PART I

CHAPTER 1

INTRODUCTION
The last two centuries have witnessed great changes in social and political fields everywhere. Those changes have greatly affected the status of women in society as well as in the family life. Many social reformers have revolted against the customs and traditions like child marriages, sati, ban against widow remarriage and against women's education etc., Today the position is entirely changed. The modern law makers of independent India have gone a step ahead of social reformers and have constitutionally and legally granted equal status to women.

Industrialization and urbanization have also helped to bring about the emancipation of women. Today, the Indian women can compete with the men in all fields, educational, academic and professional. She poses herself as the man's rival not only in such fields as schools, hospitals, factories and shops thereby gaining economic independence but also in social and political fields of leadership. This has brought about a tremendous and refreshing change in her status vis-a-vis family and marriage. With the spread in education, though the role of parents in selecting her mate is still a dominant one, she has by her own efforts, raised her age of marriage. Though the socio-
economic aspect still has its overwhelming weight in selecting the life partner, the personal characteristics of the prospective spouses are being given a greater emphasis. Inter-caste, interreligious and love-marriages are on the increase closely connected with all these changes are the changes in her role, what the society, husband and other family members expect from the wife. This has affected the husband-wife relations in the following three ways:

1. Objectives of marriage are no more based on the consideration of family and society i.e. to serve the parents, to beget and nurse the children and help continuation of the family. Greater degree of personal happiness is now sought through marriage.

2. The married woman is no more a mere house-wife or a mother. She is now her husband's companion, a comrade-in-arms.

3. There is an evident change from the "one vote system" to "two vote system" in decision making pertaining to household affairs. The husband and the wife together take the decisions. The husband is not the determinant of the days of yore, the wife is not his serf and slave. Undoubtedly this revolution has resulted in some new stresses and strains in the husband-wife relations and consequently in new adjustment problems for the wife. There are no problems of adjustment when the wife is completely submissive and puts up with
anything. The husband's will be done and the family life runs smoothly. But when the wife's expectations are raised there is a possibility of a clash, the expectations of the husband and wife may run counter to each other and there arises the need for adjustment. Another reason for the increase of problems of the marital adjustment is that the changes of attitudes and expectations have not been equally accepted by all. Sometimes the wife may be too sophisticated and the husband may be orthodox or it may be the reverse. In such situations conflicts due to differential role expectations do occur between husband and wife and this results in new adjustment problems.

The interest in success or failure in marriage has had a long history behind it but scientific inquiries into the factors involved in marital adjustment or maladjustment are only of recent origin. In India work has been done on the problems of attitude towards marriage and other related problems, mate selection and much sociological data, has been collected on divorce and marriage. But the psychological study of marital adjustment has not been undertaken. As A.A. Khatri (1959) writes, "Borrowing a phrase from Neubert Hill, we say that it is this micro sociological analysis of interpersonal relations within the family that has been comparatively neglected in our study of family in India such as what are the patterns of interaction, between husband and wife." The purpose of this study is to attempt
scientific understanding chiefly calling for a psychological study of marital adjustment of women by comparing a happily married groups of women with an unhappily married group with respect to wide variety of items. The investigator's original interest was to study how women adjust themselves after their marriage and the different variables associated with maladjustment. But this phase would be very much incomplete without the availability of adequate tools and instruments to measure the adjustment. Thus the crux of the problem which draws our attention at the outset is the construction of suitable instrument for measuring marital adjustment of women. Thus the principal purpose of this study is to prepare a marital adjustment scale for women in Ahmedabad and to have an exploratory study about marital adjustment. The study is limited to women because the more male-centered and male-dominated the culture the greater is the significance for women of the change of status from maidenhood to marriage. Her environment is entirely new. She has to forget her blood relations and to learn to love the members of the in-law family as if they are hers. Whenever the culture is based on the he-attitude the woman has to make greater adjustment. Thus the change from the unmarried to the married status is still much more profound for women than for men.

A woman generally dependent on the man after marriage. Moreover, she has to assume immediate responsibility for the welfare of young children. She has greater interest in preserving her married status than has the man. In this
connection Burgess and Wallin (1951) have remarked that, "Marriage for the man has primarily an affectional and recreational meaning, while for the woman the career aspect of marriage even in the companion marriage is of high importance."

The characteristics of a human being, previously presumed to be beyond the scope of measurement, are no longer considered to be so. Today, the social sciences like psychology and sociology are endeavouring to study these subjects rationally and empirically in the same manner as the physicist studies the atom or the physiologist the working body.

No doubt religiousists, social workers and sociologists have made some casual observations and have applied their minds to the problems of marital adjustment of women, etc., however, have to go a step further. The psychologist is no more content with crude observations and qualitative analysis of human behaviour. He seeks quantification and objective scale that will, with minutest exactness measure the human behaviour in any field.

For the obvious reason of differences in cultural, social and environmental conditions, we cannot utilize the scales developed in other countries with equal validity and reliability on the Indian scene. We must construct our own scales to suit our cultural milieu.

The practical implications of such marital adjustment scale are manifold. Fundamentally there are two specific
reasons for measurement of this area. Firstly, such a measurement contributes to our theoretical knowledge and understanding of the complex phenomena of marital adjustment. Secondly, it has immense practical value dealing with prediction and control of human behaviour. Such a study of adjustment areas in marriage and factors making for happiness will have three-fold application:

1. It will be useful to marriage counsellors and social workers who advise newly married couples for marital adjustment when such couples seek their advice.

2. It will be useful to the student of marital life seeking scientific information about factors associated with marital adjustment and happiness.

3. The scale of marital adjustment developed here will be useful for researchers who so far, did not have an instrument for the measurement of this variable. The absence of investigations in India on such problems, provides the justification for undertaking the research on which this thesis is based. We sincerely hope that the results of this study will enable others to gather data on the personal lives of Indian women and to secure an understanding of the basic factors and processes which ultimately contributes to a psychological study of women.
CHAPTER 2

THE CHANGING STATUS OF WOMEN IN HINDU SOCIETY DOWN THE AGES -

- The Vedic Age
- The Post Vedic Age
- Muslim age
- The Impact of British Rule and Culture
- Age of Reformers
- The National Movement
- After Independence
Martial happiness of the couple depends upon mutual adjustment, and this adjustment depends upon the perceptions of the husband and wife. These perceptions in turn are significant when they are determined by their expectations from each other and their fulfilment of each other's expectations. There are two kinds of role expectations - rights and obligations or duties. The roles of the husband and wife are conditioned by culture. Culture develops traditions and disburses the various functions necessary for running the family between husband and wife. The ways in which this division takes place differs from culture to culture. There is also a two member group aspect - the interpersonal relations of husband and wife - in addition to the division of labour and corresponding role expectations on the family pattern. But in any one culture the roles assigned to husband and wife represent to a large extent this divisional function. The culturally determined functions form one aspect of the husband's and wife's perception of each other's role. The other aspect of these role perceptions arises out of the fact that a married couple is a two member group - their particular interpersonal relation. Roles are defined as social norms or expectations about an individual in relation to particular social relationships. Marital happiness depends upon fulfilling the expected roles which are determined by society. Hence the scales prepared for American culture
can not be applied in India, the concept of marriage and roles of husband and wife in India are quite different from those of American culture.

For a better appreciation of the social expectations of husband and wife in marital life of the present time we have to trace the development of social conditions from the Vedic age to the present, in respect of husband-wife relations or the status of wife. Taking into consideration the status of the Indian woman in the past and at present, one finds a considerable change in her status and roles in society and family. This change has also influenced the interpersonal relations between husband and wife. A historical review of the status of women in family and interpersonal relations between husband and wife will help us to delineate the picture of the existing pattern of interpersonal relations between husband and wife and other in-laws. Marriage is often regarded as a conference of two families.

The Vedic Age:

The history of the family and its social milieu during the Vedic times can be constructed from the religious literature of those times. The Rigveda and other Vedas project the religious traditions of the Vedic India. These Vedas are religious in nature and contain only vague mentions of the social conditions of the times and role of women. Hence it is not possible to derive a complete
picture of the family and the woman's place in it. We get some indications of the women's position compared to the pre-vedic period. On the whole women enjoyed a better position in the vedic period. The birth of a daughter did not receive so warm a welcome as a son was welcomed, she was accepted (not rejected). Sporadic references to such woman philosophers as Gargi and Maitreyi show that daughters received proper education comparable to what the son received, especially when she was the only offspring. A persual of marriage hymns shows that the bride was fully mature and quite grown up at the time of the marriage. She is expressly described as blooming with youth and pining for a husband. It was hoped that the bride would forthwith take over the reigns of the household from her parents-in-law. This would have been possible only in the case of a grown up brides, at least of 16 to 18 years in age. Thus the home management was under her direct charge and ordinarily her views prevailed. It was well recognized that the wife was the ornament of the house (R.V. 1:66:3).

The vedic word for the couple "dampati" etymologically means the joint owners of the house, thus they were regarded as having equal rights and privileges in the home. The words used in marriage ceremonies "panigrahana" and "saptapadi" are the symbolic expressions indicating the equality and friendship between the bride and her mate. But these ideal relationship did not always exist.
afterwards in life. In actual practice, the husband generally enjoyed supreme authority and was designated the head of the house. Even then the wife's position was one of honorable subordination. She was treated with utmost courtesy and regard. Normal relation between the husband and wife were determined by the principle of absolute identify in their aesthetic, material and moral interests. It is also emphasized in the marriage vow taken by the couple that they would invariably cooperate with each other in the realization of their aims and ambitions in the spheres of life, wealth and spirituality should be interpreted as, "I will not go ahead, exceed or overtake". Which means they vow to go in step and not to outstep each other. Thus the woman in the vedic age was given a great degree of freedom and equality in all the spheres of life. She was also given other duties in agriculture, weaving clothes and preparing weapons for war. During the vedic times the husband had no right to perform any religious rite by himself alone. The unit for performing a religious rite was the couple. Both were useful members of the society. She could also move freely in social festivals with her husband and actively participate in them. In the religious field she was given equal rights. She was an essential active partner in all religious ceremonies and in her absence the husband could not perform any religious rites at home and/or offer sacrifices.
From the beginning of the Hindu culture, marriage has not been a social contract. It has been regarded as a personal sacrament. It is one of the sixteen sanskaras according to Hindu Dharma Shastra. The sanskaras are religious purificatory rites and ceremonies necessary for sanctifying the body, mind and intellect of the individual so that he may become a full fledged member of the community. Thus marriage is a religious duty for both the husband and the wife. One must marry to be a complete man, and to pay his debt to his ancestors and to the society. The aims of marriage are "Dharma," "Praja," and "Saty.

Worship of ancestors and gods were dependent upon progeny which can be obtained only through marriage. Thus marriage was a family affair rather than a personal one. Though "Saty" sexual pleasure was regarded as one of the aims of marriage, it was given the least importance. Sex and love are not the strongest ties between husband and wife. And as marriage is said to be sacred it cannot be dissolved at will. The couple is regarded as one. The relation of husband continued even after death. Monogamy was regarded as an ideal and the society accepted it as an integral part of the family structure. As ideals of marriage were "Dharma" and "Praja" the begetting of a legitimate son was almost a duty for a householder. And if the wife was found incapable of bearing children, the husband was permitted to marry second time, even for a third and a fourth time, if necessary. The "Niyoga" system was intro-
introduced to enable a widow to beget a child after, the death of her husband. The "Hiyoga" was acceptable even in the case of a woman whose husband was incapacitated due to any reason. She could get a son through her brother-in-law or as in some cases through a chosen person. In the Vedic society widow remarriage was also not strictly prohibited.

In the whole, the positions of women was fairly satisfactory. The community as a whole was showing proper concern and respect for women and equal rights in domestic, religious, social, political and educational spheres of life.

The Post-Vedic Age (up to about 500 A.D.)

This is the age of Sutras, Upades, Smritis, Commentators and Digest writers.

In smritis eight forms of marriage were recognised. In this list of marriage forms, Brahmacha, Lakshasa and Asura forms were ones in which caste consent were not considered essential. For Gandharva or love marriage there was a difference of opinion. Some considered it approved form while others are disapproved of it. Prajapatsya, Arsha, Daiva and Brahma were the universally approved forms.

1. Brahma marriage is regarded as the best form of marriage. The father finds a suitable person of good character and learning as a suitor for his daughter. He invites him to his house, receives him respectfully without taking any thing in return and gives him his daughter with whatever ornaments and wealth he can.
afford as a pure gift on account of his natural affection for his daughter. Thus the father makes the "Kanyadana" in the presence of divine fire for the proper discharge of religious and social duties. This form of marriage is still widely prevalent in India. But today the element of pure gift has degraded into dowry, a gift under the contract of marriage.

2. Prajapatiya - the name itself suggests that the pair of husband and wife enter the solemn bond for discharging their debts to prajapati, that is for procreating and bringing up children. Here the father of the bride arranges the marriage but he (father) secures some sort of bond from the bridegroom, who himself comes forward as a suitor for marriage. This form gradually declined due to prevalence of child marriages.

3. Dainya marriage, is a form where a daughter is given away by her father to a priest who officiates at a sacrifice commenced by him. It is given, this none because the marriage is settled while a sacrifice to Devas (gods) is being performed.

4. Areha in the last in the list of approved marriage forms. According to this method the father of the bride receives from the bridegroom a cow and bull for the uses prescribed by law, especially the performance of sacrifices which require cow's milk.
But it is not a sale. Sometimes the gift given by bridegroom is given away with the bride.

5. Gandharva or Love marriage:—Manu has defined it as the marriage "where the bride and bridegroom meet each other of their own accord and the meeting is consummated in compulsion—born of passion."

6. In Asura marriage the bridegroom pays money to the relations of the bride and then the bride herself accepts him out of free will. Thus here the husband purchases the woman by cash or kind. In the patriarchal system children were regarded as father's property and hence a father could sell his daughter. Manu has condemned this method. In spite of that, this form is still prevalent in India.

6. Rakshasa marriage, which has also been given the name of "Kshatra" marriage, was popular in prehistoric times when women were regarded as prizes of war. According to manu "Capture of girl by force, while she is crying, weeping after having killed or injured her relatives, is rakshasa marriage". The fights was necessary because of women's resistance or because of unwillingness of the parents or because it was regarded as a point of honour for a warrior that he should have for his wife, a woman, whom he could point out also as a trophy of war. Custom of a cock-chase between husband and wife even if the marriage has been arranged by the parents which is still
prevalent in some castes of the Hind. Society.

8. Paishacha form of marriage is the most uncivilized and barbarous one. In this the Bridegroom cohabits with a girl who is unconscious, intoxicated or in slumber.

To mesmerize a woman by talisman or magical practices for enticing her away was also regarded as a paishacha form of marriage.

Manu Smriti is the most important and authoritative sambita or book which has given detailed laws for the common people. Women were deprived of education out of sixteen sanskara. She was deemed fit only for the "Vivaha" sanskara. She was denied the right to study vedas and hence she could not recite mantras in religious ceremonies. She was then only a passive partner with her husband. At the same time the age of marriage for the bride was lowered down to 3 years. These changes resulted in lowering the position of woman in family and in society. She could not be a good companion to her husband. She could not have status equal to that of her husband. She could not have her voice in the settlement of their marriage. And she could not be queen of her home. Being very young, inexperienced and nervous, she was naturally prone to commit mistakes in her household duties. Her mother-in-law, uneducated and narrow minded, usually succumbed to the temptation of showing her control and authority. And as parental authority could not be challenged, the husband had to bow down to the
dictates and decisions of his mother. Owing to growing helplessness, illiteracy and ignorance of women they become an easy victim to such ill treatment and oppression.

The ideal laid down for woman was "Pativrata Dharma". To serve the husband was the only and the paramount purpose of her life. The woman was not to have any individuality and self-identity in the society. As Manu has said, "No sacrifice, no vow, no fast must be performed by woman by herself, apart from her husband. If a wife obeys her husband, she will, for that reason alone, be exalted in the heavens. (S 155). He further says that the husband must constantly be worshipped as a God by a faithful wife, even if he be destitute of character, seeking pleasure elsewhere or devoid of good qualities. A pativrata should not do anything that would displease her husband either alive or dead. When her husband goes abroad the wife should lead a life of restraint. She should avoid amusements, ornaments, perfumes, colourful clothes, visits to other's house. She should not even smile.

