emotional understanding.
Level- 6 : Emotional detachment.

Level-1 : Basic emotional responsibility :
When a person reaches level one of emotional maturity, they realize that they can no longer view their emotional states as the responsibility of external forces such as people, places, things, forces, fate, and spirits. They learn to drop expressions from their speech that show disownership of feelings and a helpless or victim attitude towards their feelings. Expressions such as: "They made me feel..." "It made me feel...", "I made them feel...", and any others that denote external emotional responsibility are first changed into "I" statements as opposed to "you" or blaming statements. They are, for example, changed from, "you" make me so mad when you do that" to "I feel mad when you do that because...."

People learn at this level to regularly use the following expressions. "When you did...., I felt..., because.....", "When...... happened, I felt......., because......"

As time and maturity advances, they begin to use even more accurate statements that inhibit the Blame Game such as: "I chose to feel....../when I did ......, because......" "I choose to feel...... whenever ...... happens, because ....." " I chose to feel ..... when he, she, it, did ......, because ......" " I am in the habit
of choosing to feel..... whenever my/your .....says anything to me because ......." etc......

Level-2 : Emotional honesty : 
Emotional honesty concerns the willingness of the person to know their own feelings. This is a necessary step to self-understanding and acceptance. The issues of resistance to self-discovery are dealt with at this level. They are related solely to the persons conscious and unconscious tears of dealing directly with the critical voices they hear inside. In the past, they have typically lost all interactions with this internal adversary. So their fears are justified. Now, however, they know how to choose to feel so that they can keep from being destroyed, or they can choose not to interact with their accuser at all.

The realization of the old maxim, "To thine own self be true", is the primary goal at this level. This means that we are always true to what we feel : We do not hide stuff, suppress or repress what we feel, but honestly experience it at this level of maturity. Here, you are at least honest with yourself about how you really feel.

As a secondary goal on this level, people learn to locate others with whom they can safely share their real feelings, their real selves.
Level-3: Emotional Openness:

This level concerns the person's willingness and skills in sharing their feelings in an appropriate manner and at appropriate times. Persons at this level experience and learn the value of ventilating feelings, and also the dangers involved in hiding feelings from self and others. Self-disclosure is the important issue at this level of work. Yet it will never be as important as the willingness of the person to be open to experience all of their feelings as they arise without the critical voices they hear inside trying to change, control or condemn them. The dangers of suppressing feelings and the values inherent in exploring and allowing all feelings internal expressions are investigated further. At this level, one has the openness, the freedom to experience any emotion without the need, the compilation to suppress or repress it.

Level-4: Emotional Assertiveness:

A person at this level of work enters a new era of positive self-expression. The primary goal here is to be able to ask for and to receive the nurturing that one needs and wants - first from self and then from others. As a secondary goal person should learn how to express any feelings appropriately in any situation, i.e., without aggressive overtones. This person makes time for their feelings they prize and respect them. Such persons understand the connection between suppressed feelings, stress, and illness.
Level-5 : Emotional understanding :

Persons on this level understand the actual cause and effect process of emotional responsibility and irresponsibility. Self concepts are known as "the" problem. They realize that it is not possible to have a so-called good self-concept without a complementary bad self-concept. They face such experience on the firsthand because of the nature of knowledge and the formation of self-concepts, that all self-concepts contain their opposites. Knowing that darkness (unconsciousness) it is still active in us, they being to regularly leap beyond the pitfalls of self-concepts, self-images, and self-constructs. This knowledge of the Unity of opposites (of self-concepts, of knowledge) is applied to new situations daily.

Our understanding at this level include the following : attempts to capture a moment of self can only kill the self as the self is a living process and not knowledge or memory ; to reduce self to knowledge is literally to kill it ; one either has their self and is alive and experiencing or one has found their self as knowledge and lost it.

Self-concepts are always externally referenced by their very nature, and thus forever the perfect targets and hooks for the Blame Game. Knowing that self-concepts are the only hooks that can be used in the Blame Game, people at this level remember to work on seeing
their own self-concepts and finding release from their own.

Self-knowledge is used to free the self from self-concepts on this level rather than to form them and imprison the self in them. The main work here is a total shift from identifying with any self-concepts to identifying only with the true self.

