CHAPTER 3: 1

THE MARITAL ADJUSTMENT SCALE

The Scale
Administration of The Scale
Method of Scoring and Interpretation
Validity of the Scale
Short Forms
The Scale

Following 92 items were finally selected for the marital adjustment scale of the present study.

<table>
<thead>
<tr>
<th>Sign No.</th>
<th>Item</th>
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<tbody>
<tr>
<td>* 1.</td>
<td>Our parents arranged our marriage only after we both assented to the choice of partners.</td>
</tr>
<tr>
<td>@ 2.</td>
<td>We had tried to understand each other during the time gap between betrothal and wedding.</td>
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<tr>
<td>* 3.</td>
<td>Insufficient income leads to quarrel between us.</td>
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<tr>
<td>@ 4.</td>
<td>We have not been able to make our married life as happy as we would have liked it to be because of the joint family.</td>
</tr>
<tr>
<td>* 5.</td>
<td>We have quarrels about the extent and manner of expenses.</td>
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<td>@ 6.</td>
<td>We have sharp differences of opinion about the extent and nature of monetary savings.</td>
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<tr>
<td>Sign No.</td>
<td>Items</td>
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<tr>
<td>* 7.</td>
<td>My in-laws harass me.</td>
</tr>
<tr>
<td>8.</td>
<td>I am well satisfied with my mother-in-law.</td>
</tr>
<tr>
<td>* 9.</td>
<td>We have quarrels due to difference in family background.</td>
</tr>
<tr>
<td>10.</td>
<td>My in-laws are satisfied with my behaviour.</td>
</tr>
<tr>
<td>* 11.</td>
<td>We do not derive adequate pleasure of married life due to inadequacy of space in our home.</td>
</tr>
<tr>
<td>12.</td>
<td>My married life is not happy because of a heavy burden of household duties that I have to bear.</td>
</tr>
<tr>
<td>* 13.</td>
<td>I get along well with my in-laws living in our family.</td>
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<tr>
<td>14.</td>
<td>Quarrels with mother-in-law cause deterioration in my relations with my husband.</td>
</tr>
<tr>
<td>* 15.</td>
<td>We often differ on issues of social customs.</td>
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<tr>
<td>16.</td>
<td>Interference from elder in our private and personal matters is often a cause of quarrels between us.</td>
</tr>
<tr>
<td>Item</td>
<td>1</td>
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<tr>
<td><strong>17.</strong></td>
<td>We have quarrels about other members residing with our family.</td>
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<tr>
<td><strong>18.</strong></td>
<td>My husband does not get bored when I communicate to him even ordinary events that might have happened during the day.</td>
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<tr>
<td><strong>19.</strong></td>
<td>My husband always misunderstands or rather misinterprets my words true or false.</td>
</tr>
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<td><strong>20.</strong></td>
<td>My husband usually accords a greater importance to his friends than he does to me.</td>
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<tr>
<td><strong>21.</strong></td>
<td>My husband always tries to please me.</td>
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<tr>
<td><strong>22.</strong></td>
<td>My husband is so obstinate that he is never satisfied till his work is carried out.</td>
</tr>
<tr>
<td><strong>23.</strong></td>
<td>My husband is always immersed in his own activities.</td>
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<tr>
<td><strong>24.</strong></td>
<td>My husband behaves in such a manner as if he is indifferent to my feelings.</td>
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<tr>
<td><strong>25.</strong></td>
<td>My husband takes interest in each of my activities.</td>
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<tr>
<td>Sign No.</td>
<td>Item</td>
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<td>----------------------------------------------------------------------</td>
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<tr>
<td>@ 26.</td>
<td>My husband has an irritating method of correcting my errors.</td>
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<tr>
<td>* 27.</td>
<td>My husband finds faults with everything I do.</td>
</tr>
<tr>
<td>@ 28.</td>
<td>My husband always tells me everything about his external activities.</td>
</tr>
<tr>
<td>* 29.</td>
<td>My husband is not able to say a word of oppose at all his elders like mother, father, brother and sister.</td>
</tr>
<tr>
<td>@ 30.</td>
<td>We have quarrels because my husband gets angry even about trifles.</td>
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<tr>
<td>* 31.</td>
<td>My husband never humiliates me in the presence of others.</td>
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<tr>
<td>@ 32.</td>
<td>My husband does not insist that I should agree with all his ideas and beliefs.</td>
</tr>
<tr>
<td>* 33.</td>
<td>My husband does his best to see that I get everything that I want.</td>
</tr>
<tr>
<td>@ 34.</td>
<td>In event of my difference of opinion, my husband insists his opinion to be accepted.</td>
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<tr>
<td>Sign No.</td>
<td>Item</td>
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<tr>
<td>35</td>
<td>My husband is not at all suspicious or jealous.</td>
</tr>
<tr>
<td>36</td>
<td>My husband's habit of finding faults where there is none leads to quarrels between us.</td>
</tr>
<tr>
<td>37</td>
<td>My husband is entirely satisfied with me.</td>
</tr>
<tr>
<td>38</td>
<td>My husband tries to avoid me as much as possible.</td>
</tr>
<tr>
<td>39</td>
<td>My husband is my best friend.</td>
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<tr>
<td>40</td>
<td>I dislike my husband because he beats me.</td>
</tr>
<tr>
<td>41</td>
<td>My husband's love for me is constant, he loves me as much to-day as he did in the beginning of our married life.</td>
</tr>
<tr>
<td>42</td>
<td>My husband is tied to his mother's apron strings.</td>
</tr>
<tr>
<td>43</td>
<td>My husband has some strange temperamental characteristics but they are tolerable.</td>
</tr>
<tr>
<td>44</td>
<td>My husband spends a greater portion of his leisure hours outside and does not take enough interest in family affairs, this leads to quarrel between us.</td>
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<tr>
<td>Sign No.</td>
<td>Item</td>
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<tr>
<td>* 45.</td>
<td>My husband gets suspicious if I try to mix well with his friends.</td>
</tr>
<tr>
<td>@ 46.</td>
<td>During the sex act my husband sees to it that I am not pained.</td>
</tr>
<tr>
<td>* 47.</td>
<td>I have my husband's confidence even if he is instigated against me by any member of family.</td>
</tr>
<tr>
<td>@ 48.</td>
<td>My husband loves his parents, brother and sister more than he loves me.</td>
</tr>
<tr>
<td>* 49.</td>
<td>My husband feels that I do not make enough attempts to adjust myself to him.</td>
</tr>
<tr>
<td>@ 50.</td>
<td>My husband always indulges in praising other women.</td>
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<tr>
<td>* 51.</td>
<td>I like to behave according to my husband's wishes.</td>
</tr>
<tr>
<td>@ 52.</td>
<td>I am quite happy about my husband.</td>
</tr>
<tr>
<td>* 53.</td>
<td>I often wish I had rather not married.</td>
</tr>
<tr>
<td>Sign No.</td>
<td>Item</td>
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<tr>
<td>0 54.</td>
<td>I often feel our sexual relations to be dull and mechanical.</td>
</tr>
<tr>
<td>* 55.</td>
<td>My husband complains that I am partial towards my members of my parents' family.</td>
</tr>
<tr>
<td>0 56.</td>
<td>I often think of suicide when I get fed up with marriage.</td>
</tr>
<tr>
<td>* 57.</td>
<td>I like my husband to be always in my vicinity.</td>
</tr>
<tr>
<td>0 58.</td>
<td>My married life is as happy as I had derived it to be.</td>
</tr>
<tr>
<td>* 59.</td>
<td>My husband complains that I am frigid.</td>
</tr>
<tr>
<td>0 60.</td>
<td>I try to change my beliefs and conduct to adjust to my husband.</td>
</tr>
<tr>
<td>* 61.</td>
<td>My husband feels that I am obstinate and want my views always accepted.</td>
</tr>
<tr>
<td>0 62.</td>
<td>My defects and faults do not hinder our happy relations.</td>
</tr>
<tr>
<td>* 63.</td>
<td>I often think of leaving this home.</td>
</tr>
</tbody>
</table>
I try to be away from my husband.