This pativrata ideal was glorified by many legends in the Puranas, which have had tremendous influence on the Indian culture. Right from her birth the girl was to get a training to be a "Pativrata". Naturally she developed a character of complete obedience and dependence with a strong inferiority complex. The other consequences were strict prohibition of widow-remarriage and Sati Pratha. The woman can have only one husband in her life time. She can not think of remarriage after her husband's death. She can not seek any
joy as a widow because her only joy can be that of having a husband. Though Manu condemned widow remarriage, it was prevalent in most sections of society. Niyoga Pratha was also in vogue. Gradually some time between 200 B.C. and 300 A.D. both these customs were stamped out. The highest peak of "Pativrata Dharma" was sati. The wife burned herself on the funeral pyre of her dead husband. As it was regarded as a religious sacrifice the woman voluntarily became a sati often despite of denial from other relatives. But some times it was enforced on her even against her own will. The ideal for a married couple was "Mutual fidelity until death, its violation is the greatest sin the man can commit" (IX-101-Manu). The husband was asked to keep his wife pleased because she gives him a legitimate offspring." "The (due performance of) religious rites, faithfull service, highest conjugal happiness and heavenly bliss for the ancestors and one self depend on one's wife alone."(19-27-28 Manu). To maintain and support his wife is the most sacred duty of the husband. The highest duty of man to check his wife from her evil desires. Manu says that the husband's duty to his wife is to give her good food, clothing, ornaments and to keep her busy with household duties so that she can not think of evil. He has also advised men to use physical force to keep the wife under control. The ideals of man were neither strictly expected nor enforced by the society. He was given rather more freedom to disobey the rules. Bigamy was accepted.

Decline of Buddhism and Jainism and the re-establishment of Brahmanian dominance developed stricter and more rigid rules for women and sudras. Pativrata Dharma was glorified
by many legends. Child marriage and Satipratha become
more and more wide spread. Thus women's position deterior-
ated more and more in educational, social, religious and
economical sphere of life.

Muslim Age:

To counteract Buddhism Shankaracharya re-emphasized the
supremacy of the vedas and extolled varnashrama dharma which
implied perpetuation as the social oppression of lower castes
of the Hindu society as well as women whom traditional hindu
religion considered inferior to men. This brought certain
kind of rigidity in hindu society which reached his in a
social system oppressive to the lower castes and to women
under the strong support of religion.

The proselitizing zeal of the Muslim invaders set in
another change in the Hindu Society. The Hindu Society was
threatened by large scale desertion. Since Islam promised
social equality, the only means to effectively combat this
danger was therefore a movement which would more or less
democratize the society, which would struggle for realizing
the principle of human equality within the fold of the
hindu society. Efforts were being made to bring about changes
in traditional pattern, to bring in contemporary ideas by
orthodox as well as liberal sections. In the orthodox pattern
new meanings were given to the old religious scriptures
while the liberals were the pioneers of the Bhakti wave.

God could be worshipped not only through "Guana" and "Karma"
but also through "Bhakti". As Neera Desai (1957) writes,
"Bhakti movement was religious in form but democratic in content."

In 12th century Ramanuja preached equality and love for all organisms. Up to 15th or 16th century a number of saints like Kabir, Nanak, Tulsidas, Harasingha, Namdev, Tukaram etc. representing different castes and communities had preached for equality of all castes and of man and women in a sphere of religion. Thus they reopened the doors of religion for women. Woman could perform puja and bhakti and could attain to Parmataman stage. These saints used the vernacular language instead of Sanskrit to spread their message to the less educated classes of the society. They worshipped God in the form of a couple such as Laxmi-Narasayana, Radha-Krishna, Ram-Sita, Shiv-Parvati etc. This gave women some respectable status at least in name. Thus women were accorded a higher value as Devi or mother. But the same religious leaders also pointed out that the woman's company was an obstruction to their way to the attainment of the highest bliss or Moksha.

As a result, on the whole, women got somewhat more freedom to go out to the religious discourses, religious meetings. Equality of man and women in the field of religion was reasserted. But the freedom given in the religious field did not affect the social field and hence it carried no meaning for the emancipation of woman in society in general. There was no programme of social and economic re-organization before the Indian society. Social leaders had only vague
conceptions of social equality. As their efforts were individual and not collective, they could not exert any influence in improving the social position of women. Hence customs like child marriages, sati-pratha, devadasi etc. continued to linger in the society. Also no change was evident in woman's relations with her husband and in laws.

The Impact of British Rule and Culture:

When the British and other European explorers and traders arrived in India in the 17th century the society had reached its lowest point of degeneration. Sati-pratha, the miserable position of the widow, child marriages etc. had made the women's position the worst. There was dual morality in the treatment of the sexes. Though marriage was regarded as a permanent union not only for this life but also after the death of one of the spouses, man could have another wife, but the woman could not have another husband. The man could keep extra marital relations without being humiliated by the society. He could marry another wife even immediately after the death of the first wife. Moral rules for the man were much more loose than those for the women for whom Pativrata Dharma was still the ideal of womanhood. She had to serve her husband without expecting any returns from him, not even faithfulness. She could not even think of anything except her husband. And after his death she had to be a sati, or else be prepared to live a miserable life of a widow.

"Pativrata" ideal was conceived as the highest aspiration
a woman can entertain in her life. Her whole personality was developed on these lines. This made her a parasite of man throughout her life depending either on her father or her husband or her son. She herself accepted the superiority of man and always assumed an inferior role.

Thus in marriage situation the role expectations were very clear and were only one sided. The wife has to perform her duties only and to expect very little from marriage. She could only expect good clothes, ornaments and children to rear. Marriage was not for personal gratification but for duty towards family and society. Hence even if she did not get even these things she had nothing to grudge and did not feel any more miserable suffering was regarded as her usual lot. Lady Ramabai Ranade (Quoted by Desai) has rightly pointed out, "She is forbidden to read the sacred scriptures. She has no right to pronounce a single syllable out of them. To appeal to her uncultivated low kind of desire by giving her ornaments, to adorn for person and by giving dainty food together with an occasional bow with costs nothing, are the highest honours to which Hindu women is entitled.

The British rule brought the results of the European renaissance to the Indian Society. This impact of the west was an event of decisive significance for the women's future development. It was a veritable point of departure in the historical development of Indian Society.

In the nineteenth century, Capitalism in the economic
field, democracy in the social and political spheres and liberalism in the ideological domain were the principal features of the new society which was being established mainly in the west European countries. As Dr. Ghurye (1947) describes, "It was the period of supreme reign of laissez faire and individualism. Individual liberty and freedom became the centre of their doctrine. It is also the edge when new womanhood emerged as a partial result of Mill's advocacy of liberty partially as a result of development of industry which opened a new scope for women to be economically independent and partially due to free education. By the end of the nineteenth century the liberated woman was exhibiting her freedom by economizing more athletic, as pointed out by Frevelyn, the bicycle opened up the countryside to her either alone or in the company of complementary sex."

All this came to India with the British rule and this cultural impact resulted in changing the social, economic, cultural and political life of Indian people. Due to the British rulers, for the first time, the whole of India was under one government. Technological instruments, the means of transportation and communication, trains, buses etc. had helped to make India a united nation. The other important change was the introduction of law. Up till now the society was governed by religious writings such as scriptures and by social customs, taboos and mores. There was much disparity between the various social standards. But the British government now exerted a uniform
legal control over the whole society. Introduction of industrialization helped break down the self-sufficiency of the village and also to some extent the castes and joint family system which were the great controlling powers in society. Thus all these factors prepared a background for newer changes in society. To run the administrations, the government needed educated men. In 1835 Macaulay gave a system of education which was primarily aimed at preparing good clerks for the government. But it was the most helpful opportunity for the intelligent people to develop closer contact with European culture. "Works in English contained not only scientific and technical ideas whose propagation was necessary for economic improvement but also liberal and democratic ideals about which it was necessary that Indian people, suffering from social injustices of the highest magnitude should know." (Kapedia 1964). The writings of Bacon, Mill, Locke, Rousseau etc., created in them a democratic liberal, humanitarian attitude towards women. O'Molloy (1941) has said, "The impact of west on Indian civilization has brought about changes that are more fundamental in the case of women than men. To men it brought a new conception of the world of its material resources, ethical standards and political possibilities but to the women it brought slowly a new conception of themselves. If a man reassured themselves as citizens in new India, women revalued themselves as human beings in a new social order."
The pioneers of all Indian progressive movements including that of the liberation of women may be divided into two groups. The first were known as reformers who recognized the principle of the liberty of the individual. They were permeated with the liberalism in western culture. While the second group, the revivalists, wanted to recapitulate the ideals of vedic society again which were distorted in the medieval period. As to the approach of the revivalist group Swami Vivekanand says, "Is religion to justify itself by the discoveries of reason through which every science justifies itself? Are the same methods of investigations which apply to the sciences and knowledge outside, to be applied to the science of religion? In my opinion, this must be so, and I am also of opinion that the sooner this is done the better."

Either liberal or revivalist, only differing in the content of reform had given good contribution to change the position of women.

Baja Ram Mohan Roy was the man who heralded a new age and welcomed the new culture of India. He was the first great representative of the intelligentsia who absorbed the new philosophy of liberalism. The Baja's mind was perturbed first and foremost by the inhuman custom of suttee. His method of propaganda was that of convincing the people by invoking the shastras and proving how the shastras were subsequently disinterpreted by social reactionaries.
He demonstrated that even from the standpoint of Hindu Dharma Shastras there was no basis for those social practices as it has come down from the Vedas. As a continuer of the Raja's progressive work, the role of Ishwarchandra Vidyasagar has great significance. He worked for the problem of widow remarriage and child marriages. The prevention of sati was in accordance with humanitarian instincts but it left the widow to face a miserable and inhuman existence. Being economically dependent on the male members of family she was ill treated, abused, and sometimes blamed. She was made the scapegoat and was cursed for all unhappy events in the family. Ishwarchandra helped such women: To change the position of women there was need to create a proper attitude of the public and he worked toward creating a questioning spirit and critical outlook in the people.

He felt that the best way to help the women was to prepare them to help themselves. For this purpose he foresew a need for education for women. The Bethune school founded in 1849 was the first institution in Calcutta for education of women. The effect of this work was widespread. The Gujarat Vernacular society in Ahmedabad started co-education and Vidhyarthi Sangh in Bombay took up the propaganda for women's education. Some morning schools, for women only, were started in many other cities. Lord Dalhousie also showed the importance of such work. "It is the opinion
of the Governor General in council that no single change in the habit of the people is likely to lead to more important and beneficial consequences than the introduction of education for their female children." D.K. Karve was the great pioneer in female education. He founded a women's university. He preached that, in the social economy, women as a class have different functions to fulfil from those of men. He prepared special syllabuses suitable for girls. Education was given in mother-tongue and as the institute was exclusively for women. He experienced less resistance from parents who had traditionally objected to co-education.

The work started by these pioneers was continued and was given wider scope all over India by some reformists and revivalists like Dehraraji Malabari, G.K. Daodhar, Kalpatrao, Maharaja Sayaji Rao Gaekward, and many other social workers. A special reference should made of the work of Justice Mahadev Govind Ranade. He has worked for child-marriage, widow-remarriage and female education. Meera Desai (1957) wrote "He did not stand for blind imitation of the west as 'Young Bengal' movement in initial stages did, nor was he the worshipper of India's past, as the revivalist were". Some reformers have systematically organized themselves and worked in a collective form such as the organization like Brahman Samaj, Arya Samaj, Vidhyarthi Sangh, and worked systematically for the emancipation of women. But many viewed that the social reform movement, to be effective,
should not be based on the initiative of individuals or small groups but be conducted by a Central National Organization. Due to his efforts the first Indian National Social Conference was held in 1887. M.G. Meade declared its aim thus the conference was intended to "strengthen the hands of the local associations and to furnish information to each association province or caste as to what is being done by others similarly situated in the same province or other provinces or castes and to stimulate active interest by mutual sympathy and co-operation."

The reformers took the help of government to abolish some of the social injustices. The laws for the prohibition of sati, and strict conditions for divorce were enacted. But legislation was a poor means of saving Hindu women from their lot often women themselves resisted the change to the new way of life and also the work of reformers affected only the upper class and middle class in the cities. The lower strata of the society the villages were not so much affected. Sometimes the social reformers themselves could not put their ideals in their practical life. As for example Mahadev Govind Ranade opposed strongly child marriage but he himself got his daughter married at an early age. But this may be due to strong fear of boycott from society. Thus even though the work of these reformers did not bring immediate results, it gave impetus to new progressive social tendency which subsequently gathered scope and depth. Most of the attempts of social workers had spread the new outlook vis-
acceptance of women on equal footing with men. Secondly
they have launched those activities which would relieve the
women from immediate hardship and disabilities which
thwarted their development. Their work has created back­
ground for the women's emancipation that took place in
first half of the twentieth century.

The National Movement:

Acquaintance with the histories of western countries
had inspired Indian people for political freedom. In 1885
the Indian National Congress was founded by Mr. A.O.opuso
to promulgate the attitude of liberalism in the country.
In the beginning the aim of the Indian National Congress was
only political freedom. But gradually it was felt that
political progress without social progress was incomplete
and that democratic ideals in India were not to be
extended to political life alone but should be extended to
social life also. But in the first phase of the National
Movement the methods of struggle were prayer, petition and
appeal to the British Government neither did the Government
give, proper importance to the problems of women nor did
they think necessary to give any share to women in political
life. But in the second phase the programme of boycotting
of foreign materials and similar activities had given
opportunity to women to take active part in politics leader­
ship of Mrs. Annie Besant and Mrs. Sarojini Naidu also
inspired women to take an active part in politics. Specifi­
the non-co-operation movement of Gandhiji has helped the women to realize their potentialities and their place in the National society. While the most of the men leaders were in prison it was left to the women of India to guide and lead the people during these critical periods. They took out processions, held demonstrations and organized camps for women to give them required training. Women of came out of the four walls of the home to face lathis and bullets. It gave them not only consciousness of their own strength but also a new vision of their true place in society. This was a great event for women for more than one reasons. First such participation in the struggle for independence was approved by their fathers, brothers and husbands and thus it was easy for them to came out from their homes. "It created a situation in which a number of social restrictions and taboos easily dropped off. It opened a new and extensive vista of work for them. It also created a feeling among women that their life was not futile, that they had great latent capacities both of head and heart which if given opportunity could be unfolded and that it was both their right and their duty to take part in great movements of social, political and economic transformation of society." (Noeru Desai 1957). They experienced sufferings and also learnt to work in leadership situation. This made them aware of their capacities and their position. They also fought for their rights in both society and home by organising themselves into women organizations on different
levels. These organizations further provided a suitable opportunity to access the work done so far in the liberation of women by organizations that had emerged in the earlier part of the century such as the National Council of Women and the Woman's Indian Association. Indian women had new organizations led by themselves, which was to strive to establish equal rights and opportunities for them. They made resolutions on work in different spheres social, political, economic and educational and for all classes of women. They made women more self-conscious but not much effort was undertaken to implement this resolution. Most of the women taking an active part in these movements were from the upper social class. Inspite of the above short comings they played a progressive role in Indian society. "These organizations have become the mouth piece of this new awakening of women as well as live nerve centers to register and record their grievances". (Meera Desai-1957)

During the British period and during the days of independence a number of laws were enacted to improve the position of women in relation to marriage. Compulsory widowhood and child marriage were abolished through the work of reformers. Legislation in independent India provided ample opportunities for women to have their equal rights to men. The minimum age for an in marriage is 20 and for women is 18. Monogamy is a must for a couple. And the law for divorce and remarriage have contributed to bring
about a change in the women's position. The decade of 1920-30 witnessed other measures of far reaching importance, the most important of which may be said to pertain to women's property rights, which gives economic security from their family. The Hindu Law of Inheritance of 1929 and the law of Hindu Women's Right to Property Act of 1937 gave the widow the same right in the property as her husband had himself.