* Level-6: Emotional detachment:

At this level the person lives without the burden and snare of self-concepts, self-images, self-constructs, and all group-concepts and thing-concepts. They are only aware of self as process, as a sensing being, as an experiencing being, as a living vessel, as unknowable and untrappable because it is alive and not static or fixed. They have died to the life of self as self-concepts.

True detachment from all self-concepts has occurred. Thus true detachment from others has also occurred, which means that absolute emotional responsibility has been achieved (actually discovered). Not having self-concepts to defend or promote this person can remain unaffected by the Blame Game, and even experiences unconditional love from their enemies.

1.2.7 Symptoms of emotional immaturity:

(i) Volatile emotions

(ii) Over-dependence
(iii) Stimulation hunger

(iv) Egocentricity

(i) Volatile emotions:
Emotional volatility indicated by such things as explosive behaviour, temper tantrums, low frustration tolerance, responses out of proportion to cause, over sensitivity, inability to take criticism, unreasonable jealousy, unwillingness to forgive and a capricious fluctuation of moods.

(ii) Over-dependence:
Healthy human development proceeds from dependence (I need you), to independence (I don't need anyone), to interdependence (we need each other). Over dependence is indicated by, (a) inappropriate dependence, e.g., relying on someone when it is preferable to be self-reliant, and (b) too great a degree of dependence for too long. This includes being too easily influenced, indecisive and prone to snap judgments. Overly dependent people fear change preferring accustomed situations and behaviour to the uncertainty of change and the challenge of adjustment. Extreme conservatism may even be a symptom.

(iii) Stimulation Hunger:
This includes demanding immediate attention or gratification and
being unable to wait for anything. Stimulation hungry people are incapable of deferred gratification, which means to put off present desires in order to gain future reward. Stimulation hunger people are superficial and live thoughtlessly and impulsively. Their personal loyalty lasts only as long as the usefulness of the relationship. They have superficial values and are too concerned with trivia (their appearance, etc.). Their social and financial lives are chaotic.

(iv) Egocentricity:

Egocentricity is self-centeredness. Its major manifestation is selfishness. It is associated with low self-esteem. Self-centered people have no regard for others, but they also have only slight regard for themselves. An egocentric person is preoccupied with his own feelings and symptoms. He demands constant attention and insists on self-gratifying sympathy, wishes for compliments and makes unreasonable demands. He is typically overly-competitive, poor loser, perfectionistic and refuses to play or work if he can't have his own way.

A self-centered person does not see, himself realistically, does not take responsibility for his own mistakes or deficiencies, is unable to constructively criticize himself, and is insensitive to the feelings of others. Only emotionally mature people can experience true empathy and empathy is a prime requirement for successful relationships.
1.2.8 To grow more emotionally mature:

(i) Work on self-understanding and self-acceptance.

(ii) Practise unselfish behaviour.

(iii) Do not dominate others.

(iv) Be willing to change our social contacts.

(v) Search for a meaning in life which is bigger than us.

1.3 Locus Of Control:

1.3.1 The concept of locus of control:

Locus of control is a concept first developed by Phares (1957) relating to beliefs about internal versus external control of reinforcement. Since the advent of Rotter's social learning theory, locus of control has become an important variable in psychological researches. The construct known as "locus of control" first came into prominence with the publication of a monograph by Rotter (1966). He also presented the scale to assess locus of control.

Locus of Control refers to generalized expectancies of the individual for internal vs. external control of reinforcement. The concept of locus of control describes the degree to which an individual believes that reinforcements are contingent upon one's own behaviour.

Internal control refers to the perception of an event as contingent upon one's own behaviour, capacities or one's relatively permanent characteristics. External control, on the other hand, indicates
that a positive or negative reinforcement following some action of the individual is perceived as not being entirely contingent upon his or her own action but the result of chance, fate, or luck or it may be perceived as under the control of powerful others and unpredictable because of the complexity of forces surrounding the individual (Anastasi, 1988). If we believe that we are the cause of most events, we have a highly internal locus of control. If we believe that most events in our life are caused by luck, fate or powerful others, we have a highly external locus of control (Morgan et. al., 1986). Thus depending upon one’s own past reinforcement experiences, a person develops a consistent attitude towards an internal or external locus of control as the source of reinforcement. The concept of locus of control provides a useful means for measuring individual differences in the extent to which reinforcement is perceived as a consequence of one’s own behaviour or a consequence of external forces like chance, fate or powerful others.