I do not get bored when my husband talks about his friends or business matters.

I often think about getting divorce from my husband.

I can talk about my blunders to my husband without any hesitation or reverse.

I often feel my husband's feelings towards me are not sincere.

I do not think I would have been happier if had I married someone else.

I carry on my present married life only for the sake of my children.

I can freely communicate to my husband, my dissatisfaction or difficulties about our sex life.

I think my husband does not love me as much as I love him.
* 73. I feel my husband is not attracted towards me now as he was before.

0 74. We have repeated and sharp difference of opinions.

* 75. We have quarrels because we have no frank discussions about our differences.

0 76. We have quarrels because one of us is not good looking.

* 77. Difficult circumstances have rendered our married life unhappy.

0 78. We often exchange hot words.

* 79. We are unable to take interest in each other.

0 80. We have quarrels when one of us tries to dominate over the other.

* 81. We are sharply divided over the issue of family planning.

0 82. I do not have interest in anything in which he is interested. The same is the case with him. This leads to quarrels.
<table>
<thead>
<tr>
<th>Sign No.</th>
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</tr>
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<tbody>
<tr>
<td>* 33.</td>
<td>I am sure our marriage life would continue to be happy even in the days to come.</td>
</tr>
<tr>
<td>* 84.</td>
<td>We have quarrels because one of us is loquacious.</td>
</tr>
<tr>
<td>* 85.</td>
<td>We have quarrels because one of us is orthodox in beliefs.</td>
</tr>
<tr>
<td>86.</td>
<td>Each of us tries to make the other happy.</td>
</tr>
<tr>
<td>* 87.</td>
<td>Extravagant habits have created difficulties in our married life.</td>
</tr>
<tr>
<td>* 88.</td>
<td>My marriage is a matter of great misfortune.</td>
</tr>
<tr>
<td>* 90.</td>
<td>In the event of any difference between us, we try to arrive at some compromise.</td>
</tr>
<tr>
<td>* 91.</td>
<td>Our married life is happy.</td>
</tr>
</tbody>
</table>
Sign No. | Item
---|---
92. | We have quarrels because one of us has suspicious thoughts about sexual relation of the other.

(The statements given sign of * and the sign of © can be taken for two short forms of marital adjustment scale respectively)

Administration of the Scale:

The marital adjustment scale is an interview schedule. As it requires responses about most personal matters of an individual, proper rapport must be established, before giving the scale. A permissive atmosphere should have to be prepared. And anonymity of the responses must be assured to get valid and reliable responses.