But enactment of laws alone is not an effective instrument to improve the position of women or for that matter to bring about any real social reform. Laws can not abolish the limitations of the handicapped which owe their existence to object ignorance, poverty, blind faith in tradition and social taboos which have made a home in the people's minds. The laws can only serve as an aided instrument to the change. To remove the social and moral handicaps, to make the laws fruitful the women themselves have to develop consciousness and work for their rights. And this change was brought by rapid progress of female education. Between 1932 and 1937 there was significant increase all over India in the number of girls attending secondary schools. After independence the increase was fourfold. The idea of imparting education as a means to grasp and cope with the problems of life is of very recent origin. Then popular view considered education as only the means of getting any job and since women had not to earn their livelihood, education was not considered a necessity for them. The prevailing customs of child marriages and purdah were the greatest obstacles to the advancement of women's education.
The traditional attitude that women's job is to look after the home which does not require only formal education.

D. K. Karve as we referred previously played a significant role in the advancement of women's education in the Bombay State. Many other organizations and individuals have done stimulus efforts. The scheme of education was changed to the needs of changing social and economic life. Especially for women, Karve believed that the women's functions were different from those of men. Hence women should be given such education as would make them fit for fulfilling those specific functions. He therefore devised different curricula and adopted vernacular as the medium of instruction for the women's university. This helped increase the pace of the education of women.

The rapid changes in last 25 years have a great significance for Indian womanhood as women can now be economically strong and assertive. Formerly it was considered derogatory for a woman to do work outside the home being primarily a question of social prestige and secondarily of involvement in the company of men. G. K. Radhak and D. K. Karve laid stress on the economic independence of the woman without which the improvement in her status in home society would not bear fruit.

**After Independence**

In the last twenty years under the pressure of economic necessity, the opposition to the women's employment is steadily diminishing. Due to the effects of Second World War, the hard economic life of the people had made great
change in the attitude about women’s employment. Law has provided equal rights for men and women even in economic sphere. There is not only increase in number of women in gainful employment but also in the kinds of employment. They now do not become only typists and nurses or teachers but also become qualified doctors, lawyers, engineers and even have become ministers in parliament. To day functional head of India, the Prime Minister is a woman.

A woman confined to the home often lived the life of a domestic servant or was merely a child boner to her husband. But as woman begun to seek extra domestic work they came into association with people of different communities, people with different outlooks on life. And this helped their personality developments. Their opinions sound perspective, their creative energies are unfolded and also they realized their rights and place in society. The old reactionary conception of the role, position and function of women is slowly giving a way to a new more democratic conception.

Change in family relations especially relation between husband and wife has also been occurred. Higher education during the last twenty five years has shown its impact in two ways. First by creating conditions for women to be self reliant and secondly by creating stronger emotional bonds between her and her husband. An educated husband is no longer satisfied with the prospect of a wife who can only be the acquiescent slave of his desires and mother of his children, but also wants an intellectual companion who share his interests and activities in all spheres of life. This new concept of wifehood in society has given a woman also new status in family.
CHAPTER 3

REVIEW OF LITERATURE AND DEFINITIONS OF CONCEPTS —

- Review of Literature
- Definition of Adjustment
- Definition of Marital Adjustment
- Concept of Marriage in Hindu Religion
The first attempt to report a scientific investigation of marriage was that of Katharine Davis (1929). 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.

Hamilton (1929) attempted to evaluate marital success by using a numerical scale. He developed a 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 behaviour 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 scale: very happy;
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. The frequency of demonstrations of affection.

5. A lack of regret concerning the marital choice and a minimum of complaints about the marriage or the partner.

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 divorcees 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 filling 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 couple very well and
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 toward favourable end of the distribution, with 43 percent scoring 160 and over and only 18.3 percent under 100.

This study was concerned largely with sociological factors concerning good marital adjustment. Items in the questionnaire were about the premarital background of husband and wife and post marital items on attitudes and experiences in married life. Among the variables studied, long duration of courtship was found to be particularly favourable to successful marriage. Also associated were: Similarity in the cultural backgrounds of the partners, happiness of their parents' marriage, agreement in the handling of family finances, desire for children and steady employment of the husband. Wide educational and religious differences seemed to be relatively unimportant. The study was carried out with the explicit hope that a means could be established whereby the success or failure of marriage could be
predicted. To this end the authors concluded that within limits, this was a feasible aim.

Using a quite different approach, Bernard (1933) attempted to develop a new technique for describing a marriage by questionnaire. His report is based on the answers of 252 subjects, each with 100 adjectives or descriptive phrases applicable to personality or marriage. On the first sheet, the subject was instructed to tick off each word or phrase which he considered to be a characteristic of his spouse. After completing the page he was instructed to go through it again, putting a second tick against those "most characteristic". The second sheet consisted of a list of items which might be necessary for success in marriage, while the third sheet contained items likely to be detrimental to marital adjustment. These sheets were marked by the subject in the same way as the first. The method was unique and in the absence of any other study using the same or similar method, it is not possible to evaluate this study.

Following Hamilton, two investigators: Dickinson (1931) and Mowrer (1936) made use of an obstetrician and a gynaecologist, to collect medical and sexual histories of 900 women. Dickinson was particularly concerned with the relation between sexual satisfaction and happiness in marriage. While his finding confirmed this relationship, he was able to state further that, 'total satisfaction' with the sexual act was not itself found to be closely related to frequency or
duration of sexual relations nor to the incidence of orgasm in the women studied./

In contrast to the distinct emphasis of Dickinson's research on sexual adjustment, Harvey's interview was a flexible interview and roved over such considerations as family organization, cultural pattern, economic factors, health, sex and many other factors. Harvey centers his attention on the problem of treatment of marital discord rather than on the possibility of predicting marital success and his principal conclusion that success or failure of a marriage is the result of the interaction of the pre-formed personalities of the spouses is largely to be expected.

In 1933 Terman devised a marital happiness scale as a part of a larger study dealing with the psychological factors related to marital happiness. He placed more emphasis on the investigation of the personalities of the partners and on their interests and attitudes. In his preliminary study, he made use of complete questionnaire on personality traits - the Bernoulli Personality Inventory and a test of the characteristic interests of the subjects - the Strong Interest Test. Using these two tests it was possible to measure twelve "variables" which were either traits of personality or interests associated with the type of personality of the subjects. These were: neurotic tendency, self sufficiency, dominance, interest maturity, masculinity femininity of interest and seven types of
interest or outlook which had been found to be characteristic of differing occupational groups. These characteristic interests though associated with occupational groups, were to be thought of as a means of dividing the samples. On a basis of general outlook and interest in order to determine the degree of correspondence in the interests of husbands and wives.

In Terman's main study many of the questions of those two tests were omitted which had little or no relation between the items and marital happiness. Inspite of this, however, 71 questions from Bernreuter Inventory and 128 items from the Strong Interest Test were retained in his complete questionnaire. The final questionnaire he employed was divided into seven parts as follows:

Part I - 71 questions from the Bernreuter Inventory;
Part II - 128 questions on the subject's general likes and preferences;
Part III - 34 questions on views about ideal marriage;
Part IV - 70 questions relating to the subject's present marriage;
Part V - 12 questions about the subject's parents and childhood;
Part VI - 50 questions on sexual relations and degree of adjustment.
Part VII - 27 other questions relating to the physical side of marriage - contraception, emotional reactions and so on. Thus the complete questionnaire covered nearly 400 variables.
which might be related to happiness of marriage. Terman actually employed many questions previously used by Burgess and Cottrell.

The main sample studied consisted of 792 married couples who were thought to be representative of "middle and upper middle classes of urban and semiurban Californians." The subjects were secured from group meetings like parent-teacher associations, institute of family relations center, church, sunday school groups, social clubs and study clubs. The couple had to pick up one envelope which contained two small envelopes each having a questionnaire and a response sheet one for the husband and the other for the wife. Both the husband and the wife had to give answers independently of each other. Then they had to close the envelope and put them in the bigger one. This in turn, was to be put in the basket which was then shuffled. Thus he tried to keep complete anonymity of husband's and wife's responses, which gave confidence to the couples to respond correctly.

The index of marital happiness was constructed from replies to nine items such as common interests, average extent of agreement or disagreement about 10 areas of marital interaction, manner of handling disagreements, frequency of regret of marriage, guess as to whether one would marry the same person again, contemplation of divorce or separation, subjective rating of the degree of marital happiness; length of unhappiness and a complaint score derived from checking a list of 57 possible complaints for the men and 53 for women. The items were
regarded as possible indices of central happiness factors reflecting the general factor from several angles. Terman was attempting to build a test highly loaded on general factors of marital happiness. The items were correlated and were weighted according to the amount of their inter-correlations and the amount of husband and wife's correlation. Husband and wife's correlation was considered a reliability estimate. The total happiness score was the sum of the weighted responses of husband and wife to the test items. The scores ranged from a minimum of 2 to a maximum of 87 with a mean of 63.40 for the husbands and 69.25 for the wives. The standard deviations were 17.35 and 18.72 for husband's and wives respectively. The distributions were highly skewed negatively. The correlation between happiness scores of husband and wife was 59.26 background items were found to have high correlation with marital happiness.

A sub-sample of 200 couples was chosen to correlate the happiness scores with the scores on the personality and the background items. The couples having less than two years of high school education and those above 60 years of age were excluded from the sample. The correlation between the scores on personality items and marital happiness was .47 for husbands and wives.

Terman also constructed a scale for sexual adjustment in marriage, which had a correlation of .47 with marital happiness for both men and women. This analysis of sex adjustment items was useful to understand the relationship of sexual adjustment to marital adjustment. /

Terman and Oden (1947) modified the Terman happiness
scale for their studies of gifted personalities. Three aspects of marital adjustment in the gifted group were investigated:

1. Marital happiness
2. Specific sexual adjustments
3. Marital aptitude

The answers were given by husbands and wives independently at their homes under the supervision of a field worker. The new scale was longer, containing 103 items for husbands and 106 items for wives. The marital happiness index was based on Terman's earlier index, with the addition of three items about satisfaction with the spouse. The weighting of items was similar to that in his earlier study, except that more differentiation of weights was given at the favourable end of each item, producing total scores with a distribution more closely approximating a normal curve.

Burgess and Wallin (1953) revised Burgess and Gottlieb's test of 1936. The major goal of the research was to see whether information secured from the couples before marriage would predict their marital success or failure. It was a longitudinal study. They started with data from a sample of 1000 engaged couples and following up with them after three or more years of marriage. The important feature of this study was that it did not include the couples who were married without courtship and formal or informal engagement. An eight-page engagement schedule was given to the students for getting answers from the engaged couples whom they knew best. The sample was restricted to couples living in metropolitan Chicago and at least one of whom had been to college for a year or so. Almost 6000 sets of questionnaires were given to students for distribution. The first 1000 complete pairs of questionnaires returned, were taken for a sample. Two schedules, one for
husband and one for wife, were to be filled up. The subjects were asked to send them directly to the research center by mail. A short schedule about the couple was filled out by the contact person for three-fourths of the couples and personal interview with almost one fourth provided additional data.

About two thirds of the sample gave their names and addresses, although they were told that they could remain anonymous if they wanted. The contact person also gave his own name and address and some identifying sign such as initials to match the couple with a code number for each case. This information was used in the follow up of the couples between 1940 and 1945. Only 666 couples were obtained to give marriage questionnaire out of original 1000 couples, the remainder being lost due to broken engagement, divorce or separation or death of one of the partner in married life or refused to co-operate. The questionnaire in the follow-up study contained most of the items from the original Burgess and Cottrell's test and in addition 42 most discriminating items from the Thurston Neurotic Inventory. It contained items on the problems of adjustment in marriage, the influence of children in the relationship of the parents and satisfactions and dissatisfactions with marriage in general and in some specific situations.

Burgess and Wallin (1953) used several criteria of marital success instead of a single composite index. Burgess and Wallin (1953) had decided to include eight criteria after examining the criteria, components and definitions given in Burgess and Cottrell, Terman, Locke and Karlsca's Indexes.
They are as follows:

1. adaptibility
2. common interests
3. consensus
4. demonstration of affection
5. happiness
6. permanence (or longevity)
7. general satisfaction and
8. sex satisfaction

They developed multiple criteria of marital success, with a separate index for nine different components which they thought would be somewhat different and more meaningful for evaluating types of success in the marriage. Three of these indices were of a general nature; permanence, happiness of marriage, general satisfaction with the marriage. The six specific indices were specific satisfactions and dissatisfactions with a number of aspects of marriage and spouse, consensus or degree of agreement about family matters, love for mate and conception of its reciprocation by mate, sexual satisfaction, companionship and compatibility of personality and temperament based on self and other ratings on 15 traits. A scoring key was provided for each index.

In the Burgess and Cottrell's (1936) Terman's (1938) and Burgess and Wallin's (1953) studies the accidental samples were used since they were obtained by a practically easy way. But Locke (1951) did his study with a rather good
representative sample of the general population of the
country of Indiana. The divorced couples' names and
addresses were obtained through the court files. Few
additional names of divorced persons were obtained through
the divorced persons who were interviewed. The divorced
persons were also asked to suggest the names of the
happily married couples. Other cases were secured from
the recommendations of relatives, friends, or acquaintances
of the happily married couples. And the random subjects
were secured from every other street in the city and the
first house of the block on one side of the street, the
second house of the second block on the other side of the
street. The sample for the divorced included 201 couples
and 123 individual cases, either husband or wife. The
sample for the happily married contained 200 couples and
four cases of either spouse alone.

Another important feature of Locke's study was that
he had compared divorced and happily married couples. His
criteria for maladjustment was divorce and for adjusted
couple it was the judgement of their friends about their
happiness.

He had prepared a questionnaire which contained 108
questions which could be completed in about a two hour
interview. Common sense questions related to the problem
was get. The questionnaire was given for criticism to E.V.
Burgess and certain other changes were made from two protests
in the general population.
The subjects were asked to select any one of the categories given in the questionnaire. The categories were heterogeneous. Weight for each category was determined by the degree of the differences between the parents of the happily married and divorced giving the various answers to each question. Weight of '4' was given to each category of a question which did not differentiate between the happily married and divorced; that is about the same percent of each group gave the same answer. If a given answer was reported by a significantly larger percent of married than divorced, it was given a weight of 5, 6, 7, or 8 depending on the degree of differences between two groups and in reverse direction weight of 3, 2, 1, 0 was given.

A marital adjustment test was constructed with adjustment defined as "The process of adaptation of the husband and the wife in such a way as to avoid or resolve conflicts sufficiently so that the mates feel satisfied with the marriage and with each other, develop common interests and activities and feel that the marriage is fulfilling their expectations." (Locke 1951, p. 45). The questionnaire contained items taken from previous scales, some common sense questions that seemed logically related to the problem of marital adjustment. The final questionnaire contained 108 questions.

Locke’s questionnaire included prediction items that had shown a relationship with adjustment in Burgess and Gottrell’s and Terman’s plus a number of new items which he believed would add to the prediction. His prediction items
included several ones on courtship and engagement, parental influences, sexual behaviour and occupational status. He had described four personality traits such as, directional ability, adaptability, affectionateness and sociability and two general personality traits in predictive test. These items could possibly be used for prediction from one period of marriage to another but considerable selection and modification would be needed for their use in premarital prediction. Also he had not shown the relationship between his prediction items and his adjustment scores or the differences in prediction scores between divorced and happily married couples.

Locke and Wallace (1959) had attempted to reduce the length of previous marital adjustment test without affecting its reliability and validity. They constructed a 15-item test. Their criteria for inclusion of an item were:

(1) discriminatory value of the item
(2) Lack of duplication
(3) Importance of the content based on the author's judgement.