Since the inception of the concept of internal-external control, it has proved to be a highly useful personality dimension for understanding the role of reinforcement in a wide variety of behaviour situations (Kumar & Srivastava, 1985). Obviously if we expect that our destiny is controlled by luck and chance, we are going to behave very differently than a person who believes that his or her destiny is controlled by his or her behaviour.
Beliefs about locus of control or I-E are not either/or but can fall anywhere along a dimension marked by external beliefs at the one extreme and internal ones at the other.

1.3.2 Locus of control and Hindu philosophy:
In the Hindu philosophy, the concepts of human action and positive and negative outcomes of action have been discussed mainly in terms of the concepts of dharma (duty) and the law of Karma (non-empirical causal moral law).

The concept of dharma in the Vedic context referred to the performance of Vedic rituals (sacrifices, yajna etc.) leading to good results. The type of actions to be performed and their reinforcing or punishing consequences were specified in the Vedic texts. The connection between action and its outcomes was not to be established by observation, because Indian tradition recognized 'Sabda Pramana (verbal testimony) as an independent source of knowledge. Individual's perception of causality was discounted.

A distinction was established between acts having universal moral value and acts which were duties in relation to one's 'Varna' (caste). The former is known as 'Sadharana Dharma' (universal duties, truth, sense-control etc.) and the latter is known as 'Varnashrama Dharmam' (i.e., duties specific to castes). Actions were thus either understood 'vihita' i.e., sanctioned by the
Shastras or 'Nishedhe' i.e., prohibited by shastra or 'Udasina' or indifferent. Similarly, they were viewed either in relation to universal morality or in relation to caste specific and life-cycle stage-specific duties (Varnashrama Dharma). According to law of karma, one's past karmas determine one's varna, one's life span and one's opportunities in the present life (Dasgupta, 1955).

Given this background, it will be very easy to establish that the set of beliefs about dharma and karma in Indian thought expresses what is characterized as an external dimension on the locus of control category. But we have to be very clear about the following before we summarise relation of the locus of control category to the classical Indian concept of action (M.V. Baxi, Personal communication, August 16, 2001).

1. The Indian conceptual scheme is metaphysical, whereas the locus of control research is empirical.

2. The Indian theory of action and its consequences mainly deals with the moral sphere whereas the concept of behaviour and its outcomes in psychology includes a variety of non-moral behaviour and outcomes.

In the area of research on locus of control person's own perception of causal relationship between his own behaviour and reward is very important factor; whereas in Indian thought, the scheme of
the world governed by the forces of Karma is important and in certain philosophical systems, the grace of God is also emphasised. Hence the concept of an individual agent causing his own behaviour and controlling its consequences has a very limited role due to the attribution of causality and responsibility, to transcendental (Alaukika) forces. The concept of ‘jiva’ as individual entity is also different from the modern concept of individual person and agent in the Western thought.

1.3.3 Locus of control and western thought:
The concept of individual as we know it in the western thought during the modern period is the result of certain conceptual and institutional changes generated by the scientific-industrial progress in the west and the associated new legal philosophies. In earlier slave-owning and feudal societies or in ancient societies totally governed by religious orders there was no fully developed concept of individual agency and responsibility. Locus of control research can not thus be viewed in isolation and in the context of psychological research only. Its literature emerges during a particular period of American science and is shaped by American pragmatism and achievement-oriented dynamic American philosophy of the 20th Century.

In western philosophy, the concept of human action is discussed in relation to the concept of the freedom of will. The basic assumption
is that to a certain extent and in certain area, human being can choose freely from among the alternatives available to them and thereby control their actions and their consequences. Determinist philosophers and psychologists have denied this assumption. The relation between LOC research and the problem of freedom vs. determinism is very complex and cannot be discussed here, but one point to be noted in this connection is that LOC is more concerned with the perception of causal relationship between one's action and its consequences. Thus, LOC is a matter of attribution of causality rather than the verification and truth of the principle of causality itself, which is the main area of the western philosophical discussions. Locus of control may be internal or external, but in both cases, the principle of causality is assumed to operate philosophers, however, are more concerned with the problem of causality itself rather than the problem of perception of causality by the agent.