Method of Scoring and Interpretation:

In the present scale scores for each subject is secured by adding together the weights assigned to the given answers to each of the 92 items. In the present scale item Nos. 1, 12, 31, 32, 21, 25, 27, 37, 39, 41, 43, 46, 47, 51, 52, 54, 57, 58, 62, 63, 64, 70, 72, 74, 75, 76, 77, 78, 79, 81, 82, 83, 84, 85, 87, 88, 90, 91 & 92, are the items showing adjustment and item Nos. 3, 9, 10, 11, 12, 14, 15, 16, 17, 18, 19, 20, 22, 23, 24, 26, 27, 29, 30, 33, 34, 36, 38, 40, 42, 44, 45, 46, 49, 50, 51, 53, 54, 55, 57, 59, 60, 61, 62, 63, 64, 65, 67, 69, 70, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, are the negative items showing maladjustment of women in marriage. The positive items is to be given weights of 5 to "completely true" response category and a
weight of to "completely false" response is to be given. Weights of 4, 3 and 2 is to be given to the categories "almost true" "half-true-half-false" and "completely false" respectively. Conversely for the negative items weight 5 is to be given to the category "completely true" and weight 5 is to be given for the response category "completely false" and the weights 2, 3 and 4 is to be given to the response category "almost-true" "half-true-half-false" "almost false" respectively. Thus the items are so weighted that irrespective of whether an item is positive or negative, high score will indicate good adjustment and low score will indicate poor adjustment or maladjustment.

The total marital adjustment score is then computed by summatizing the weights of the subjects' responses to all the items. The highest possible score is the score 460 and the lowest possible score is 92.

For the present study the mean score for entire group was 340.7. The mean marital adjustment score for the 60 happily married women was 416.1 and for 60 unhappily married women was 264.6. Cutting point between the mean for happily married group and for unhappily married group can not be given as adjustment is a continuum, ranging from complete adjustment to complete maladjustment. The means of contrasting groups are given as a guide for the judgement of the users of this scale. The scores ranging between 460 and 340 can be regarded as well adjusted while the scores ranging between 340 and 92 can be regarded as maladjusted scores. Some overlap was found between the scores of happily married women and unhappily
married women on the scale. The lowest score in happily married groups was 362 and the highest score in the unhappy group was 376. Both these scores are above average score of the total sample. This shows the scores between 376 and 340.7 have to be regarded as a doubtful ones and have a low probability of indicating adjustment. But scores lower than 340.7 have greater probability of having indicative of maladjustment. Scores higher than 376 have higher probability of indicating good marital adjustment. The mean scores for the happily married and the unhappy women were 416.1 and 264.6 respectively. Scores beyond these limits on both sides of the total mean can definitely be taken to the indicative of marital adjustment or maladjustment.

In such scales, even though the discriminative value of each item can be tested, the items can not be regarded as equivalent so that a higher score shows a greater degree of adjustment and a lower score shows a poor degree of adjustment. The items cannot all be claimed to be on one dimension and hence the results are to be regarded as being qualitatively diagnostic rather than being quantitatively so.

Validity Of The Scale:

Built in Validity: The built in validity was assured by the very method of selection of sample. The sample consisted of 60 married women judged as happily married by outsiders who knew them well. Women judged unhappy separated and divorced women were also included in the sample of 60 of unhappy women.
Of the contrasting groups vis. 30 highest scoring and 30 lowest scoring, selected for item analysis, all the 30 high scoring women were happily married and all the 30 low scoring women were unhappily married part of the sample. In the absence of any overlap in this case is highly indicative of the validity of the scale.

The another way to test the validity of the criteria "happily married as judged by an outsider" and "unhappily married" separated or divorced women or judged as unhappy by an outsider is to compare the mean marital adjustment test scores of happily married and unhappily married group. As has been indicated, the mean adjustment scores for happily married group was 416.1 and for unhappily married group was 264.6. The standard deviation of the happily married group was 18.65 and for the unhappily married group was 99.33. As the t ratio is 11.62 the difference between these two means is greater significant at .01 level. Thus the significant difference between the average scores of happily married and unhappily married indicate that the two criteria have good validity, in that they separated the well adjusted from poorly adjusted.

The validity was tested further by computing point biserial correlation between the total scores, the subjects and the relatives judgments of the subject as happily married or unhappily married women. The correlation was -0.71 which is significant at .01 level.
Finally, the "item analysis" method used to test the discriminatory power of the items of scale itself is an indication of validity of the scale. The 't' test was used to test the discriminatory power of each of the items. Only items having a 't' score significant at .01 level were included in the final scale.

These various convergent tests prove the validity of the entire scale as a measure of the marital adjustment of women.

**Short Forms**

The marital adjustment test comprises 92 items which can be regarded too long for some of the subjects who cannot spare much time for talking whole test. The stringent conditions of administration of the scale makes it a time consuming matter and need may arise to assess marital adjustment of subject who may not be able to spare that much time required for administering the (entire) scale. Hence two short form Form A and Form B of 46 items each were prepared and have been used on two contrasting validation groups of 10 each for short forms, and each short form as a whole has been found to have power to discriminate between happily married and unhappily married women. The high correlations between the whole test and these two short forms were studied. The product moment correlation between the total scale of 92 and short scale A was .98 short scale B correlated .97 with the total scale. In case one wants
to use a short scale, either short scale A or scale B should be used but the entire scale is preferable whenever possible. Items to be included in the two forms are shown by the sign in the text of the scale.