This short marital adjustment test was given to educated, white collar and professional men and women from urban situation. From this sample 48 were maladjusted known from case work, data, recent divorces and separation. The others were known to be well adjusted by the opinions of friends who know them well. The two groups were matched for age. The mean scores obtained for the two groups were highly significant in the predicted direction with a critical ratio of 17.5. Reliability was .90.
Kirkpatrick (1937) constructed a scale having an approach different from the above scale. The scale consisted of 60 interest items listed on two different sheets. The subject was asked to check on one sheet those items which he enjoyed as of personal interest. On the second sheet the subject checked those interest items which he enjoyed with his wife. The marital adjustment score was a ratio of the number of personal interest to mutual interest. Communalty of interest between the couple was thus found to be an indirect method of assessing marital adjustment.

Contemporary to Locke, Karlson (1961) had studied the same problem in Sweden. He had selected a random sample of married couples from the civil register, others from suggested names from the subjects themselves and legally separated couples. A total of 205 couples were interviewed. Husbands and wives were interviewed separately and independently. The interviewer and the subject had gone through the questionnaire together. The sample compared rather closely with the sex and distribution of the total population of Sweden on several demographic characteristics and so was considered to be fairly representative in those respects.

The items of his "Index of marital Satisfaction" and the weighting system were almost identical with Locke's study. For validity, contrast groups were used and also, means for happily married, random couples, unhappily married
and separated men and women were found and compared. The correlation ratio of satisfaction scores for the four groups was .70 for husbands and .73 for wives. The correlation between scores of husband and wife was .72. This is somewhat higher than the husband-wife correlation in Roman's sample, possibly because of wider range of scores forced by Karlson's method of sample selection.

For further analysis of the relationship of prediction items to adjustment, he grouped the former under the following headings: (a) General background-grouping of 60 items, many of which were background, personality and interactional items, questions about marriage period as well as premarital questions (b) adoptibility-I, containing items dealing with adjustment in other situation plus some of the Minnesota multiphasic personality Inventory items. (c) Adaptibility II included self and mate rating on personality traits judged to index adaptability. (d) personality which contained some additional personality traits (e) Communication I – included several general questions about husband-wife's communication and (f) communication II – an index of how much was known about the wishes of the spouse based on the number of correct guesses to 25 questions. The weights of each of six groups of items were added separately to form six different prediction scores. The multiple correlation of all six prediction scores with the marital satisfaction scale was .84 for husbands and .91 for wives. The significant contribution of this study is that it had tested the
results of American culture in relation to another culture the Swedish culture.

Frumkin (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 overall happiness ratings. Reliability estimates were .94 for the Kirkpatrick scale and .84 for the Burgess scale. Kirkpatrick's scale is more preferable to that of Burgess because of its "indirectness and resultant resistance to faking". 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.

Another approach to the understanding of marital adjustment which has generated considerable research is the theory of complementary needs proposed by M.F. Winch (1955). He suggested that in mate selection: (a) a person tends to seek in another the gratification of his own psychic needs and vice versa. (b) The need pattern of one mate will be complementary to that of the other. Through analysis of spouses responses to a need interview, case-history and T.A.T. cards, Winch concluded that although socially characteristics, it was complementary with respect to individual motivation. Ktsanes (1955) also found support for Winch's hypothesis through a factor analytic study of personality information.
However, he cautioned that the principle was more compli­
cated than "opposites attract". The research of Huntington
(1958) lent more support to the complementary need theory.
Huntington suggested that married partners relived the
same conflicts in marriage that they experienced in their
childhood, provided that the conflicts were handled in such
a way as to master the anxiety associated with the conflicts.
Schellenberg and Bee in a re-examination of Winch's hypothesis
with a somewhat different approach found that his results did
not support the results of Winch's own hypothesis. This
suggests that the process of complementary needs is a
complicated process requiring much further research and
development prior to acceptance.

Couch (1958), Hobart (1955), Jacobson (1955) and some
other investigators developed the concept of "role" in
measuring marital adjustment. It was found that one's role,
as well as one's self are crucial variables in social
interaction. Scales have been devised which demonstrate
a relationship between marital adjustment and the congruence
of attitudes of husband and wife toward their role expecta-
tions. In American culture, equalitarian attitudes seem
most conducive to a good marital relationship.

Foot and Cottrell (1955) felt that interpersonal
competence was the prime preventive factor in family disrup-
tion. Corsini (1956) gave emphasis to this idea by stating
that "From a theoretical as well as common sense point of
view, marital happiness does not depend only on who marries,
but also on who marries whom. The personality theory of Carl Rogers has generated further research in perception of self and others. Preston et al (1952) found that married couples consistently rated each other similarly on personality traits. The happier the marriage, the more similar were the husband-wife ratings.

This studies are of American population where social and cultural conditions are very different from India. Hence a development of marital adjustment scale calls for a proper definition of a very concept of adjustment and the particular concept of marital adjustment which would hold good of the social and cultural conditions prevalent in a predominantly Hindu community of India.

Definition of "Adjustment":

The term adjustment has been in use in English language since very long and we have commonly employing it in our daily conversation. We speak of good adjustment or maladjustment in home, in school, with friends, in marriages and so on and so forth. The concept of adjustment was originally a biological one, and was the cornerstone in Darwin's (1859) theory of "survival of the fittest" according to which only those organisms most fitted to adapt to the hazards of physical environment would survive. Thus the word adaptation is used more for physical and physiological changes that helps the organism to survive. Many illnesses are thought to be based on the inadequacies of the process of adaptation, which create to stresses in life. This biological concept of adaptation has been borrowed by the psychologists and renamed "adjustment". It is more concerned with "psychological survival" (Lazarus 1964) rather
than with the "physical survival".

Man's behaviour can be described as reactions to a variety of demands or pressures that are brought to bear upon him. Various kinds of physical demands like heat, cold, rain etc. and physiological demands like hunger, thirst etc. are imposed upon man. Rarely are these demands easily satisfied. Rather they are often frustrated by conditions in the environment or by the limitations of the individual self. The problem of adjustment is rather more difficult and complex for man than for animal since the former is a social animal. His physiological 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, wife and the society at large make the problem more complex. Often different needs simultaneously aroused, point to mutually different behaviours needed to satisfy them under such conditions one's said to experience in conflict. The problems of conflict between the needs is the greatest hazard which requires rather a greater degree of adjustment.

Lazarus (1964) classified conflicts by their sources. He speaks of two sources of demands: external and internal. Conflicts are between (1) two external demands; (2) between two internal demands; or (3) between an external and an internal demand.
Another classification was given by Kurt Lewin (1935). His classification is based on the human tendency of approaching or avoiding stimuli that the person regards as beneficial or harmful. Approach and avoidance are not necessarily physical acts but may be purely psychic events. Lewin speaks of three kinds of conflict viz: (1) Approach - approach conflict when a man is simultaneously drawn to two positive goals that are equally attractive, but are so situated that movement in the direction of one is incompatible with or opposed to the movement in the direction of the other goal. (2) Avoidance - avoidance conflict occurs when there are two involved two negative goals neither of which is desirable, and both are so situated that escape or withdrawal from one increases the negative quality of the other one. (3) Approach - avoidance conflict emerges when a person is attracted to a goal but the means of approach repel him or the barrier between the goal and the person is repellent to him. Presence of conflict and adjustment to demands are necessary requirement for one's 'psychological survival'. Adjustment involves the acquisition of particular methods of managing the large variety of demands and conflicts. McKinley (1960) defines the process of adjustment as "acquisition of traits and understandings that enables us to meet effectively our personal needs and to overcome the frustrations or blocks to satisfaction over a period of time."
Generally defined as "relation with environment" the word adjustment has recently gained considerable importance and popularity. The last few years have witnessed various researches and exploratory studies being undertaken in the field of "adjustment". A concept which does not represent a directly observable fact but must be inferred from behaviour is always difficult to define unambiguously. "Adjustment" is a rational construct which requires higher level abstraction which makes it more difficult of definition. The concept has been defined in numerous ways. However, we may mention the views of a few prominent writers to throw some light on the various meanings attributed to the term.

The meanings in which the term has been used are as numerous as are the writers. It is used in subjective, objective, armstrong and broad senses. C.T. Morgan (1961) defines the word broadly as, "the relationship that exists between an individual and his environment". The direction of the relationship has been explained by W.W. Cruse (1955) by defining adjustment as, "the process by means of which the human organism becomes more favourably related to the various elements of its environment". On the other hand some writers describe the term as a specific response or act which satisfies the present needs of an individual. For example A.W. Heyns (1958) wrote "every response that terminates a motivated activity is an adjustment". Heyns
others like McKinney (1960), Shaffer and Soben (1956) and Sanford (1961) describe the process of adjustment as a specific reaction to satisfy a need. W.S. Ray (1964) says: "Adjustment is sometimes broadly conceived as when one speaks of a person's adjustment to life and sometimes less broadly, as in a student's adjustment to college; but it may also refer to a particular change in a specific form of behaviour, in a particular situation. An example is the change in a paratrooper's self ratings of fear with repeated parachute jumps from a high tower." However, the problem whether it is taken broadly as a general relationship or in a narrow sense as a specific reaction to satisfy a need is a relative problem. Even-though Rynes (1953) defines adjustment as a specific response that satisfies a motive, he later on mentions three criteria for good or adequate response patterns such as, (1) the response that reduces tensions (2) without unduly interfering with the satisfaction of other motives of the individual and (3) without interfering materially with the adjustment of other people. These criteria point to the general relation with the environment, especially social environment. McKinney (1960), while explaining the term "adjustment", further gives the properties of an adjusted reaction and says "the behaviour that involves the least possible resistance is often selected whether it is appropriate, for our over-all and long term development or not".
As indicated earlier, the definition of adjustment varies with the author and the term appears in diverse uses. The broadest and most general meaning is the process of living itself, the dynamic equilibrium of the total organism or personality with his environment. Some authors define the term adjustment as an achievement or as a state of being adjusted. According to James Drever (reference) adjustment is a series of results to compensate for or meet special conditions.

Hilgard (1953) describes the term as change for the better (as far as possible). Proffenberger (1942) gives emphasis on the change which may "attain the maximum of social productivity and the maximum of personal satisfaction", according to J. S. Gray (1954), "the state of adjustment or satisfaction of wants must meet two criteria: it must remove the organic tensions caused by the want and it must not violate social custom". H. C. Smith (1961) defines good adjustment as that "which is both realistic and satisfying". He gives the description in detail as, "at least in the long run, it reduces to a minimum the frustrations, the tensions and anxieties which a person must endure. It provides an evenness of satisfaction, a general satisfaction, of the whole person rather than a satisfaction of one intense drive at the expense of others. It is achieved with constructive consideration for the adjustment of others." Thus good adjustment does not only
mean personal satisfaction but also includes social acceptance. H.C. Warren (1934) describe the term as any operation where by an organism or organ becomes more favourably related to the environment; or the entire situation, environmental and internal. Accommodation denotes the change itself while adjustment denotes the bringing about of a new relation while the term adaptation denotes improvement resulting from the changes. Some psychologists also give criteria of physical, social and personal adequacy. According to C.M. Louttit (1947) the four requirements for average normal behaviour are (1) "a physical organism is physiologically and at anatomically adequate to maintain its own living processes and to carry out necessary receptor, co-ordinating and response functions. (2) abilities, both in the nature of the so-called general intelligence and specific aptitudes, sufficient to enable the individual to acquire the knowledge and skills necessary to secure and retain a position significant to the broad socio-economic needs; (3) maturity, which involves control and direction of emotion and physiological drives to the end of the efficient functioning of the person within the group; and (4) the operation of all the foregoing in a stable, integrated total individual personality. Thus adjustment as an achievement has been regarded as either good or bad. Different criteria and definitions have been given to assess the adjustment as good or not. Lazarus (1964) gave four criteria to assess adjustment of any person. These are (1) psychological
comfort (2) work efficiency (3) physiological symptoms and (4) social acceptance. English and English in "A comprehensive Dictionary of Psychological and Psychoanalytical Terms" has given three meanings in which the term adjustment is given. The first definition is given, is adjustment as an achievement. They describe the term as, "a static equilibrium between an organism and its surroundings in which there is no stimulus change evoking a response, no need is unsatisfied and all the constitutive function of the organism are proceeding normally". Hundred percent adjustment like this is an ideal. There always will be a continuum of degree of partial adjustment. They again define the term a relative adjustment as a "condition of harmonious relation to the environment, wherein one is able to obtain satisfaction for most of one's needs and to meet fairly well the demands, physical and social put upon him. The third meaning given by him is the process of making the changes needed in one's self or in one's environment to attain relative adjustment. These authors (p.14) further define an adjustment scale as a scale for rating the individual's relative adjustment.

Some other authors also has looked at adjustment as a continuous process. This is a longitudinal view of living itself is a continual process of adjustment. As described by F.L. Buxh (1958) "adjustment is a continuous process of attempting to overcome inner and
outer obstacles to the satisfaction of biological and social needs." In a similar way M.H. Sanford (1961) defines it as "processes and mechanisms whereby the whole organism, as an integrated system existing in a complicated and often intractable world, seeks to gain satisfaction for its motives. Lazare (1964) has described this continuous nature of adjusting as "developmental tasks" which are successively met from infancy to old age. According to him it is "the gradual emergence and maturation from infancy on, of psychological functions such as perception, obstruction and self-control which give a person progressively more mastery over his impulses and his external environment". How the person will adjust at any time will much depend upon the level of his development, his experiences in his life and the situation he has to meet.

Many writers on psychology have recognised two general adjustive processes: either the person inhibits the internal impulses or alters the environmental demands. Different names are given by different authors for these two types of adjustive processes. Jourard (1958) refers to these two terms as "Autoplastic adjustment" and "alloplastic adjustment." According to his view, in a healthy autoplastic adjustment the individual alters his patterns of behaviour in the direction of healthy personality. And in alloplastic adjustment the personality remains unchanged but the person strives to modify his environment, including the behaviour of other persons and thus tries to satisfy
his needs. As a clinical psychologist he defines adjustment as "efforts on the part of a person to effect a basic cure of psychological suffering."

The same adjustment processes has been described by Piaget (1952) in different terms. He is greatly concerned with the development of adaptive intelligence and has utilized the terms "accommodation" and "assimilation" to represent the alteration of oneself or the environment respectively as a means of adjusting. Lehnar (1937) has referred to two kind of adjusting groups as chameleons and beavers. "The chameleons adapt immediately to the situation, changing themselves to suit the circumstances. Beavers, in contrast, are continuously growing through the trees regardless of what happens." Riseman (1950) described the "inner directed person" as one who carries his values and standard of conduct around with him, maintaining these in spite of major changes in the social climate. In contrast with this is the "other directed person" who must take his standards from the social context, changing his beliefs in accordance with the altered values of the persons and institution around him.

Some writers disregard the traditional concept of adjustment as achievement but are convinced that different degrees of adaptive skill or capacity exist. Particular traits or habits of response to specific situations differentiate the more adequate person. Certain qualities
that operate under many circumstances characterise an individual and make him effective in controlling the pattern of interpersonal relationships. Such persons are capable of producing intended effects and achieving self-realisation, gratifying their highest needs under a wide variety of circumstances.