I-E scale of Rotter measures the degree to which people perceive the causal relationship between their behaviours and consequences. People behave according to generalised expectancy and reinforcement value. The scale indicates only generalised expectancy, however, the philosophy behind Rotter's approach can be called humanistic philosophy, which places a human being's perception of reinforcement as more important than the mechanical determination by blind environmental forces. Humanistic philosophy of the west, accepted
by Allport, Maslow, Rogers, and Rotter emphasises human being as an agent who makes conscious rational decisions and hence rejects totally deterministic, behaviouristic, mechanistic and materialistic philosophies of human nature.

1.3.4 Theoretical background of locus of control:
Locus of control refers to a set of beliefs about the relationship between behaviour and the subsequent occurrence of rewards and punishments. The more precise phrase for these beliefs about locus of control is internal vs. external control of reinforcement (I-E).

The I-E concept was originally conceptualised as only one variable in a larger social learning theory (Rotter, 1954; Rotter & Phares, 1972). Rotter's primary concern is with the prediction of human behaviour. This theory describes the following four variables and their interaction in order to make accurate predictions of a behaviour in a given situation:

1. Behaviour potential
2. Expectancy
3. Reinforcement value, and
4. The psychological situation.

Behaviour potential (BP) refers to the possibility that a particular response will occur at a given time and place. In any situation there are several behaviour potentials, some strong, some weak.
According to Rotter and Hochreich (1975), the behaviour potential in any situation is a function of both expectancy and reinforcement value. Rotter employs a broad definition of behaviour, which refers to implicit as well as explicit behaviour and includes any response that can be observed or measured, directly or indirectly.

Expectancy (E) has been defined by Rotter and Hochreich (1975) as "the probability held by the individual that a particular reinforcement will occur as a function of a specific behaviour on his or her part in a specific situation or situations." A person may not be able to describe or verbalise an expectancy, but it nevertheless, contributes to one's potential for behaviour.

Expectancies can be general or specific. Generalised expectancies (GEs) are learned through previous experiences with a particular response or similar responses and are based on the belief that certain behaviour will be followed by positive reinforcement. In any situation the expectancy for a particular reinforcement is determined by a combination of a specific expectancy (E). It is hypothesized in the social learning theory that when an individual perceives the situation similar, then his/her expectancies for reinforcement will also be generalised from one situation to another. Expectancies in each situation are determined not only by specific experiences in that situation but also to some extent by experiences in other situations which the individual perceives as similar (Rotter 1975).
Reinforcement value (RV) is defined as "the degree of preference for any reinforcement to occur if the possibilities of their occurring were equal" (Rotter & Hochreich, 1975). When expectancies and situational variables are held constant, behaviour is shaped by one's preference for the possible reinforcements, that is, reinforcement value. In most situations, of course expectancy and reinforcement value vary, making the prediction difficult.

In determining reinforcement value, one must consider both positive and negative aspects of reinforcement. The reinforcement value for any event, condition or action as determined by (i) individual perception referred to as internal reinforcement by Rotter (ii) individual's needs; (iii) expected consequences for future reinforcements. Reinforcements seldom occur independent of future related reinforcement but are likely to appear in clusters of reinforcements. In other words, the value of reinforcement will lead to future reinforcements (Rotter, 1982).

The psychological situation (S) is the fourth variable in the prediction formula. The psychological situation refers to that part of the external and internal world to which the person is responding. Behaviour is a function neither of environmental events nor of characteristics within the person, but rather of the interaction of the person with his or her meaningful environment. Thus, social learning theory hypothesises that the interaction
between person and environment is a crucial factor in shaping behaviour. Rotter (1982) defines the psychological situations as a complex set of interacting cause acting upon an individual for any specific time period. A person never behaves in a vacuum, but rather responds to cues within his or her perceived environment.