A marital adjustment test gives the general level of adjustment of a given marriage. The method of measuring marital adjustment is similar to the prediction procedures used by life insurance actuaries. The life insurance companies, on the basis of such information as the occupation of a person, the length of life of his parents and his age, determine the length of time he is expected to live and insure him accordingly. The person may live for a longer or a shorter time than his life expectancy, but life insurance companies are confident that, on the whole, their predictions on length of life are accurate. So likewise, a marriage with a given expectancy of adjustment may be more or less adjusted than the test indicates, but the work which has been done on marital adjustment tests demonstrates that today one can measure the probability that a certain general level of marital adjustment will characterize a given marriage.
CHAPTER 2

IN-LAWS AND MARITAL ADJUSTMENT

Adjustment with In-laws as a general Relation
Adjustment with Mother-in-law
Our present investigation using the two groups of happily married women enables us to appraise the factors associated with marital adjustment and maladjustment. One factor, namely 'in-law' is rather significant having repercussions on many other factors of marital adjustment. It has a great influence on the relation between husband and wife and consequently on their marital happiness. We have this aspect separately.

In the joint family system the women marries into a family and has to stay with the whole in-law family in which the husband is but one person, though he may be of some importance to the wife. A woman living in a joint family has thus to undertake three distinct yet interlocking and in some ways mutually incompatible achievements in developing the basic relationship of her married life. (1) She must build a new relationship with her husband (2) She must establish a new relationship with the whole of the in-law family, a relationship having some of the elements that have long existed with her own parental family. (3) It is necessary for her sometimes to cultivate an entirely new kind of relationship with her own parents, a partial withdrawing from the accustomed closeness in favour of the new closeness with in-laws and her husband. For many women it is difficult to achieve these different growth requirements with equal facility. Moreover, a different aspect of the same kind of growth is required of
the parents as well as the newly married couple. It is not surprising, therefore, that any of those involved or perhaps all of them may experience some measure of failure or inability to cope with the new challenge with the result that "in-law problems" arise. Especially the problem becomes complicated when one or more of the persons entering the marital union are psychologically immature. Ability to create and maintain pleasant and peaceful relationships with in-laws seems to be characteristic of the type of person who can accomplish many other growth tasks necessary for achieving happiness in marriage.

In the area of in-law adjustment the most important problem is that of the mother-in-law — daughter-in-law relationship. This relation gives rise to a rather more complicated picture, as the daughter-in-law is no longer a child when she marries as compared to the older days, when the newly wed wife was an immature girl. She is a young woman who has more knowledge, experience and self-confidence than the child daughter-in-law of old and it is much harder for the mother-in-law to lord over her or to have under complete submission. The young wife has developed a well set personality which makes her rather inflexible. Another point is, the daughter-in-law today usually has a better education than her mother-in-law. She has learnt new theories of child care, house-keeping and personal behaviour. She knows more about the outside world. All this challenges the mother-in-law's previous supreme position as adult adviser
and source of knowledge tend to enhance the friction between them. The growing strength of the husband-wife relationship in the family units generally tends to weaken the affectionate ties between mother and son. It also creates more jealousy in the mother-in-law. Sometimes there prevails a sort of rivalry between the daughter-in-law and mother-in-law.

In the absence of the mother-in-law, this position of supremacy is generally enjoyed by the eldest woman of the family usually the aunt-in-law or the wife of the eldest brother-in-law or the eldest widow sister of the husband. This greatly complicates the problem as the newly wed wife who may not accept her authority as she would have done in the case of the mother-in-law.

Even in case of the presence of the mother-in-law, there occurs rivalry between sisters-in-law over their children, desire to be favoured daughter-in-law, to get a large share of the common purse or sharing lesser burden of the household duties. Any attitude of favour shown by the head of the family for a particular daughter-in-law may increase tension and conflicts.

These difficult "in-law" situations are not always likely to break up the marriage of a young couple, who are working out their adjustment together, who can freely and objectively discuss their family relations and who are secure in each other's affection. Couples or individuals who are inadequate in their relationship with others may
resort to many different types of behaviour to compensate for their own inadequacies. Many of the comments from women who complain about the in-laws reveal that the source of the trouble lies within the complaining individuals themselves. Such people may have in-law misunderstandings and conflicts regardless of whom they married.

Yet the problem becomes a grave one when the husband's highest objective in marriage is to make parents happy. Often the son marries either because his mother wants him to do so or because he wants to relieve his mother of the cares of home management. In such cases the mother's contentment and happiness obtain supremacy. Even though there is an element of personal fulfilment, the husband marries to fulfil his family obligations. A wife must adjust with her in-laws and she must satisfy them to win the love of her husband. Thus maladjustment in this area greatly affects the relation between husband and wife. How important a factor in marriage adjustment, how disburdening or how satisfactory and rewarding the in-law relationship become depend upon many factors of husband and wife and of their families.

In the present chapter, the general hypothesis is that the mutual satisfactory relations, between mother-in-law and daughter-in-law between other in-laws and the daughter-in-law are prevalent in the case of happily married women than in the case of unhappily married women. Two sections are devoted to the discussion on the woman's relation with in-laws and its impact on the husband-wife relations, which form the main area of marital adjustment. In the first section
the woman's adjustments with in-laws as a general relation
has been dealt with. It includes the following five items:

1. "My in-laws are satisfied with my behaviour."
2. "My in-laws are satisfied with my work in the family."
3. "I get along well with my inlaws living in our family."
4. "My husband loves his parents, brothers and sisters
more than he loves me."