We can see the emphasis on personality traits in E. Harlock's (1956) definition of adjustment. He defines it as, "the extent to which an individual's personality functions efficiently in a world of other people". Phillips (1953) attempted to evaluate psychiatric patients in terms of their social adequacy prior to becoming ill. He used such criteria as the amount of education and educational and occupational achievements of the individual, family responsibility the individual accepted, his maturity and degree of psychological independence he has shown toward his family. Foot and Ottrell (1955) proposed the term "interpersonal competence for the social skills that give control over interpersonal affairs and increase the likelihood of optimal personal development. Piaget (1952) has maintained that the guiding principle of development is the progressively increasing freedom of the person from the concrete event. John (1953) gives emphasis on assimilative factors. Maslow (1954) used the term "self-actualization".
Because of the limitations of the study planned, the definition of adjustment we have proposed and on which the development of the marital adjustment scale is based, highlights the achievement aspect of adjustment rather than the process and competence aspects. Since the present study restricts its sample to women who have a history of 3 to 12 years of married life, it is not aimed at studying competence or aptitude for adjustment; while studying adjustment as a process would require a longitudinal study design which is not practicable for this study which has a time limit imposed on it. The definition adopted in the present study is that adjustment is;

"The relationship that exists between an individual and his environment in a relationship which is characterized by least tensions, not interfering with the satisfaction of other motives of the individual and also without interfering with the adjustment of other people, and which does not hinder one's over all and long term development".
Definition of Marital Adjustment:

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 set ups 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 the college, to his vocation etc. One of the most important situational set up 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 3/4th of his or her life in this state. But we also see that not all of them attain success. Some married couples live happily together for a long time, the others begin thinking of dissolving marital tie not long after marriage or sometimes live together but as psychologically isolated individuals without dissolving the marital tie. One has to get adjusted with marriage itself, with spouse and in-laws. Each man and woman carries into his or her marriage a multitude of unique emotional characteristics, behaviour patterns, values and concepts and expectations related to marriage and life, which he or she has developed in the premarital stage of life. These unique personality configurations form the basis for the ever changing international triad of both individuals and of their environmental conditions. Thus marital problems are primarily due to the personality of one or both individual 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 a marriage.

These are specific features in marital relations which make adjustment a necessity. Clifford Kirkpatrick (1963) mentioned six such special and unique features of marital relations.

1. Intimacy of husband and wife (Both of them expect more out of marital relation than they do from any other relation). 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, aspirations, attitudes, sentiments and habits in varied areas of human experience. Marriage is also a special kind of friendship namely, one which is stamped with sexual intimacy between the spouses. Social expectations of permanent cohabitation and a common destiny are woven round it. It also implies economic communism with respect to property and income. In marriage relation 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 in that the marriage partner is a source of stimuli to personality change. There may be contagion of personality by virtue of imitation.
suggestion, sympathy, identification, projection, introspection and modification of ego ideals. These modifications may lead to healthy personality development or may lead to the development of a neurotic personality. Sometimes personality changes in the direction of difference between husband and wife are also possible because of successful overcompensation or because of the formation of a complementary role.

2. The second unique feature of this relation is homogamy. There are 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 homogamy and make for persisting heterosexual differences which require adjustment. 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 contrasting organisms can not get along together and can not get along apart. In the second place since marriage is of necessity to a person of the opposite sex a man and a woman in 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. The third reason is the tradition of exogamy or the incest taboo. Husband and wife must come from families that differ in many significant ways. The difference between families means difference in the attitudes of spouses. For one
it is a family of his own while for the other it is the "in-law family". A mother-in-law rarely has the emotional connotation of the mother. The relative of one is an "in-law" to the other.

3. The third unique feature is "In-laws" and family culture. Marriage does not mean only adjusting to spouse but also to the "in-laws" and the culture of the husband's family in general. There are so many "in-laws" problems. There also can be the familiar differences in traditions and attitudes towards some problems. Religious differences based on the differences in the family background complicate the problem of harmony in marriage.

There are also some other factors that magnify and add to the problems of marital adjustment.

1. Dual Adjustment: The couple has to get external adjustment as well as internal adjustment. Some impersonal forces like war, inflation etc. require external adjustments. "By internal adjustments are meant those made by unique personalities brought together in marriage." (Clifford Kirkpatrick 1965). Often the needs and expectations of the society are different from those internal to their relationship. One has to strike a balance between these two kinds of adjustments.

2. Problems may arise due to the dominance of one of the spouse and consequently create difficulty in marital adjustment for the other spouse. In a
happy marriage the direction of dominance and the degree of adaptation will be mutually satisfactory. Especially due to the emancipation of women where wife contributes or has the capacity to contribute to the family income and is equally educated the power of the husband declines and the problems of dominance - submission pattern become difficult of solution.

3. Each individual of marital bond has to play multiple roles depending upon his or her age, sex, family, position, cultural expectation etc. For instance the man plays a role of a servant, a husband, a father, a son though for each of this role the role of partners are different. Thus the wife simultaneously plays the roles of a daughter-in-law, a wife, a companion and a mother. Every person has his own pattern of organizing these roles in a pattern which best fits his personality so that different individuals playing the same constellation of roles may give differential emphasis on different roles in this constellation. Thus of two women playing the same set of roles such as a mother, wife, daughter-in-law, one may emphasise the daughter-in-law's role, the other may emphasise the wife's role. Similarly there may be differences in the role perception of role partners in conceiving the role. For instance the husband may perceive the complex role of his wife's as one in which companionship predominants whereas the wife may perceive her complex role as one which the mother role predominates.
4. A role implies counter roles and expectations from the other role partners. The family drama would not really be a drama if there were just one person in the cast following a script which included no counterpart parts for to play. (Kirkpatrick 1963). This is especially true with the joint family system prevalent in the Indian culture where many members live together. The conflict between mother-in-law and daughter-in-law may be mostly due to role conflict where the expectations of the various role partners are at variance with one another.

5. Sometimes unconscious motivation also creates problems. Emotional associations of the past often operate at the unconscious level. The tenderness of the wife vaguely stirs the husband to responses which he once made to his mother or the sudden flash of anger by the wife in response to a harmless joke may be a re-arousal of past hostility to a teasing brother.

6. The newly married have a problem of communication. There is effective communication only when the sign or symbol carries the same meaning for both the spouses. But it may so happen that the husband's "yes" may really mean 'no' but it is taken at its face value as 'yes' by his wife.
And it may also happen that the husband thinks his wife a stupid woman who should have known that 'yes' sharply spoken means 'no' or perhaps the other way round. The spouses often take time to understand the language of each other. Perhaps they may never adjust to each other's way of communication.

7. Other things being equal, men with certain personality traits are more likely than others to be maladjusted and to cause maladjustment in the marriage relationship. Alcoholism, drug addiction, insanity, promiscuity are some of the defects recognized by law. Homosexuality, neuroticism, and extreme dependence upon parents are less obvious and more often disguised. Clinicians have also found that extreme immaturity is a defect with respect to the demands of marriage. Terman (1934) has found some personality traits differentially associated with happy and unhappy marriages. These traits are disposition, looks, earning capacity, social prestige, health, moral qualities, adaptability and generosity which can be regarded as assets or liabilities for marital adjustment depending upon the interpersonal interaction complex.

Problems may occur because the two spouses have personality problems of their own. The
persons of superior assets may seek to conceal the inadequacies of the spouse or perhaps the superior person may try to prove his superiority to the world by showing off the inadequacies of the mate.

Personality of the spouse also should be predictable. Some persons remain unpredictable to mates, and even to themselves. Such unpredictability exhibits itself in a person who suddenly changes his moods and caprices.

8. Disillusionment in marriage also creates problems. Clifford Kirkpatrick (1963) has spoken of no less than eight types of disillusionments. (a) Romantic disillusionment follows from the very nature of the feeling. (b) Disillusionment concerning dilemmas. Often marriage is considered as an extra benefit added to all the satisfaction of the unmarried state. People forget that there is price for marriage and then realities of marital life bring disillusionment. (c) There is sometimes disillusionment as to the promptness with which adjustment can be achieved. It takes time to change old habits. (d) Roles also do not remain the same as planned. The romantic lover may be transformed into a responsible householder. (e) Marriage is not even today an entirely personal
affair. It brings with it the spouses friends and relations. It is a bond between two kinship groups and there is the naive assumption, that, "If you liked me, you would like my relatives". (f) Sometimes there is disillusionment concerning economic status. (g) the last type is the disillusionment in regard to privacy.

9. Marriage is 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 a cumulative and directional aspect. There are two directions in marriage, integration which leads to well adjusted marriage and alienation which leads to maladjustment in marriage.

Landis and Landis (1946) studied the problem of marital adjustment. Their hypothesis was, "not only it takes months or years to arrive at adjustments in marriage but also that there is definite relationship between the time taken to adjust in the different areas and the happiness of marriage". Their definition of marriage adjustment speaks of the "working arrangements or the state of accommodation which is achieved in different areas where conflict may exist in marriage". This accommodation may be mutually satisfactory or may be satisfactory to one spouse but unsatisfactory to the other. These authors have enumerated six important areas which require adjustment. Those are
spending family income, religious life in the home, choosing and associating with mutual friends and social activities and recreation. According to them, adjustment in marriage means adjustment in these six areas plus the general happiness of the couples in marriage.

R.F. Winch (1963) gives seven important areas which require adjustment in marriage. These are: sex relations, spending family income, social activities, mutual friends, household duties, philosophy of life and rearing children. He believes that there are two types of adjustments required in marriage: one is "role adjustment" and the other is "psychic adjustment". He differentiates between these two adjustment by giving an example of an actor. He says that "an actor is said to be adjusted to a role if he knows the expectations that define the roles and under the appropriate conditions can produce the expected behaviour. An actor is said to be psychically adjusted to a situation if the energy he invests in it is commensurate with the gratification he derives from it." He gives five main and three additional roles of spouses: one has to fulfill the expectations in a role as a progenitor parent position, conferrer, emotional gratifier, sexual partner, host or hostess, home manager and a companion in leisure. If a person knows what to expect of a recurring situation and is prepared with a repertoire of responses appropriate to the situation, he can be said to be
"adjusted" to the role involved. But to be adjusted with roles is not always easy. There are difficulties as far as marital roles are concerned. Three major sources of difficulty in role adjustment are (1) lack of socialization or basic marital training (2) cultural discontinuity regarding the expectation from marriage and (3) when husband and wife have learned different expectations as to the nature and content of marital roles, especially in cases of mixed marriages. Sometimes the dilemma of roles which expect contradictory claims may create problems of adjustment. In India today the husband has to suffer such dilemma as to his role as a husband and that of a son. Both his wife and mother seek to monopolize his time and attention and see each other as rivals.

On the other hand "psychical adjustment" is necessary in marital relations because it has been regarded as a source of affectional/emotional gratification. It can be said to be perfect when the behaviour of each spouse toward the other expresses only such needs and at such intensity that the other is capable of gratifying and when the behaviour of each spouse actually provides this gratification for the other. Personality dimensions of dependence-independence and the need for nurturance and control are given as two variables in "psychic adjustment". The "psychic adjustment" involves the relationship between
two capricious individuals. Thus it means adjustment with the personality of the particular spouse and not with marriage, or marital role in general.

Scientists with different backgrounds and working in different fields give emphasis on different aspect of marriage. Most of the medical men stress particularly the sexual factors in marriage such as sexual incomptability, childlessness, contraception. Psychologists tend to emphasize the personal traits learned reactions and personality type of marital mates. They deal with attitudes values, habit, patterns, interests, likes and dislikes emotional responses. Psychiatrists emphasize emotional disturbances or emotional immaturity. No disturbance threatens adjustment in marriage more seriously than the failure of one partner to keep up with the spouse's intellectual, emotional and social development. Sociological interpretation does not focus upon the individual and his traits but concerns itself with the social backgrounds which mould the personalities of the spouses and create situations. Two important ideas in sociological approach are (1) marriage and family do not exist in vaccuo but in a larger social setting of prevailing ideas, practices and values that are commonly accepted. Hence they emphasize that marital adjustment should be studied against the background of that culture (2) the consistency and uniformity of family attitudes and values in a given society is also
regarded to be very important. In a culture where there are consistent standards and values regarding family and marriage, there are greater chances for happiness than in a culture where there are more diverse and inconsistent social standards in this respect. In this connection, sociologists study the situations like the basic factors that create change in family and society, factors of family background and early childhood experiences of the spouses and importance of similarity of social background of spouses like education, religion, economic status, social class and caste.

Broadly viewed, marital adjustment can be regarded as contingent upon two interrelated factors: society and personality. It is evident that marriage is influenced by forces that are both personal and social, that its destiny is determined by both the quality of people who enter it and the nature of the environment that surrounds it. H.T. Christensen (1950) gives a four-fold classification of the factors affecting marriage.

I - A compatible society which involves such factors as economic level of living, condition of war and peace, degree of cultural integration, social tradition taboos and mores.

II - Emotional maturity or personal development which depends upon heredity and the state of one's general health, presence or absence of neurastic traits and the degree to which the personality has been socialized.
Ill - Mate unity or the relationship between husband and wife. This refers to the degree of similarity between the mates' pattern of differentiation and equalization and the type and amount of love solidarity built up during marriage.

IV - Marital adaptability - which is contingent upon the factors such as amount of co-operation between spouses, ways in which stability, flexibility and balance are maintained and strength of determination to make marriage successful.

Thus according to Christensen marriage can be regarded as successful when it fulfills all the five criteria:

1. How well it meets the needs and expectations of society.
2. Degree to which it facilitates personality development in husband and wife.
3. Permanence or endurance of the marriage.
4. How well the mates adjust and develop unity in their relationship and
5. Marital satisfaction or the amount of happiness mates derive from the union.

Burgess and Locke (1945), distinguished pioneers in the measurement of marital adjustment, point out that the middle class tends to think of marital success in terms
of affectionate compatibility, child bearing and rearing economic support by the husband, good housekeeping by the wife, a balanced budget, democracy in marriage, social participation and outside interest for the wife, family objectives and permanent monogamous marriage, which gives the appearance of being happy. They distinguish eight criteria of marital success namely:

1. Permanence
2. Happiness
3. Fulfilling expectations of the community
4. Personality development
5. Companionship
6. Satisfaction in the marriage
7. Integration in family life
8. Adjustment

Adjustment in marriage according to these authors is indicated by the agreement on the chief issues of marriage, consensus as to is objectives, harmony in emotional intimacy, lack of complaints and absence of emotional isolation.

Burgess and Wallin (1953) further developed the concept of multiple criteria of marital success. They constructed schedules to measure evaluation of permanence, conceptions of spouse satisfaction, marital happiness, general satisfaction, specific satisfaction, consensus love, sexual satisfaction, companionship and compatibility of personality.

Hill (1951) makes an effort to weave together the criteria of integration, adjustment, companionship and personality.
development into a concept of developmental adjustment. His criteria involve the individual personality and also the dynamics of interpersonal interaction. Briefly these criteria of success are as follow:

1. Love is directed and maintained toward the mate.

2. Marital interaction is marked by accommodation by both parties.

3. Spouses think of their relationship as a solid entity.

4. Basic roles are mutually complementary and compatible.

5. Both spouses have a feeling of emotional security.

6. Group relationships are satisfactory for raising children.

7. Spouses have their ego demands satisfactorily met.

8. Economic problems are adequately solved.

9. Self development is provided, although not at the expense of the marriage.

Locke and Williamson ( ) have attempted a factor analysis of marital adjustment. According to their results they found five clusters labeled as companionship or couple sufficiency, agreement or consensus, affectional intimacy or emotional adjustment, masculine interpretation of wife's accommodation and euphoria or halo effect of pleasure. They try to define marital adjustment in terms of interrelated
variables derived from these factors. According to them marital adjustment is an adaptation between husband and wife to the point where there is companionship, agreement on basic values, affectional intimacy, accommodation, euphoria and certain other unidentified factors. They have recommended the need for further research to identify these unidentified factors in marital adjustment.

Merrill (1951) has also shown greater interest in marriage as a relationship and less concern with the gratification of personal desires. He gives a dynamic criterion of marital success as "the adequacy with which the members play their roles and the extent to which each member increases his role facility." Kuhn ( ) says that in any particular environment marital adjustment is not so much a matter of discrete traits of personality and separate items of background culture as it is a matter of adjustment of the multifold common and complementary roles which each member plays, expects to play and expects the other to play.