At the core of Rotter's social learning theory is the notion that reinforcer does not automatically stamp in behaviours, but rather that people have the ability to see a causal connection between their own behaviour and the occurrence of the reinforcement. The I-E scale attempts to measure the degree to which people perceive the causal relationship between their own efforts and environmental consequences. People will strive to reach their goals, not so much because of the nature of the goals or even a strong internal desire to reach them, but because of a generalised expectancy that such striving will be successful. A basic assumption of Rotter's research with I-E scale is that people who believe that they control their own fate will behave differently in a variety of situations from those who believe that their destiny is controlled by luck, chance, or powerful others (Rotter & Hochrein, 1975).

I-E is regarded as a generalised expectancy regarding how best to categorise situations that present the individual with a problem to be solved. Locus of control, then, is a generalised expectancy
or belief as to the optimum way in which the relationship between one's behaviour and the subsequent occurrence of reward and punishment should be viewed.

1.3.5 Relationship between Internality - Externality and personal control:

An internal belief orientation would seem to imply that an individual would adopt a more active and controlling posture toward the environment. In fact, a great deal of evidence exists to support this observation.

In the reality for health and body care, a variety of evidences supports the foregoing notions, people who score as highly internal on the questionnaire often seek out learning experiences relevant to their life circumstances. For example, internal patients with life threatening illness, have been found more likely than external patients to seek out information about their illness and is look for ways of treating it. Initial I-E research demonstrated that internal tuberculosis patients possessed more information about their physical condition and sought more such information from physicians and nurses than did external counterparts. It has also been noted that internal smokers are somewhat more likely to heed warnings to give up the habit as compared to external smokers. Similarly, there tends to be a relationship between internal beliefs and prophylactic dental behaviour, effective involvement
in weight reduction programmes, acceptance of preventive medical shots, participation in physical fitness activities and cooperation with a variety of medically advised regimens. Even the use of seat belts in autos is more typical of internals. Given the complex, multidetermined nature of the forgoing behaviour it is impressive that a general nonspecific personality variable can show such relationships.

In many ways, internals seem more competent than externals. Perhaps this stems from their more active efforts to acquire information that will enable them to have the effects on their environment which they believe they can have. They seek more information than externals and they use it more effectively.

When others seek to exercise interpersonal influence, internals would be expected to be more resisting than externals; at least an internals' acceptance should be more thoughtful and analytical rather than simply reflexive. A variety of studies have supported this expectation. The evidence comes from conformity situations, subtle influence conditions, and others. To the extent that verbal conditioning represents an influence situation, the evidence is supportive here too, as we find that externals are more readily conditioned, where as internals are more resistant to this kind of subtle influence. Similar results emerge when considering attitude change. Externals seem unusually susceptible especially when confronted with sources of high prestige.
When achievement is studied, the results are highly complex. In children academic success is related to internal beliefs, but in college students the relationship wanes or else becomes inconsistent. Similarly, in the case of need for achievement, relationships are quite inconsistent and often clouded by sex differences. In a related area, it has been found that internal children are more able to defer immediate gratification in favour of delayed rewards. Similarly, since external children are more often attribute their performance to "other" factors, they cannot fully experience the sense of pride and satisfaction that seems from achievement and it is an integral part of the achievement syndrome.

More recent work has been directed towards the possibility that some externals adopt their beliefs as a defensive response, i.e., they do not "really" believe the world is organised in a external fashion. Rather, their external beliefs represent a kind of defensive rationalization to account for their failures or anticipated lack of success. What this line of research suggests is that the beliefs of some externals are "congruent" with their previous experience or history of reinforcement, while the beliefs of others are "defensive" attempts to minimise the debilitating effects that failure otherwise would have.
1.3.6 Marital Locus of control: Its operational definition:

Since the advent of Rotter's social learning theory, locus of control has been useful concept for research. As defined and operationalised by Rotter (1966) locus of control is a generalised expectancy that one's outcomes are contingent more on one's own efforts or stable personality characteristics (internal) or more on outside forces such as luck, fate, chance or other powerful factors (external).

Locus of control studies in the context of interpersonal relationship are rather scanty. The empirical studies conducted on locus of control and marriage have centered on the relationship between locus of control and marital satisfaction and stability (Mlott & Lira, 1977; Doherty, 1980, 1981, 1983; Constantine & Bahr, 1981) and problem solving behaviour in marriage (Doherty & Ryder, 1979; Sabattelli et al., 1983). These studies have revealed weak and inconsistent connection between individual's orientation and specific behaviour within the restricted domain of marital interaction probably because of the very general locus of control measures used in these studies (Miller et al., 1986).