The bride is expected to fulfil her duty to take responsi-
bility of household work and to treat respectfully, the other
members of the family. Hence her adjustments with in-laws
is assessed by her perception of whether her in-laws are
satisfied by her work and her behaviour with them, whether
she gets along well with them and whether she feels that
they harass her are important questions related to her
happiness in marriage. And the wife's perception that her
husband loves the member of his family more than her has
great impact on she adjusts with him.

In another section three items related to the mother-in-law,
daughter-in-law and husband triangles have been taken into
consideration. These three items are:

1. "I am well satisfied with my mother-in-law."
2. "Quarrels with my mother-in-law cause deterioration
in my relations with my husband."
3. "My husband is tied to his mother's Apron Strings."

Thus the present study included eight items to measure
a woman's relationships with in-laws. All the related aspects
of the problem and individual's specific roles are perceived
rather more clearly from the quantitative analysis of the
data.
Adjustment With In-laws As A General Relation:

Harmonious relations and mutual satisfaction between the bride and in-laws help marital adjustment of the women while conflict and dissatisfaction with in-laws increases the chances for maladjustment in women's married life.

"My Inlaws are Satisfied With My Behaviour":

There are specific role and expectations for the bride in a joint family. She should not be submissive only to her husband but also to other elder members of the family. She should treat them respectfully. Certain codes of conduct for the bride follow from her role and role expectation. The bride has been expected to conform to these codes of behaviour. Though this particular codes of behaviour differs from family to family, the bride has to learn and behave accordingly. Failure on her part to conform to this code creates dissatisfaction among the in-laws and this may hinder her adjustment with them, as well as with her husband.

In the present study the investigator found a significant difference, difference between happily married and unhappily married women in their perception of whether their in-laws are satisfied with their behaviour. The respective mean scores for happily married and unhappily married women were 3.93 and 1.63. The difference of 2.1 between the means of the two groups is significant at 0.01 level.
One of the purposes of the marriage for the husband is to serve his parents, especially to relieve his mother from the labourious household duties. This also holds equally true with other sister-in-laws in the family. The wife of the youngest son in the family expected to help all elderly women and relieve them of their burdensome task. And if the mother-in-law or the other women in the family remain dissatisfied with the work done by the bride, it creates many problems which affects her adjustment with in-laws. Following are some excerpts from interviews protocols which show how the in-laws' dissatisfaction affects the marital adjustment of a woman.

"Ours is a joint family of two brothers and their wives. My elder sister-in-law is pretty quick in disposal of household work. I had not practice of managing such duties at my parents house. Usually I am indisposed. Hence I am rather slow in work as compared to my sister-in-law. This results in repeated quarrels and conflicts between us. She instigate my husband who often ridicules me for lack of stamina."

"In our family there are three women to look after household duties. Myself, my elder sister-in-law and my mother-in-law. But our is a huge family involving a lot of duties. We do not employ any maid servant. Besides, I attend a sewing class from 11 a.m. to 6 p.m. But I rise early at five in morning and have to do our home duties. And only after completing the assigned duties, I can go to attend sewing class. But some extra work like sieving of the grains has to be looked after by my mother-in-law and sister-in-law."

This has created in them a feeling of resentment towards my attendance at the sewing class. They often tease me and harass me in various ways. We often indulge in hot words.

Thus the in-laws' dissatisfaction with the wife's work affects their adjustment. But in the items under the analysis the difference between the means of contrasted groups does not come out to be significant at 0.01 level and hence it has not been retained in the final scale.

One reason for this may be that inspite of satisfaction or dissatisfaction of in-laws with the work done by the bride there may be many other factors affecting marital adjustment of women. Dissatisfaction of the in-laws may be only a counteraction of other factors so that we may find only a few cases having this dissatisfaction. Still the overall marital adjustment may be a happy one.

"I Get along Well with My In-laws Living in Our Family!"

Common sense assumes that getting along with the in-laws living in the joint family is favourable to marital adjustment. Happily married and unhappily married were asked whether or not they got along well with their in-laws living with them.

This assumption was supported by the data of the present study. The mean score for the happily married woman on this item is 3.03 and that of the unhappily married woman is 1.73. The mean difference between the two groups is 1.3 which is significant above 0.01 level of significance.
Thus we can conclude that harmonious and conflict-free relations with the in-laws are meaningfully associated with marital adjustment of a women.

"My In-laws Harass Me"-

If due to any reasons, the in-laws are dissatisfied with the bride they try to harass the bride in some manner or the other. They may use rough language, give her more work to do and, in extreme cases, they may even beat her or try to spoil her relations between her husband by whispering instigating the husband. And as husband has to be submissive to his elders and perhaps may not be able to have a separate dwelling, he can not escape from such a situation. Sometimes the husband himself takes the side of his parents and makes the condition worse for his wife.

In this study a larger proportion of women of unhappily married group had reported harassment by the in-laws than the women from the happily married group. Out of 30 low scoring group 19 had reported that the statement was completely true or almost true while only one case from the 30 high scoring women had reported that she was being harassed by her in-laws. The respective means for the two groups are 0.33 and 2.7. The difference between the two groups means is 2.37 which is significant at 0.01 level of significance.