Concept of Marriage in Hindu Religion

The researches reviewed here have all been done in Western Culture. But there are wide differences between the culture of the West and the East. We can differentiate these two cultures by some words like "authoritarian" and "democratic", "dominance" and "equality". "Traditional" and "modern". Tagore (1925) has said "like all other distinctive features of civilized societies, the marriage system is an attempt to compromise between the biological purpose of nature and the sociological purpose of man and both its outer form and inner aims depend upon the divergence between the two."
The marriage system, the pattern of husband-wife relation and consequences, problem of marital adjustment differ from culture to culture. Tagore has also said that, "the difference between West and East is not merely one of outer method but of inner purpose. In Indian culture the emphasis is laid on society than on an individual. Each of the domestic ceremonies from the birth celebration to the funeral is but an expression of the debt which each member owes to his community." Thus in Indian culture society and family are given greater importance than the individual, while in the Western culture it is exactly the reverse. This also affects the concept of marriage in both cultures.

Hindu marriage is not a social contract, but a religious sacrament. It has been regarded as a religious, social and family duty. Marriage is a sacrament because it has been regarded as one of the sixteen sanskaras of life. The sanskara has been defined as "a religious purificatory rite and ceremony for sanctifying the body, mind and intellect of an individual, so that he may become a full-fledged member of community" (Rajabali Pande - 1949) Thus to be a Hindu, marriage was a must for him or her. It is considered sacred also because it is said to be complete only on the performance of the sacred rites. The main rites are "homa" or offering in the sacred fire, "panigrahana" or accepting the hand of the bride and "sevapadi" in which the bride and bridegroom go seven steps together. All these rites
are performed by a Brahmin in the presence of the sacred fire
and are accompanied by the chanting of the Vedic mantras.
They are necessary for marriage to be complete because when
they or any of them are not properly performed the marriage
may be legally questioned. Even though to-day the legislation
has provided for civil marriage where, the bride and the
bridegroom, by mutual consent and in the presence of two
witnesses, register their union by marriage with a government
officer and consequently the aforementioned ceremonies are
not necessary for the couple, majority of Hindu marriages
follow the traditional method.

The aims of Hindu marriage are said to be "Dharma"
"Prajja" (Progeny) and "Rati" (Pleasure). The first and the
highest aim is "Dharma". In marriage the husband obtains
a partner for the fulfilment of his religious duties. As a
householder, his duty is to offer "Panchamahayajanas"
daily in the company of his wife. He has also to perform
social duties. The society has been compared in our Shastras
to a great tree, for just as the roots of the latter support
its branches, twigs and foliage, so does the life of the
householder maintains the different institutions in society.
In Indian culture, sacrifice and renunciation are given
importance and hence not individual but the "household is
the primary unit.

The second aim is called the "Prajja", to get a son
to perpetuate the family tree, to perform the religious duties
of home to the gods and the ancestors in patriarchal family,
the birth of a boy is a must. For men, to become the father
of a son is the fulfilment of 'Karma' - religious, social
and personal. And for women to be the mother of a son is
the matter of pride. The Sanskrit word 'Putra' literally
means one who saves the from "Put" or hell.

Rati or sexual enjoyment was regarded as the third
and the last aim. Sex has been given secondary role in
Hindu marriage. The marriage of a Sudra, an individual of
a lower caste is said to be for pleasure only. The Sudra is
considered to be a contemptible human creature, one who has
no high purpose in life.

Marriage was a social duty toward family and community
and there was little individual interest. The social
background provided by the authoritarian joint family and
the caste system which persuaded all spheres of life and
afforded no scope for the recognition of the personal factor,
individual interests or aspirations in conjugal relation
between husband and wife. Individual wishes were not ignored
but they were not allowed to clash with the interests of the
family. In patriarchal family the young married couple
must conform to the family traditions. It created within
the whole family group a complex balance of dominance and
submission, authority and obedience at three levels

1. the authority of the in-laws over the junior couple
2. the authority of the husband over wife; and
3. the authority of the parent over the child.
In marriage situation also this authority pattern affected the relation between husband and wife and created adjustmental problems different from those of the Western marriage. The junior couple could not have any voice in the family even about their personal matters. The oldest male member of the family made all of the major decisions. His approval was necessary for marriages and divorces.

According to Indian traditional system of marriage, the partners were selected by the parents. The different tenses for the selection were socio-economic status of the family, similarity in respective horoscope and the scope and extent of dowry etc. Husband and wife met each other only after marriage and hence romance or companionship, compatibility or common interest had no place. But romantic love as a basis for marriage was not unknown in India. In fact, it was often mentioned in the Epic literature. Love instigated marriage was one of the eight recognized forms of marriage, but it was not so widely practised. Thus highest social and religious approval went to the traditional marriage. The first few months after marriage were considered enough for courtship between husband and wife. But though a woman met a completely unknown person it was not a strange situation for her. She was brought up to expect meeting a stranger in marriage and was trained to accept it as a matter of course. Hence she easily merged her personality with that of the new family and with that of her husband. As Dilip Singh (1960) has described, "In the mind of an Indian girl, the idea of a husband had been upper most
since her childhood. And when the ideal of her childhood was realized, no wonder she found in his company the height of emotional exaltation which springs from the proper union of the sexes and is the noblest gift of God to man. Though such girl married a stranger, she had married an ideal, a creation of her imagination and a part of her own being.

As Margaret Corneok (1961) has put it "husband wife relationship in marriage begins with biological basis and everything depends on the individuals and the family group within which they live as to how far it will grow beyond biological basis." There is none or little companionship basis as is the case in Western countries. As noted earlier only men were to receive education. The women were regarded as an intellectually inferior sex. Consequently there was little expectation of intellectual cooperation from the wife. Right from the childhood, the male was regarded as superior and was constantly reminded of his superiority and the inferiority of the women. He did not take his wife as equal. Complete compartmentalisation in workplace of husband and wife also hindered their equality base. Economic and social responsibilities were shouldered by men alone. While the home was regarded as the women's domain. She was not to take any interest in outside activities of her husband. The husband also presumed that wife would not be capable of knowing anything about the external world. The wife's duty was to serve the elderly members of the family to manage home and to rear the children. She played a subservient role that of husband who lifted even his little finger to assist her in her routine household work.
This conditioning of the husband to the concept of his superiority is rather mild compared with the indoctrination of the wife concerning her subservient role. From the childhood she has been taught to be an ideal "pativrata". She has been taught to be an obedient wife. The most excellent of all the good virtues is to seek to please her husband by manifesting perfect obedience to him. With the passage of time this ideal has become so deeply rooted in the mind of the Hindu woman that it has ceased to be a mere custom and even today cherished as her highest aspiration. "Worship" of the husband was a matter of pleasure and privilege to her. As David Mace (1960) puts it, "For the eastern wife, the road to marriage is not one that leads towards personal fulfilment and enlargement. It is vocation calling for self surrender and self sacrifice. As the river loses itself when it blends with the ocean, so the bride becomes one with the family of her husband." Thus the marriage, for the woman was nothing but self-abnegation.

The obligations and privileges in marriage are different for the husband and for the wife. Generally the man regarded his wife as a means of begetting sons, as a source of sexual pleasure, as a housekeeper who would serve his parents and younger brothers and sisters. And in turn women sought in her husband, security, protection and fulfilment of her womanhood. Jewellery and good clothes given to women was regarded as token of blissful marriage. But for women even security and protection were not regarded as privileges which man must give. Loyalty of woman to man was a must even if the husbands were a destitute, physically handicapped, impotent, morally depraved and even after the death of her...
husband as could be seen in the custom of compulsory widowhood and the sati-pratha. But the loyalty for men to the woman was not regarded as a duty. He could have extra marital relations were the wife must worship him even if he is of an evil temperament. An unfaithful wife was not considered fit to live. Thus the women's chastity was the chief quality considered inevitable if she desired to attain to the status of a wife. She was expected to be faithful to her husband in thought, word and did.

The married couple also did not normally live together in the sense that the western couple did. They lived in a joint family. Usually the men and women in the family were kept engaged in different tasks, had their meals separately, the men folk taking their meals before the women folk did and husband and wife could not even talk to each other in the presence of elders. Husband and wife were, therefore, to see very little of each other during the daytime. They did not attend any social events together or even go together for an evening's walk. Even in social gatherings the wife had to move with other women. The idea that husband and wife should be companion to each other and should talk together about their inner most feelings was not a part of marriage relations. On the contrary, in the west personal fulfillment and companionship was the first expectation from marriage relationship. In the east, men and women did not marry for personal happiness but to fulfill their family and social obligations. If the wedlock brought any happiness both to the husband and the wife it was joyfully received as an extra bonus, a gift from the gods and not as a right. As far as the problem of adjustment
is concerned the woman in the west is quite different from the
woman in India. The Indian woman from the childhood received
adequate training and guidance only in the matter of her future
life with her in-laws, the child wife was also acquainted by
her mother-in-law with the husband's expectations about her.
The Indian woman was fortunate in that not only the role of
wife was unambiguously defined but also all her training and
education from her early childhood was geared to that idea
and thus was more prepared for accepting the role than her
western counterpart. India has her own traditional concept of
a woman. There was no diversity of woman's role in marriage.
It was clearly idealized as "Patiyarta". The authority is
entirely for the husband and complete obedience for the wife
was an accepted norm. It is natural that in such a relationship
no disagreements and conflicts could emerge. Adjustment for
them was easier. The concept of the indissoluble character of
the marital bond had one practical advantage. It meant that
the man and the woman entering the bond have to adjust to one
another, especially the wife had to adjust to her husband and
his family. There was no other alternative. In India woman does
not marry a person, she marries into a family. Adjustment with
other members of the husband's family was equally important as
adjustment to husband's personality. As man married not for
his personal fulfilment but for his family obligations he
expected the wife who could serve his parents well. In society,
the highest good for a son was to make his parents happy. The
most important adjustment for the wife was that with her mother-
in-law. She had to live with her most of her time. She had to
respect her. Usually the role of a mother-in-law was that of
a dictatorial and dominating household controller. She had to
suffer her dictatorship without any grudge. This did not generally pose an insoluble problem as the Indian bride knew how to adjust herself to her mother-in-laws dictates and commands.

The impact of western culture has brought about a change in the cultural values of India. Urbanisation, industrialization, economic emancipation of women, population mobility, social reforms and new laws are some of the prominent factors bringing about this change. We have earlier noted the change in the women's position and the man's attitude towards her. She now receives due and proper, and is more educated, economically independent. Modern scientific thought has clearly shown that there is nothing inherent in the fact of sex which deprives the woman of any privileges. It is now recognized that inferiority of women is socially imposed and cannot be explained on rational or psychological grounds. Certainly this is also true of family life. Equality between husband and wife is now gaining the ground, or authority of the husband over the wife is also on the decrease. Individual freedom is recognized of some level. The wife is given some rights in relation to her husband which she had never exercised before. The modern husband expects companionship in marriage. Marriage is no more considered as a mere matter of family obligations but also for personal fulfilment. He expects his wife to be his real companion, not only in home but also in outside world. Due to these changes in expectations in marriage new discontents with marriage relations has emerged. Conflict
between older generation and younger generation is noted in
family life. Education, possibility of being economically
independent and laws of inheritance and divorce have made
women bold enough to ask for equal authority in family relations
which in turn creates a background for conflicts. Due to these
changes taking place in the social ideas, the concept of the
women, the woman's problem of marital adjustment has become
more difficult. There is a cultural lag here which has created
a hiatus between the conservative older generation and the
liberal younger generation. The change has not achieved in all
areas of cultural and social life. Even within the individual
there are inconsistencies among his different ideas and attitudes.
The changing ideas and changing expectations in all the individu­
duals involved do not keep pace. The problem is assuming greater
significance as the change is not wholly accepted by all. The
tradition is still dominating even the ideology of the intelli­
gentia. The husband wants to fulfill his family obligations and
also wants personal fulfilments from his wife to be a companion
not only in home but also in outside world. At the same time
he is not willing to change his authoritarian temperament. The
woman has to fulfill the traditional role of an obedient wife, an
obedient daughter-in-law, a mother, a companion and has sometimes
also to assist her husbands by securing additional financial
income. This has changed the problem of adjustment in
marriage. It is not insisted that the woman of to-day be a
"pativrata" to have adjustment. Yet in a joint family a woman
marries into a family and she has to stay with the whole in-law
family which the husband is one person, though he may be of
some importance for her. The wife has to adjust with her in-laws
to be adjusted in marriage. Though personal fulfilment in
marriage is given more importance than the older days the ful-
filment of family obligations are there expected by husbands.
Thus harmonious relations with other members of her in-laws'
family is much importance in the adjustment of a woman in her
marriage. But we also see that the education of wife has put
her to almost equal intellectual level to their husbands and
thus both husband and wife expect to be companions to each
other. And now as the wife is not too submissive to oppose her
husband, there are possibilities of having disagreements and
conflicts between husband and wife on the various problems on
their life. To be well adjusted in marriage the husband and wife
must resolve their conflict sufficiently so that they can live
a harmonious life. Thus we can define marital adjustment for
Indian woman as follows:

"Marital adjustment is a process of adaptation of the
husband and the wife to the whole marital situation in such
a way as to avoid or resolve conflicts sufficiently so
that the mates feel satisfied with the marriage and both with
each other, feel that the marriage fulfills their expectations,
enjoy each others company and have harmonious relations with
other members of the family."
CHAPTER 4

METHOD

- Plan of the study
- Procedure for the development of the scale.
- The pilot study
- Interviewing.
- Scoring of the data
- Procedure for testing validity of the scale
- Sample.
A crucial phase in the social sciences is the problem of precisely measuring in quantitative terms the rich variety of social and psychological traits and behaviour. Experimental psychology has greatly influenced the field of learning, memory sensation and perception. In the realm of intellectual activities mental testing has made great advances. But the field of human relations and human adjustment suffers from a lack of exact quantification. These are still probed by haphazard and unscientific methods such as casual observation, subjective inferences, superficial questioning, guess work and like.

The complexity of human relations makes the use of rigorous methods of measurement rather difficult. There are also emotional barriers to psychological measurement. (Munnelly 1959) Such efforts are often reacted to as "nosey activities" asking personal questions, embarrassing people and experimenting in emotionally laden situations. Scientific study of human relations suffers from another serious handicap namely, the problem of describing these in subjective terms. Such phenomena are a complex affair. They can not be described by a single numerical index and hence give rise to problems in its measurement. Yet there are several techniques used for appraising human adjustive behaviour which claim scientificity.
Scaling aims at the construction of a measuring device which will distribute individuals along a continuum running from one extremity of a response to the opposite extremity of that response. This continuum represents the entire range from the positive aspects to the negative aspects of behavior. On such a scale this range is divided into measurable units to which numerical values are assigned to indicate person's position on a given issue. There are various kinds of scales and scaling techniques developed by social psychologists to measure social attitudes. But such scaling techniques are also useful to measure other aspects or areas of human behavior also. Of the various methods used in scale constructions are Thurston's (1929) "Method of Equal Appearing Intervals" Likert's (1932) "The Method of Summated Ratings" Guttman's "Scalogram Analysis" are best known and are the most widely used ones.

The objectives of the present study are to construct a scale to measure marital adjustment of the women and to find out the factors associated with the marital adjustment and maladjustment of women. The field chosen for the present study is rather complex and very wide in scope. There are many factors affecting marital adjustment and no one factor is of sole importance. There is complex interaction between a large number of factors affecting the marital adjustment.

To collect items expressing adjustment or maladjustment is also a difficult task. The term marital adjustment itself has been attributed a wide variety of connotations. The field is so vast that it would warrant the construction of numerous scales to cover the whole area.
The previous chapter attempts to define marital adjustment of a Hindu woman. While remaining within the limits and implications of the definition, the author has tried to select an adequate method for constructing a marital adjustment scale. The choice of the method to be adapted depends upon the purpose at hand as well as upon convenience.