Recent reviews of the locus of control literature (Lefcourt, 1982) have advocated the use of situation-specific area locus of control measures for obtaining higher magnitude predictions of behaviour. The present study attempts to establish relationship between locus of control
and marital adjustment. Hence the scale which measures locus of control specifically for marital satisfaction is required. While reviewing the relevant literature, the researcher could find such a scale and used the Miller Marital Locus of Control Scale (Miller, Lefcourt & Ware, 1983). This scale should provide better understanding of the role of locus of control in marriage.

Marital locus of control (MLOC) may be defined as a generalized expectancy that an individual's outcomes in the area of marriage are contingent more on his or her own efforts and stable personality characteristics or more on outside factors such as luck, fate, chance or powerful others.

The marital locus of control has been defined operationally in the present study as score obtained by the husband or wife on the Miller Marital Locus of Control Scale by Miller et al. (1983).

1.4 Caste:

The caste system in India is an important part of ancient Hindu tradition and dates back to 1200 BC. The term caste was first used by Portuguese travelers who came to India in the 16th century. Caste comes from the Spanish and Portuguese word 'casta' which means "race", "breed", or lineage". Many Indians used the term "Gnati". There are 3000 castes and 25000 subcastes in India, each related to a specific occupation. These different caste fall under four basic 'varnas':

1. Brahmins - priests
2. Kshatriyas - warriors
3. Vaishyas - traders
4. Shudras - labourers

1.4.1 Caste System:
The most significant feature of the Hindu social system is what is called 'caste' under which the people are divided into various groups. The status of an individual in the society is determined by the caste in which he is born. A Hindu is born in a caste and he dies as a member of that caste. There is no Hindu without a caste and being bound by caste from birth to death, he becomes subject to social regulation and tradition of the caste over which he has no control.

A person born in a caste carries the name of that caste as a part of his surname. The division of the people into various castes is said to be eternal so that no act of virtue or vice in this earthly life is enough to make any change in the caste or social status of a man or woman. The caste system of India has generally been regarded as an absurd, unhealthy social phenomenon, without parallel elsewhere in the world.

On the top of the caste hierarchy is the Brahmin and at the bottom is the untouchable (Dalit) and in between are the Kshatriya, the
Vaishya, and the Shudra in a descending order. According to the Hindu scriptures, the Brahmins have been sprung from the mouth of Brahma (Hindu god), the Kshatriyas from his arms, the Vaishyas from his thigh and the Shudras from his feet.

Broadly, Hindus are divided into two groups: high-caste Hindus (also varna Hindus) and low-caste Hindus. The former includes the Brahmin, the Kshatriya and the Vaishya who are the descendants of the fair-skinned Aryan invaders and the latter includes the Shudras, who are dark in skin and are the offspring of the original inhabitants of India. In this group is also included the most unfortunate Dalit who is outcaste because he falls outside the original fourfold groupings. He is untouchable because his touch is bound to pollute the other castes and that is why he must always remain at a sufficient distance from them.

The fourfold division is not the end of the caste system; the community is subdivided into thousands of sub-caste (Gotras). According to a survey undertaken by the Anthropological Survey of India during 1985-92, those who are called Hindu are divided among 2,800 unique communities. The so-called low-caste Hindus are officially divided into three broad groups, namely Scheduled Castes, Scheduled Tribes and Other Backward Classes. According to this survey, these groups are subdivided into 450, 461, and 766 distinct communities respectively.
The great distinctions of caste are to be maintained not only in the earthly life, but also after death. According to Markandaya Purana, after death, the virtuous Brahmin goes to the abode of Brahma, the good Kshatriya to that of Indra, the worthy Vaishya to that of the Maruts, and the dutiful Shudra to that of the Gandharvas. Apparently the Untouchable (Dalit) does not deserve any place in any heaven, may be because of his untouchability.