Thus the investigator can conclude that the harassment from in-laws is highly associated with maladjustment.
in marriage for a woman and it can be said that adjustment with in-laws is an important area in the adjustment with husband also.

Data from the interview pasto show that the picture of the husband differs from case to case depending on his economic condition, the obligations and attachments he feels for his wife. Sometimes the husband takes the side of other members of his family and makes the condition worse for the wife. Sometimes it happens that even though he knows that there is no fault of his wife, he cannot take her side openly due to his submissiveness to his parents, or due to the economic condition or ideological concept of living in the joint family. In most of such cases wives show dissatisfaction for the husbands for not taking their side openly.

"My Husband Loves His Parents and Sisters More Than He Loves Me?"

The wife's perception of her husband's love for her in comparison with his love of other members of the family is more important. It has been expected that husband-wife relations should be more intimate than the husband's relations with other family members. If the husband is observed loving other members more than he does his wife, it may lead to dissatisfaction for the wife and in turn may lead to maladjustment in marriage. In
the present study, it has been found that most of the unhappy women reported that the statement was completely true for them. But the important point is that most of the happily married women had reported that their husband's love was equally good to them and also their in-laws. Very few of the happily married women had reported that their husbands loved them more than their parents and sisters.

The mean for the high scoring women group is 0.93 and for the low scoring group is 3.36. The difference between the means for the two groups is 2.43 which significant at 0.01 level.

Adjustment with Mother-in-law:

The most frequently reported character in the in-law's harassment is mother-in-law. The investigator has already discussed the problem of mother-in-law, daughter-in-law conflict. Margaret Cormack (1961) also has found in her study that the new wife is most often cursed by her mother-in-law as the "economy" the "Ogre" the "dragon" etc. In the marital adjustment scale three statements have a bearing on this point.

"I am well satisfied with my mother-in-law."

The normal expectation is that happily married women would be found to be satisfied with their mothers-in-law. The expectation has been supported by the data of the
present study.

60% of the happily married women have answered that the statement is "completely true", for them, while only (774 of the unhappily married women have reported the category "completely false". On the contrary out of 66; unhappily married women have recorded that the statement is completely false for them. The mean for the happily married group is 3.2 while for unhappily married women the mean is 0.77. The difference of two means is 2.43 is significant at 0.01 level of significance, which has a percentage of less than 0.04.

Interview data show to some extent why there is satisfaction or dissatisfaction with mother-in-law.

Following are some excerpts from the interview producers of happily married women.

"My mother-in-law treats me just as she would her own daughter. She equally shares with household duties. She keeps my share in all good eatables either prepared at home or brought from outside", "My mother-in-law is a kind soul she does all the household jobs by herself and does not expect any assistance from me".

"My mother-in-law has no female issue, consequently she treats me as her own if I were her own daughter. Our is a love marriage, yet she has never opposed it. When we go out in the evenings she herself brings flower garlands for my head wear. She likes me to dress up well."
She looks after my children nicely."

"My mother-in-law is a good tempered lady. I have five daughters and no son yet she treats all of us in a nice manner and looks after my children whenever I visit cinema theatre in my husband's company."

When the mother-in-law is not busy and not jealous of the daughter-in-law and tries to treat her as her daughter it is a matter of satisfaction for her. But many other factors like dissatisfaction for the dowry, orthodox ideas and interference even in husband-wife's personal matters may create dissatisfaction. Following are some excerpts which show the dissatisfaction the wife has for her mother-in-law.

"My father is not a well to do man. Hence he is unable to my needs on the other law, my younger sister-in-law brings many things from her parent's home.

My mother-in-law discriminates between us. She does not assign any household work to her favoured daughter-in-law. She permits her to visit her parents oftener than she permits me to do. Many a times she shows her virtues and derides me."

"My mother-in-law finds faults with me even about tribles. She leaves all household work to be done entirely by me. She is always busy with her prayers and visits to temples."
"My mother-in-law habitually speaks ill of my parents. She shows her displeasure if I accompany my husband anywhere outside our home. Whenever possible she finds out excuses to prevent me from doing so."

"My mother-in-law is not able to manage any household duties and yet she poses herself as if she were doing everything. She discriminates between my sons and daughters. She does not feed my daughters properly. As I come from a well-to-do family my mother-in-law takes it for granted that I get good eatables from my parents home. Consequently, she never gives me any good eatables at her place."

"Quarrels with My Mother-in-law Cause Deterioration In My Relations With My Husband."

The mother-in-law is an important factor in marital adjustment of a woman. But the importance depends upon the extent to which the relation between husband and wife is affected by wife's conflicts with her mother-in-law. Sometimes the husband takes the wife's side and if the relation between husband and wife is sound enough and they have mutual trust and confidence, the conflict with mother-in-law does not affect the marital adjustment of a woman. While in some other cases the husband remains indifferent and does not or cannot show partnership either to his mother or to his wife. In such a situation the wife develops dissatisfaction in her marriage."
But if the husband feels that his mother cannot be wrong the relation between husband and wife worsens and mostly leads to marital disharmony or discord. It also may be an indication of immature personality of either of the husband or the wife or in some cases that of the mother-in-law. Thus the way the conflict with mother-in-law affects their relations is an important factor in marital adjustment of a woman. This has been supported by the statistics of our study as well as by the interview data of the divorced or cases of separation. Now from the happily married group has reported that her relations with husband are spoiled due to the conflict with the mother-in-law. But fourteen out of 30 unhappily married women have said that the statement is "completely true" for them. The mean for the happily married women is 1.0 and for unhappily married women is 2.47. The mean difference between the means of two groups is 1.47 which is significant at 0.01 level.