For the present study, the Likert type scaling method has been used. Though the Thurston's method of equal appearing intervals is widely used, one of the major criticisms against the method is that the method uses experts as judges who are not necessarily drawn from the population for which the scale is being developed. Moreover, even though the judges are asked to use impartial judgement, this seldom happens and the resulting scale is biased by the attitudes and judgements of the judges. Thurstone and his colleagues hold that the scale values of the statements are independent of the attitudes of judges. Hinkley (1932), Ferguson (1935), Pintner and Forlano (1937) and Brotho (1955) used different groups of judges with differing attitudes to sort the statements. The above writers found no influence of judges' personal attitudes on the scale values. Hovland and Sheriff (1952) criticize these studies as not having included judges with extreme attitudes. They also point out certain other inadequacies of Hinkley (1932) study. Using the same 114 statements as those used by Hinkley, Hovland and Sheriff (1952) found results contrary to Hinkley study. Therefore, the latter writers concluded that attitudes of judges do affect the scale values of items. Hovland and Sheriff cite various other studies also which are in conflict with the Hinkley results.
This makes the scale subjective. In the Likert method on the other hand, the judges are the sample of subjects themselves on whom the scale is to be applied. Thus their judgements about their opinions and experiences can be rather more valid for the measurement of behaviour. The third scaling method developed by Guttman called the Scalogram Method requires unidimensionality of the attribute or behaviour which is to be scaled. The main requirement in this method is that if we know the total score of an individual, we should be able to predict his responses on the individual items. Unidimensionality requires that the scale or test score should measure only one factor. But the problem of marital adjustment is a complex one. Various factors affect marital adjustment that the scale is bound to be a multi-dimensional one. Hence the Guttman method can not be used for the present study. The Likert method only does not make any such demands, it also is easier to use than both the Guttman and the Thurstone method. It is also preferable because it uses the sample as its own criterion for development of the scale. Hence the author decided to use the Likert method for constructing a marital adjustment scale.

The procedure for constructing a Likert type scale was as follows:

1. A large number of items considered relevant and either positively related or negatively related to marital adjustment of women were assembled. These items were presented to the subjects in the form of a questionnaire. Each item is followed by multiple choice response in five categories: "Completely true", "almost true", "neither true nor false", "almost false", "Completely false".
"half true", "half false", "almost false" and "completely false."

A next step was to collect data from a sample of population. For the present study Hindu middle class married women were selected as a population. In the main study two contrasted groups of 60 happily married and 60 unhappily married women were taken as a sample. The criteria for the selection of the unhappy women were the judgement of social counsellors, relatives or friends as unhappily married women or the women who were separated, taken divorce or has taken the help of the institutions like Jyotisangh. The criteria for the selection of the happily married women were the judgement of relatives or friends, who were intimately related to them. Though the Likert type method could be applied to random group the investigator decided to take two contrasting groups as a sample because it would have more meaning for the upper and lower criterion groups. Marital adjustment varies along a continuum from those few those few couples who approach 100 percent adjustment to those few couples whose marriage is almost or completely broken down. Significant differences are more likely to be revealed when the extremes of a continuum of behaviour are compared. If the two groups represent the extremes of marital adjustment, then a comparison of the two groups on a series of items would reveal those items which are neutral as far as marital adjustment is concerned, those which are
important for adjustment and those which are highly associated with marital adjustment or marital maladjustment. Of the items which are significantly related to marital adjustment and maladjustment, some of course are much more discriminative than are others. Hence, a sample of two contrasted groups were selected.

The technique selected for data collection was the interview method. Interview is a face to face situation of communication in which the interviewer asks for some information and the interviewee supplies the same. This communication in an interview situation is importantly influenced by the rapport established between interviewer and the interviewee. The question is the stimulus to which the respondent gives response by his answers. There is opportunity for greater flexibility of the stimulus which makes for eliciting fuller information. It is possible for a scientist to talk to the subject and investigate the subject's thinking processes directly. How the respondent perceives the question is a very important consideration in the validity and reliability of the responses. In the written questionnaire the question is automatically uniform for all which is our requisite for reliability of responses to the questionnaire. But even though the written question may be the same, different respondents may perceive the question in different frames of reference, misinterpret same phrase etc. as a result in a written questionnaire the reliability of the responses is of a doubtful value.
especially in matters where slightest misperception on the part of the respondent may contaminate his response. In an interview it is possible to secure this uniformity of perception of the question by the respondent which increases validity of the elicited data. Since in every interview the investigator can use the appropriate approach after sizing up the situation. There is no question of non-response. This is the greatest advantage of the interview method than the mailed questionnaire in which non-response is a serious problem. Moreover, the interview situation is flexible so that if a subject misinterprets a question or answers in the baffling manner the interviewer can try to elicit fuller responses by asking probe questions, changing the wording of questions etc. without creating a biased attitude. Thus the interview situation offers a better opportunity for valid data. The interview is also better suited for reveal information on complex and emotionally toned matters. It can also be a fruitful source of hypotheses regarding human motives and socio-personal interactions. During interview if proper rapport is established the respondent may provide personal and confidential information, which he would hesitate to put on paper. So the information obtained is likely to be more valid than that data obtained by other techniques. The most important advantage is the individuals response is more spontaneous and natural as he gets hardly anytime for "touching and retouching" modifying and revising his
answers. Hence the data for the present study was secured by using interview method.

3. The scoring of the five category multiple choice response can be done by two methods "sigma-deviate scoring" and "arbitrary scoring". The former method involves scoring on the basis of normal curve transformations of the proportion of respondents choosing each category. Likert had found that the simple "arbitrary scoring method correlates .99 with the 'sigma' method and hence is equally useful. In the present study "arbitrary scoring" method was used. This method consisted of assigning arbitrary weights 5, 4, 3, 2, and 1 to the five response categories in such a way that the highest weight was always assigned to the response that tended towards favourable end, while the lowest weight was assigned to the response that tended toward unfavourable end. The total score for each individual was obtained by summing scores on all the individual items.

4. Subsequently, item analysis was carried out to select the most discriminating or valid items. The response sheets were arranged from maximum score to minimum scores. And two contrasted group of highest scoring quarter and lowest scoring quarter of the sample were selected as criterion groups for item analysis. The items which discriminate between the high and low criterion groups were included in the final scale as valid items. There are three statistics used to test the discriminative value of the item.
Some use 't' test, some use phi-coefficients, while some recommend the simple ordering of the magnitude of differences between the mean scores of high and low groups. In the present study 't' test was used to get the discriminative value of the items for the scale. The items having significant level at .01 were included in the scale.

PROCEDURE for the Development of the Scale

Formulation of the Statements:

The first step in construction of an attitude scale was the collection of opinions and statements to comprise the contents of the scale. A number of studies were reported in the previous chapter on marital adjustment. The items used by these studies could not all be adopted in this study since Indian culture is so different from the Western culture in which these studies have been conducted. In Western culture "Individual" is the unit of the society. His welfare is of prime importance, while as in Indian Culture, we have discussed earlier the "Family" not individual is the unit in society.

Families welfare is considered first to that of an individual. Marriage in India is also not only for personal fulfillment but is for the fulfillment of family obligations. In Western culture - love and companionship - relation between husband and wife is the prime importance. While in Indian culture they have not been given such importance. Though the modern Indian couples do expect love and companionship relation, the family is still the most important consideration in marriage. In the joint family system the woman marries into a family and she has to stay with
the whole family of which the husband is just one person, though he may be of some importance for the wife. Hence adjustment with the husband's family is most important than adjustment with her husband for Hindu women. The problems regarding money, children and recreation have different content and importance to Hindu woman than to the Western woman. Hence, most of the items had to be constructed by the investigator herself on the basis of the definition of marital adjustment explained in the previous chapter.

We have already discussed factors included in our concept of marital adjustment in the previous chapter. The first task now confronting us was the collection and editing of statements related to those factors and regions. A large number of items relevant to the definition and various complex factors of married life were compiled. In selecting the items for inclusion in a scale the first criterion was that the item must elicit responses that are psychologically related to the problem of study. The investigator tapped various sources to get a large number of adjustment statements for a comprehensive coverage of the problem under study.

Since literature is a mirror of society, Gujarati literature, especially novels depicting family life, short stories, essays and articles in magazines and periodicals written by social counsellors were pruned to collect statements and ideas about marital life, relating to the husband-wife relation. Informal conversations with married women were also used.
The data were further formulated in the form of statements. Few statements were also taken from Terman's (1939) "Marital Happiness Scale," Burgess and Wallin's (1953) "Index of Marital Success," Locke's (1951) "Marital Adjustment Scale," and Steppeck's (1962) "Marital Relationship Scale." In all 613 statements were prepared to start with. These were prepared to start with. Those were subjected to detailed study and scrutiny, which led to the elimination of the irrelevant, doubtful, vague, and repetitive ones.

On editing the statements 400 statements remained. These statements were then written on the cards of 3"-5" in length with one sentence on each card. These cards were then sorted out by each of three judges into three piles. The first pile represented statements judged to be most important for measuring marital adjustment, the second pile contained statements judged not so much important and the statements that were judged to be irrelevant to the subject of marital adjustment and so could be easily discarded were put in the third pile. On the basis of the sortings of three judges 115 items which were classified in the first pile, i.e., statements most important to measure marital adjustment, by all the three judges were selected for the questionnaire.

The statements were again given to university teachers, social workers, and social counsellors who gave their judgement as to whether the statement was positive i.e., indicated the marital adjustment or negative i.e., indicated marital mal-adjustment. Out of the 6 judges the statements that were
agreed by four or more judges were used in the questionnaire. This judgment was used in the weighing of the items. The second task these six judges were asked to do was to judge whether each statement was suitable for a rating continuum of five categories: "Completely true", "almost true", "half true", "half false" and "completely false". This led to substantial modifications in some items so that a rating continuum could be attained. The final number of statements were 115. Out of these 115 statements 45 were positive statements showing good adjustment and 67 negative statements expressing mal-adjustment. All these positive and negative statements were arranged in such a order that it would not develop any response set in the subjects and thus bias the responses.

The problem of presenting the statement to the subjects was also an important one. Sellize (1962) advises that the questions should be arranged in psychological order rather than logical order. As these items touched various aspects of married life, four categories were established on a dimension from the superficial problems which one would discuss with anybody to core problems which one regarded as private and was not prepared to discuss with others. The first included category items concerning superficial problems i.e. problems which the respondent would freely discuss with anybody. These problems, though they touched marital life, were not considered so private as to maintain any secrecy about them. Those were such general and objective questions as those pertaining to children, in-laws, physical environment etc.

The second group of problems touched the deeper aspects
of marital life especially statements regarding the husband such problems as the wife would speak with her close friend privately. Generally the wife would speak more easily about her husband than herself.

In the third group the items regarding respondent herself such problems as on which the wife would not speak even to her close friend since they touched the ego of the subject were included.

Fourth Group included the statements regarding both the husband and wife, and on her general perception about her marriage.

These four categories were explained to University teachers, who classified statements into these four categories.

In the final form of the interview schedule contained 115 items arranged in above categories. Items in the first category were placed first, then followed items in the second, third and fourth categories in that order. This gave the interview schedule in a psychological order, first the superficial item and then leading to more and more core items so that the respondent rapport would be maintained and the respondent would feel free to communicate on all the items fully and without any reserve.

In order to obtain the basic details about the subjects' personal data - items like the respondents’ present age and education, the husband's present age, education, family income and age of both the respondent and her husband at the time of marriage were included. The total years of married life and duration of engagement, if there were any were included. In
addition some matters regarding the joint family and children were included. Usually such personal data items are asked at the beginning of the questionnaire. But in this study these questions were asked at the end of the questionnaire so that the respondent would develop a feeling of confidentially while the interviewer coupled the main body of the interview schedule would give free and frank responses.

The questionnaire was prepared in the regional language i.e., 'Gujarati' as all subjects were able to understand read and write in the regional language and the large part of them were not able to speak English. On the answer sheet there were five columns against each item representing the five categories of response. There also was a column sufficiently wide to enable the investigator to note down such side comments as came from the respondent and her observations during the interview situation. As this stage a pilot study was undertaken to check and perfect the questionnaire.

The Pilot Study:

As the design of the study indicates this study was planned to be an intensive one. As the problem of construction of adjustment scale calls for rigorous methodology and statistical techniques and also the subject of study required personal answers from the respondent. It was felt that it would be very beneficial to conduct a preliminary pilot study on a small sample. This pilot project was a close miniature replica of the final study. It helped to serve as an experimental try out of the procedure and also served as a guide for the main study. Besides aiding the investigator in streamlining the procedure, it also brought
out the difficulties and problems that were likely to be encountered in getting subject's true responses. Specifically, the pilot project was designed to throw light on two aspects. Firstly, to see whether it was feasible to work with scaling methods especially on such a personal and private problem and secondly to know whether the respondent were capable of understanding the questions properly and were capable of answering on a five helpful in standardizing the instructions and interview methods, especially procedure for establishing rapport with the subjects.

A sample of 36 married women representing as closely as possible the larger sample designed for the main study was interviewed for the pilot study. This sample contained 20 happily married and 16 unhappily married women. The subjects were contacted at their residence and were interviewed personally by the investigator. No assistants were employed for data collection as the investigator wanted uniformity of procedure and assurance of adequate rapport. Since, the study was intensive and did not require a very large sample, it was within the scope of one investigator to cover all respondents. During the interview the questions were discussed with respondents after they had answered them so that the investigator could know whether the question was appropriately understood by the subject or not. The respondents were also asked what each question meant to her, what difficulties she experienced in replying, and what further ideas she had that were not
brought out by the questions. This would also indicate, whether, the respondent become bored or impatient during 
the interview which was expected to be a lengthy questions 
did the respondents requested further information or 
explanation.

An item analysis was carried out to find the discrimi­ 
native value of each item. For each item a weight of 
5 was given for the category, showing the good adjustment 
and weight of 1 was given to the category representing 
maladjustment. The negative questions were weighted in 
inverse order since on them "yes" indicated maladjustment 
while "no" indicated adjustment. Intermediate categories 
were given weights of 4, 3 and 2 respectively. Total score 
for each subject was computed and the top 10 cases and 
the bottom 10 cases were taken for item analysis. Dis­ 
criminative value for each statement was found out by 
comparing the difference between mean scores of these two 
extreme groups for significance by means of a 't' test. 
All items on which the differences between the means of those 
extreme groups were significant, were selected. Four items 
were found having less significance at .05 level of 
significance. But as other data collected in interview indi­ 
cated that statements would be important for the revealing 
some characteristic points, they were included in the final 
scale though with some modifications in their text. Some 
other modifications in the wordings of the questions, 
sequential order of the questions were done on the basis 
of the experience of interviews in the pilot project.
Interviewing

Interviewing as method of inquiry is most common in the social sciences. As we have discussed in the plan it is likely to be more valid and reliable method than questionnaire for such a private and personal subject like marital adjustment. All the interviews were taken by the investigator herself to assure the uniformity of procedure and assurance of adequate rapport. The interviewer also followed possible probes into the matters concerning the respondent's personal and family life. For this purpose the interviewer must have a thorough understanding and insight into the problem of investigation. This is difficult in the case of a hired interviewer. However, detailed instruction and indoctrination is carried out, the hired interviewer's understanding and identification with the purpose of the study would never reach that of the investigator.

An interviewer should have an objective, non-moralistic attitude toward the subject. All forms of normal and deviant behavior are considered by the social scientist to be natural in that they have an understandable origin. The scientist has to free himself from feelings of the goodness or badness of any activity. All the interviews were conducted in a neutral and permissive spirit. It was found that unhappy women frequently expected the interviewer to have a negative attitude toward their problems and even though they were willing to cooperate at the beginning of the interview, they became even more
willing when they discovered that the interviewer not only did not have a negative attitude but displayed a sympathetic, understanding attitude toward their problems. It was also experienced in pilot study that if the interviewer was embarrassed or felt that a particular item was too personal, her embarrassments were readily transmitted to the respondent. If she confidently expected a reply, she got good response from the respondents. In the interviews the investigator has asked the questions with full confidence and without feeling that she was asking personal questions.

The method adopted for the present study was a partly structured or guided interview. An interview schedule was prepared to make sure that all items are covered and none is missed, but the sequence of items, their paraphrasing and probe questioning was kept flexible so that the direction of the respondents thought could be followed and completeness of data assured without embarrassing the respondent or putting her on the defensive in any way.