1.4.2 Origin of the caste system:

'Casté' is a Portuguese word, used by the Portuguese as equivalent of 'Varna' (a Sanskrit word, which means 'colour'). They used this word to designate the peculiar system of religious and social distinction which they observed among those who are called Hindu. Caste originally was a colour-bar, and in India, as later in America, served at first to separate free men from slaves. Gradually, the Brahmins made it a religiously ordained social fabric for the Hindu society. Manu, a Brahmin, gave in this book, Dharma Shastra, details about the caste system.

When the fair-skinned Aryans invaded India, about two thousand years before Jesus Chirst, they defeated the dark-skinned indigenous people, Dravidians, who were the founder of the Indian Civilization. The Aryans subjugated them, learnt many things from them and built up another civilization which came to be known as the Ganges Valley or Hindu Civilization. To perpetuate the enslavement
of the original inhabitants of India, the Aryan created the caste system, and thereby excluded them from their society with the name of Shudra (which means slave).

In the words of Theertha (1995), "When the ancient priest set themselves up as exclusive caste of Brahmins in order to establish their self-assumed superiority, they had to inflict degradation on all other Hindus (i.e., original Indians) and press them down to various layer or subordination. They had to keep the people divided, disunited, weak and degraded, to deny them learning, refinement and opportunities of advancement, and permanently and unalterably to tie them down to a low status in society. The Hindu social organization based on hereditary caste was evolved by the Brahmins with the above object and was enforced on the people with the help of foreign conquerors.

In Hindu community, the basic duty of every individual is determined by his caste. The Brahmin is the rightful possessor of the Veda and is the chief of the whole creation. He has the exclusive right to become a priest. It is through his benevolence that other mortals enjoy life.

The Kshatriya is described as the dispenser of justice, particularly as the one whose duty to punish law-breakers; he exercise the civil and to his tender mercies the Brahmins could hang over

65
law-breakers. He has to see that the various caste attend to their prescribed duties; but in doing this work he must abide by the decisions of the Brahmins.

The Vaishya compare the merchant, the agriculturist and the keeper of cattle. His chief work is keeping cattle.

The Shudra has been created to serve the other three castes (i.e., the fair-skinned Aryans). 'He is spoken of as a slave, his property, as well as his person, being at the disposal of his master.'

The Untouchable (Dalit) is to perform the most unpleasant task; cleaning lavatories, carrying night soil, skinning carcasses and making footwears.

1.4.3 Social, Economic and other Aspects:

The social, economic and other aspects of life are controlled by the caste regulation. Caste differences are largely involved while arranging marriages and eating together. For rural Indians, caste shapes almost every aspect of their lives; the food they eat and who can cook it; how they bathe; the colour of their clothes; the length of sari (cloth worn by woman); how the dhoti (cloth worn by a Hindu man) is tied; which way a man's moustaches are trained and whether he can carry an umbrella. Everything is determined by caste and nothing is left to chance.
Caste regulations formulated by Manu are discriminatory in nature; they favour the Aryan Hindus and discriminate against the so-called low-caste Hindus. In teaching the duties of the low-caste people concerning marriage, Manu declares that a man of thirty may marry a girl of twelve, and a man of twenty-four years may marry a girl of eight. He, however, is very particular about the marriage regulations of Brahamins. A Brahmin must avoid marrying a girl whose family has produced no sons, that which has thick hair on the body, or is afflicted with hereditary disease. Let him choose for his wife a girl whose form has no defect, who has an agreeable manner, who walks gracefully like a young elephant, and whose body has exquisite softness.

Punishment for offence is also determined by discriminatory caste regulations. A crime against a man of his own caste by a Shudra is verial offence; but a similar offence committed against a man belonging to so-called higher caste is proportionately greater. If a Shudra through pride dares to give instructions to priests concerning their duty, hot oil will be dropped into his mouth and ears. A high-caste man having intercourse with a Shudra woman is to be banished; a Shudra having intercourse with a woman of the superior caste is to be put to death. Whatever a Brahmin’s offence, the king must on no account put him to death; he may, at the most, banish him, allowing him to take his property with him. Further, in case of wrongdoing against him, a Brahmin need not
approach the civil court, he is free to take vengeance upon the offender.

1.4.4 An Inter-caste marriage:
An intercaste marriage is a myriad of sweet and sour adjustments. Unlike same caste weddings, the difference being to show up even before the wedding ceremony takes place.