The impact of conflict with mother-in-law on the husband-wife relations can be studied clearly from the following case histories.

"My parental family is lower in socio-economic status than my in-law family so the mother-in-law was not favourable to her son's engagement with me. But due to pressure from her brother she had to give her assent. 
At the time of marriage she was dissatisfied with the dowry given by my parents. So she is not on speaking terms with me right from the beginning. She always tries to find fault with me and my parents. And often quarrels with me. My husband remains indifferent to the problem consequently. I left home two years back. During these two years my husband has tried to take divorce as my mother-in-law has threatened him that if he continues his relation with me she would drown herself in the well. But his friends and other relatives are trying about some workable compromise between us. Today we are getting on well. But as the whole of our property and the family business have been owned by my mother-in-law, my husband cannot displease her. The other reason is the fear of society that it may criticise the son who does not make his widowed mother happy. So in spite of continuous harassment, my husband can not do any thing for me, nor can we live in separation. He always advise me to behave in the way that would please her and not to do anything that might displease her. He asks me to respect and accord priority to her opinion than to his own.

"My mother-in-law is of suspicious nature. If she finds me conversing with a neighbour she presumes that I must be revealing family matters. If a neighbour has a word of praise for me, she presumes that I must be giving away things from our stores. When I have to fetch water from the common water tap, she asks my younger brother-in-law..."
to spy upon me. If she thinks that I have even glanced at a member of the opposite sex, she spreads scandalous stories about me. She instigates my husband against me. My husband becoming suspicious about my conduct and one day he slapped me. I observed a fast for three consecutive days after which my father who had come to know about my plight, took me away to his house. After about six months of separation, my husband realised his error, came to me and took me back to his home. At present there is a good degree of adjustment between me and my husband and he does not now pay heed to his mother's instigations.

"My mother-in-law being a widow brought up my husband all by herself and in rearing him up experienced great hardships. At present, my husband earns a good salary. But his mother has never spent money lavishly and probably because of her previous experience tends towards miserliness. She wants to economise even on trifles. The theme of the talk about my spending is generally about my use of washing soap or of cooking material. She dislikes it if I accompany my husband on an evening's stroll or visit to friends. All this leads to quarrels between us. My husband can not displeased his mother. At present I have left my in-laws and am staying with my parents. My husband has not lifted even his little finger in this regard."

"My Husband is Tied to His Mother's Apron Strings:

To understand the mother-son relations we must study the family life pattern. At birth the child is entirely
dependent on the mother for all his physical needs. She represents security to him. As the child grows older it may become partly or wholly independent in respect of his physical needs but he still perceives security in the mother and clings to her for all his psychological needs. The mother's influence upon the children's thinking and decisions persists into adult role. Theoretically in our culture the father is responsible for the child training. But father is likely to be more occupied with his occupation and other extra home activities and hence is not so closely associated with child. He has more outside interests, whereas for the mother the home and children are the centers of all her interests.

This pattern develops in the children a measure of dependence on the mother. In many cases proper weaning from this mother dependence has not taken even to the age when the offspring reaches marriage age. Many mothers treat their sons as if they are small children even after their marriage. And the sons also derive pleasure in consulting their mothers for each and every matter. They show more clinging to their mothers than for their wives. Such a husband can not be well adjusted with his wife, who would claim larger share of his attention. But here too it is the wife's perception of the mother-son relation rather than the actual relation itself that affects her relation with her husband. The unhappily or not well adjusted wife is more likely to perceive her husband as being dominated by his mother than an adjusted wife is likely to perceive.
The mean score for the happily married women on this item was 0.73 and for the unhappily married women is 2.53. The difference between the means of the two groups was 1.8 which has significant discriminative value at .01 level.
CHAPTER 3

ECONOMIC PROBLEMS AND MATRITAL ADJUSTMENT
It is commonly believed that economic factors are of prime importance in marital adjustment. Economic matters occupy the top position in Terman's (1938) list of husband-wife complaints. But he has found no correlation between either occupational status or income and marital happiness. He found that the unhappily married were inclined to blame their troubles on insufficient income as well as on other things.

Burgess and Ogburn (1936) found that although marital adjustment was correlated with specific economic items it was correlated by other factors and that its importance was negligible when these factors were held constant. According to them marital adjustment was positively associated with the following specific items:

1. an occupation with high status
2. an occupation with little mobility and high community control.
3. wife's gainful employment before marriage and
4. economic security as measured by a moderate monthly income coupled with some savings at the time of marriage. However, when the factors of psychogenic traits, cultural impress social types and response patterns were held constant, the association of the economic factors with marital adjustment decreased.
to almost zero. This last finding led them to conclude that economic items which were found to be correlated with marital adjustment were almost entirely the effect of other variables. W.F. Good (1949) also writes "Now it is obvious that personality problems can be projected onto economic problems. As the simplistic formulation of popular psychoanalysts has it, the 'stable personality' will not be affected by economic strain while the immature will complain of the economic factors in marriage when the 'real' trouble is emotional. J.T. Landis (1946) has tried to study the time required to adjust in the different areas of marital adjustment. According to Landis' the second most difficult area of adjustment is the, "spending of the family income". In his study "spending of the family income" included earning, spending, saving, insufficient income and budgeting".