When the interviewer first contacted the subject she tried to "size her up" by general talk and to adjust the interview to her educational level, social status and the respondents reactions to the investigator. The educated and intelligent respondent were apprised of the scientific nature and importance of the problem of marital
adjustment. While in the case of the less educated, appeal was made to their kindness of heart and their interest in the welfare of women. Thus the psychological set up of the situation in which the interviews were conducted varied greatly. The physical situation and location where interviews were conducted also varied greatly, since the sitting had to be arranged according to the convenience of the respondent and in a favouruable atmosphere. Thus sometimes the interview had to be taken at some neighbour's house to avoid the resistance of the respondents' family members, sometimes the interviews were conducted in the Kitchen where the respondent was cooking or in the inner apartments where she was playing with her children. Some interviews were taken in schools or classes where the respondents were working.

One of the first steps in conducting an interview was to develop a favourable interest and rapport. A good deal of time had to be spent in establishing rapport and to win the confidence of the subjects and to create a permissive and cooperative atmosphere. Whenever, the respondents were approached some local item of current interest was used for introduction and development of interest in talking with the interviewer. Sometimes interviewer talked with the respondent about her children or furniture or clothes. In some cases the interviewer participated and assisted in the respondent on going work to win her confidence and enable her to give some time to the interviewee and
satisfy her queries. The women were assured of the secrecy and confidentiality of the information. None was asked to write or sign her name. During the course of interview, they were never cross examined. Nor did the investigator express her approval or disapproval to any of the respondent's statements.

The interviewer asked the questions and checked the appropriate category of the responses on the data sheet by herself. But if the respondent asked, she was allowed to see her own responses and check them. Each interview was conducted in one single sitting. Explaining to the respondent the categories in which the response was to be given and showing to her that there was no record the investigator carried back after the interview except the categorized responses helped assurance of anonymity and win the confidence of the respondent. The interviews of the sample of 60 happily married women and 60 unhappily married women in the main study were conducted in this manner.

Scoring of the data:

Scoring was done according to the prescribed likert fashion. Arbitrary weights 1 to 5 were assigned to the five response categories. The questionnaire was scored reversing the continuum in accordance with positive and negative nature of statement as shown in table No. 1 (see page 125)

For example when the response was "completely true"
### Table No. 1

Method of Assigning Weights to the Different Categories of Response

<table>
<thead>
<tr>
<th>Nature of the Statement</th>
<th>Completely True</th>
<th>Almost True</th>
<th>Half True</th>
<th>Almost False</th>
<th>Completely False</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Positive statement</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>2. Negative statement</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
for the item "I am well satisfied with my mother-in-law" a score of 5 was given since it indicated good marital adjustment. While a score of 1 was given to the response "completely false" to the same item. Conversely when the respondent reported "completely false" to an item like "My in-laws harrass me" it was also given a score of 5 since it indicated good adjustment and a score of 1 was given to the response "completely true" since it indicated maladjustment. Thus for every item which showed adjustment the response "completely true" was given a score of 5 and the response "completely false" was given a score of 1. Conversely, for each item showing maladjustment "completely true" response was given a score of 1 and a response of "completely false" was given a score of 5.

In a similar fashion scores of 4, 3, 2 were assigned to the other response categories reversing the continuum depending upon its relation to adjustment or maladjustment. Whenever the respondent reported that a particular item could not be applied to her a score of 3 was given. For example a woman who has no mother-in-law her response of not applicable to the questions regarding mother-in-law was given a score of 3. Thus consistency was maintained between high scores with marital adjustment and low scores with marital maladjustment.

The total score for each subject was then computed by summatting the weights of her responses to all the items.
To test the power of discrimination for each item all the response sheets of the test population were put together and were arranged in rank order from maximum score to minimum score and two contrasted groups of highest quarter and lowest quarter of the sample were selected as criterion groups for item analysis. Each of these groups contained 30 subjects.

For each item the frequencies in each of the response categories for the 'high and 'low' groups were tabulated separately. Mean score and standard deviation for the higher and lower group were computed and 't' test for significance of the difference between means was applied. Table 2 shows an illustration of the computation.

Power of discrimination was computed for each statement and only those items which had p* .01 were retained in the final marital adjustment scale. The author arbitrarily decided to accept a difference between the happily married and unhappily married as significant if there were only 1 chance in 100 that if might disappear in a new sample.

Out of the 115 items in the interview schedule in the main study 23 items were discarded as they did not reach at the .01 level of significance. These 92 items comprises a marital adjustment scale. But as a scale is long, two short forms of 46 items each were prepared and have been used on two contrasting validation group at 10 each short form and each short form, as a whole has been found to have power to discriminate between happily...
Table Showing the Calculation of ‘t’ score for Evaluating The Difference in the Mean Responses to the statement No. for a High Group and Low Group.

Statement No. 21.

<table>
<thead>
<tr>
<th>Category of response</th>
<th><strong>Upper Group</strong></th>
<th><strong>Lower Group</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tallys</td>
<td>Weight</td>
</tr>
<tr>
<td></td>
<td>f x fx fx²</td>
<td></td>
</tr>
<tr>
<td>Completely true</td>
<td>19 4 76 304</td>
<td>2 4 8 32</td>
</tr>
<tr>
<td>Almost true</td>
<td>2 3 6 18</td>
<td>1 3 3 9</td>
</tr>
<tr>
<td>Half true – half false</td>
<td>7 2 14 28</td>
<td>5 2 10 20</td>
</tr>
<tr>
<td>Almost false</td>
<td>0 1 0 0</td>
<td>2 1 2 2</td>
</tr>
<tr>
<td>Completely false</td>
<td>2 0 0 0</td>
<td>20 0 0 0</td>
</tr>
<tr>
<td><strong>Sums</strong></td>
<td>30 96 96 350</td>
<td>30 23 63</td>
</tr>
</tbody>
</table>

\[
X_H = \frac{96}{30} = 3.2 \\
X_L = \frac{23}{30} = 0.766 \\
S.D.H = E(X_H^2) - X_H^2 \\
S.D.L = E(X_L^2) - X_L^2 \\
S.D.H + S.D.L = \frac{EX^2 - (EX)^2}{N} \\
= 350 - 306 \\
= 44 \\
\]

\[
S.D.H + S.D.L = \frac{EX^2 - (EX)^2}{N} \\
= 63 - \frac{(23)^2}{30} \\
= 63 - 17.62 \\
= 45.38 \\
\]

\[
+ = X_H - X_L \\
S.D.H + S.D.L \\
N(N-1) \\
= 3.2 - 0.766 \\
= \frac{44}{30 (30-1)} \\
= 8.02 \\
\]
discriminates between happily married and unhappily married women. In case any one wants to use a short scale, either Scale A or Scale B should be used, but the entire scale of 92 items is preferable whenever possible.

Validity Of The Scale:

The rigorous procedure of construction and standardization which the scale has undergone itself argues for the validity of the scale. Validity was built in the design used by selecting known contrasted groups of happily married women and maladjusted women in marriage. The validity of our scales is based upon four methods.

1. **Face Validity:**

A scale is said to have face validity when it appears to measure what it was proposed to measure, namely what the investigator thought she was measuring. In the measurement of marital adjustment high reliance is usually placed on content validity. Garrat (1960) "Judgements of face validity are very useful in helping an author decide, whether her test items are relevant to some specific situation." In our scales content validity has been ascertained by various means at different stages of the procedure. The validation of content is considered most satisfactory when the sampling of items is both wide and judicious and further when adequate standardization group is utilized.

Firstly, as we have described earlier the items were carefully selected and formulated to represent the adjustment variables under study.
The careful discretion exercised by the author by consulting wide literature and works of experts in order to select and scrutinize the items to represent adjustment factors. Expert advice has been sought and utilized at the two steps.

1. item construction, and
2. at the item selection.

In the first stage the items were given to three judges to sort them out into three piles.

1. The most important statements for measuring marital adjustment,
2. Statements having no such importance, and
3. Statements judged to be irrelevant to the subject of marital adjustment.

Only the statements regarded as most important to measure marital adjustment by all three of the judges were selected for the questionnaire. In addition the interview schedule was given to the university teachers, social workers and marriage counsellors who gave their judgements as to whether each statement was positive i.e., it indicated marital adjustment or negative i.e., it indicated marital maladjustment. They were requested to check the items, reveal errors, and ambiguities, if any, suggest modifications and evaluate the statements.

2. Built-in Validity:

As an additional measure to achieve the content validity of the test the validity was built in the
design by selecting known contrasted groups of happily married women and unhappily married women. The method of selecting these known contrasting groups was the judgements of social workers, marriage counsellor, relatives and neighbours as either happily married or unhappily married women. Thus the design of sampling itself provides the check of validity.

3. **Internal Consistency (Internal Analysis):**

The method of internal consistency used here argues for the validity of the scales. This method provides a double check that the items discriminate between the contrasted groups and that they are consistent with the total score. Accordingly only those items were retained which had T score having .01 level of significance. Having done this, we have the scale, comprising of items which are adequately and satisfactorily able to discriminate between the happily married women and unhappily married women.

4. **Correlations of Scores With The Judgement Given By Others:**

The fourth method adopted to check the validity of scale was to correlate the scores obtained by the subjects with the judgement on the marital adjustment by relatives, friend or the marriage counsellor who knew the subject well. In order to find out the relationship between these ratings and scores obtained in the scale, point biserial correlations were calculated.
Three point biserial correlations were found out. One for the main sample of 120 cases of happily married and unhappily married women. The other two point biserial correlations were found out for the smaller samples of 20 each on each short forms of the scale. All the point biserial correlations were significant beyond .01 level. This shows a high correlation between an evaluation of others of their marriage as happy or unhappy and the scores obtained on the scale. This fact further supplement the validity of our scales.

Sample:

The purpose of this study was to develop a scale to measure marital adjustment of women and to find out the factors associated with marital adjustment and maladjustment of Hindu woman. This study has taken two extremes as contrasted groups of marital adjustment. Unhappiness in marriage, separation or divorce is taken as a criteria of failure to attain marital adjustment and happiness in marriage is selected as criteria of marital adjustment because significant differences are more likely to be revealed when the extremes of a continuum of behaviour are compared. Adjustment in marriage varies along a continuum from those few couples who approach 100 percent adjustment to those few couples who are almost completely maladjusted. It also was assumed that the separated, divorced or the couple judged as unhappy by the relatives would be on the lower end of the continuum, whereas those judged by their relatives and friends...
to be happily married would be on the other end. If the
two criteria represent the extremes of marital adjustment,
then a comparison of the two groups on a series of items
would reveal those items which are neutral i.e. those which
do not discriminate between the well adjusted and maladjusted
people.

Hence the sample consisted of two groups, one group of
happily married women and the other group of unhappily married
separated or divorced women.

Though random sampling method is most acceptable method
is most acceptable method to get representative sample
but it is all important where the research worker is inter­
ested in finding out the frequency of a phenomenon such
as the percentage of maladjusted marriages in Ahmedabad city.
But a random sample may not be necessary if the objective
of the investigator is to discover the factors or some
characteristics distinguishing a happily married group from
a group of unhappily married women. In such a case the
research worker instead of seeking to obtain a random
sample may do better by matching two contrasted groups on
certain characteristics such as age, caste, social class,
income etc. The findings may then show the relation of
other factors such as relation with mother-in-law and
marital adjustment and maladjustment of a couple. We will
not be able to report the frequency of happy as compared
with unhappy marriages in the population.

The investigator has decided two criteria for a sample.
1. That each subject should be a Hindu middle-
class woman. As there are differences in
values and role expectations of women in
marriage in other religious groups only Hindu
women were selected in the sample. For the same
reason the sample was restricted only to middle-
class married women. Socio-economic status is
found to be a factor in marital role expectations.
The problems and ways of adjusting may be diffe-
rent for upper class and lower class than that
of middle class.

2. The other criteria for a sample was that the
date of marriage should not be less than three
years and more than twelve years previous to
the time of interview. The rationale behind this
second criterion is that the beginning two three
years of marriage are the years when most of the
women has to work for adjustment. Kephart (1954)
found that "the family instability is greater
in the early years of marriage." While not more
than 12 years are accepted because the women
living under one condition for too long a period
may have become accustomed to carry on with the
condition and not feel any unhappiness for her
problem. The other reason is that the problems of
adjustment for older women are quite different
from those for young married women. Thus to
delimit the heterogeneity of the sample subjects
having only 3 to 12 years of married life has
been included.

The total sample included 60 happily married women and 60 unhappily married women. Out of the 60 unhappily married women 20 percent were divorced, 3 percent were separated from their husbands and living with their parents and 33 percent were reported by institutions and social workers as unhappy but living with their husbands.

The women of this study are mostly from middle class Hindu family. More than a half of the cases, their husbands had some college education and had income ranging between 100 and 500 rupees per month.

Figures 1 to 5 show the distribution of the women making up the 120 couples were distributed with respect to caste, education, income, age at the time of their participation in the study and years of married life at the time of participation.

As can be seen in figure 1 all the three main Hindu castes. Patel, Brahmin and Bania have been represented almost equally. From the total sample 30% are Patel, 25% are Banias and 30% are Brahmins and 14 percent are of other castes.

Figure 2 shows how the women and their husbands are distributed with respect to their education. It seems that 20% had education that was below high school level, 55% had the high school education ranging from eighth standard to S.S.C. level and 25% had attended college. Only one woman was illiterate. The education of the 35% of the husbands high school education and husbands of 57%
women from the sample had attended college. The educational difference between the husbands and wives represents a real situation prevalent in the society.

The ages of women and their husbands at the time of the wives' participation in the study are given in figure 3 and 4. The average age of the wife was 26 years and that of their husbands was 30 years. 80% of wives were between 20 and 30 years. Only 17% wives were 30 years or more. While only 3% were below 20 years in age, 76% of the husbands had between 26 to 35 years of age. And only 12 percent of them had above age of 35 and 12% of them had below 26 years of age.

The figure 5 shows distribution of the sample on the duration of marriage. 41% of the cases had enjoyed married life of 3 to 5 years. 46% had 5 to 10 years of married life and 32% had 10 to 12 years experience of married life.

The figure 6 shows the income of the husbands of the wives interviewed. The total monthly income of 19 percent of the husband was between 100 and 200. The income of others are as follows:

26.5% had Rs 200/- to Rs 299/-
20% had Rs 300/- to Rs 399/-
34.5% had Rs 400/- or more

The average monthly income of the husband thus would be Rs per month.
Thus in our study the women are largely from Hindu, urban, middle class and have attended high school and one or more years of college and college level of education of their husbands. The findings therefore can be most safely applied to individuals having the same characteristics.
FIGURE NO. 1

PERCENTAGES OF WOMEN OF DIFFERENT CASTES

CASTES OF WOMEN

PATIEL  30%  BRAHMIN  30%  BANIA  26.4%  OTHERS WOMEN  14.2%  INTER CASTE MARRIAGE  2.4%
EDUCATION [By percent at different levels] OF 120 WOMEN
EDUCATION [By percent at different levels] OF 120 HUSBANDS OF THE RESPONDENTS
Figure No. 4

Ages of Women

- Ages of Women: By percent in each group

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 to 20</td>
<td>333</td>
</tr>
<tr>
<td>21 to 25</td>
<td>3667</td>
</tr>
<tr>
<td>26 to 30</td>
<td>425</td>
</tr>
<tr>
<td>31 to 35</td>
<td>1543</td>
</tr>
<tr>
<td>36 to 40</td>
<td>183</td>
</tr>
</tbody>
</table>
FIGURE NO. 5

AGES OF HUSBANDS [By percent in each group]
YEARS OF MARRIED LIFE OF 120 WOMEN
PERCENT OF HUSBANDS ACCORDING TO DIFFERENT INCOME GROUP

INCOME OF HUSBAND IN Rs.

- 100-149
- 200-249
- 300-349
- 400-449
- 500-549
- ABOVE 500

HUSBANDS

26.67% 19.46% 9.66% 6.67% 20% 0%

PERCENT OF HUSBANDS

5 10 15 20 25 30 35 40 45

OF HUSBAND

0 5 10 15 20 25 30 35 40 45