An intercaste marriage raises more than just quizzical eyebrows. Weddings being all about traditions, customs and rituals, the differences are many. By and large these are marriages of choice or what we generally call love marriages where the girl and the boy make the initial decision to come together in a martial alliance. There may be resistance from the parents, making an intercaste alliance into a more complicated "arrangement" than even the arranged ones. But then, customs or traditions are seldom the reasons which can break up relationships. The differences can be easy to handle if you mark out some basic rules for yourself. Especially the bride who may find it unnerving amongst people who speak a different language, dress differently, have distinctly different eating habits and follow a different set of customs than what she has been used to in her growing years. Naturally it requires a certain mental stealing of sorts.
1.4.5 Hinduism and caste system:

Caste system has been the bane of Hindu society for centuries. In terms of damage to human progress and suffering, it did much greater damage for a much longer period to a great many people than the slave system of the western world. The caste system was a clever invention of the later Vedic people, who found it to be a convenient way of perpetuating their religious distinction and social privileges.

The idea of keeping oneself away from unclean people is understandable in a society that was obsessed with the concept of physical and mental purity. Even in modern societies people would not like to interact with people who are physically unclean and are into wrong ways of living. But what was wrong with Vedic society was to attribute these qualities to a group of people irrespective of their individual distinctions and then deny them perpetually the right to lead a decent life through self effort.

The Rigvedic society probably had a caste system that was flexible and allowed an individual to change his caste if he so desired. But during the later Vedic period it became very rigid. The caste system was responsible for the weakness of Hindu society and for the invasion and subjugation of Hindus by several foreign forces. The physically strong Shudras were condemned to pure agricultural labour and menial jobs. They would have been more useful as fighters
and soldiers and defended the land well against foreign invasions.

Today untouchability is considered to be a serious crime. But the idea of caste system still prevails in the minds of many Hindus. The following points are worth noticing:

1. Inter caste marriages are not approved in many traditional and rural communities.

2. Caste based organizations and associations still exist in India and play a crucial role in perpetuating the idea of caste and the politics of caste.

3. Upper caste people are very much agitated over the government's reservation policy.

4. Caste conflicts often lead to violence and bloodshed in backward areas.

5. In many educational institutions students tend to group themselves on the basis of caste, with the tacit convenience of teaching faculty. A similar trend is often noticeable in the work places.

6. Caste is an important factor during general elections and many politicians shamelessly and clandestinely seek votes in the name of caste.

7. Indian temples are still under the siege of caste chauvinism. The temple administrations, some of which are even managed by government officials, do not recruit people from other caste to act as temple priests.
1.4.6 Changes in the caste system:

Despite many problems, the caste system has operated successfully for centuries, providing goods and services to India's many millions of citizens. The system continues to operate, but changes are occurring. India's constitution guarantees basic rights to all its citizens, including the right to equality and equal protection before the law. The practice of untouchability, as well as discrimination on the basis of caste, race, sex, religion, has been legally abolished. All citizens have the right to vote, and political competition is lively. Voters from every stratum of society have formed interest groups, overlapping and crosscutting castes, creating an evolving new style of integrating Indian society.

Caste themselves, however, far from being abolished, have certain rights under Indian law. As described by anthropologist Lynch (1982) and other scholars, in the expanding political arena caste groups are becoming more politicised and forced to compete with other interest groups for social and economic benefits. In the growing cities, traditional intercaste interdependencies are negligible.

1.5 Summary:

In short, social psychologists, have described the importance of marriage in the life of married couples, and discussed a variety of factors related to marriage adjustment especially the role of
new concept of emotional maturity, locus of control and caste in which couples live. In this chapter thus the following points have been established:

(i) Studies pertaining to marital adjustment of same caste and intercaste couples in the context of changed Indian setting would prove to be very faithful.

(ii) Such studies require to be undertaken specially in relation to emotional maturity and marital locus of control in the context both of the traditional as well as the new emerging concepts, because they throw more light on the complex process of marital adjustment in modern Indian society.

The present study aims to investigate the marital adjustment as related to emotional maturity as measured by Singh &Bhargava (1984) the role of marital locus of control as developed couples. A review of relevant studies carried out in this connection has been made in the next chapter-II, so that it can help the readers to understand the present research work and its finding in the right perspective.

* * * * *