In the present chapter some conclusions regarding monetary problems and marital adjustment are given. It includes the following items; (1) Insufficient income leads to quarrels between us. (2) We have quarrels about the extent and manner of expenses. (3) We have sharp differences of opinion about the extent and nature of monetary savings. Along with the statistical data on these items few conclusions from the interview data have been discussed.
"Insufficient Income Leads To Quarrels Between Us:"

The problem depends upon the economic status of the women. The personality factors of the women are also important. The sample of the present study has been taken from the middle class whose average income ranges from Rs 100/- to Rs 700/- per month. We can say that such an average income group might have a problem of insufficient income. But whether there are conflicts between husband and wife on the problem of insufficient income will depend on their marital adjustment. Marital adjustment does not depend upon the actual income in rupees but is related to the degree to which the total income meets the economic needs of the family. Such deficiency felt by the wife may create conflicts. This has been found true for our sample.

No significant difference between happily and unhappily married women is found in our study. The mean score for the happily married women on this item is 0.47 and for the unhappily married women is 2.17. Thus the difference between the two means is not significant at .01 level.

Many of the subjects in the present study, as has been indicated above, were from a low economic level. Notwithstanding the amount the happily married woman have expressed satisfaction about the family income and have extended her co-operation in meeting the minimum needs of
the family. This is shown in the following excerpt from the case of a happily married woman whose husband has an income of 200 per month.

"My husband works as a contractor. I do not know his exact income but he gives me Rs. 200/- every month to manage the household expenses. He does not interfere with my management. Not even once has he questioned about the way I spend the amount. Though we have no savings he himself understands that it is not possible to save from such a meagre income. We are quite satisfied with our conditions. I have started learning to stitch clothes so that I can add to our income".

This co-operation and understanding in handling family finances is in radical contrast with the feelings on the part of many divorced or unhappily married women that they are not the least satisfied with the economic management of the family. Such dissatisfaction about the inadequacy of income is illustrated in the following excerpt. The family consisted of husband, wife and two children. The income of the husband was Rs. 450/- per month.

"Often we have quarrels over the inadequacy of income. We also quarrel regarding the manner of spending the amount. My husband regards me as an extravagant wife. He wants to save something every month. I feel it is impossible to do so".

Thus whether one is or is not satisfied with one's
economic condition depends not on actual amount of income but on expectations and needs. Hence marital adjustment of the couple does not depend only on actual income in rupees. One's perception of the sufficiency of income is also important in their adjustment.

"We Have Quarrels About The Extent And Manner Of Expenses."

As the average income of our sample is low, it is natural that one has to make a choice, in spending the income. Though in the Hindu society there is no habit of preparing a budget and working through it there may be differences in opinion between husband and wife for spending money on different items. As Landis (1948) explains "the necessity for making choice in the key to the difficulties that the husband and wife experience in the early years of marriage. They have come from families in which standards of value differ" so the investigators believe that marital adjustment is associated with absence of conflict about the spending of money while marital maladjustment is associated with the conflict between the husband and the wife.

The mean score for the happily married women on this item is 0.57 and that for the unhappily married women is 1.9. The difference between the means of the two groups is 1.47 which is significance at .01 level.

"We Have Sharp Differences Of Opinion About The Extent And Nature Of Monetary Saving."

Saving has been regarded as intimately related to
economic security. Most of the middle class families today do not have savings. And so the problem for them is not about how much the savings should be but about whether there could be any savings at all. If there is agreement between husband and wife regarding the need to save there is no conflict between them.

On this item the mean score for the happily married group is 0.53 and that for the unhappily married group is 1.73. And the difference between means of the two groups is 1.20 which is significant at 0.01 level of significance.

The data indicates that some times the women shows indifference to the economic problems of the family. Almost in every joint family the father-in-law or the mother-in-law generally manages the expenses of the family. The younger couple especially the woman as a junior member of family has no responsibility or voice in the family spendings. In many of the Hindu castes there is a custom of granting good allowances to a married daughter. Hence generally she is indifferent to her husband's income. She gets money for her own personal expenses like clothes recreation or even her own medical bill from her parents. The woman feels her right to have money from her parents and not from the in-laws. Thus she is indifferent to the economic problems in the early years of marriage. The fact can be seen from the following excerpts.

"My husband hands over his salary to his father. If
I request him for some amount for my personal expenses he would find out some excuse not to accede to my request. He would not tell me anything about the nature of his spendings. As my parents give me a sufficient allowance I have no difficulty in getting what I need. Hence I do not ever discuss this monetary problem with my husband.

"I get quite a good amount from my parents. I do not have to ask my husband for money. Yet sometimes he gives me some amount without asking me anything about how I spend it. I also do not ask him about his pocket expenses. In our joint family we have not the least responsibilities and we never discuss this issue nor are there any differences over it."

"In spite of my husband's very low income we have no quarrels. My father has a big income and good property. His only heirs are my sister and myself. Hence I have no worries with regards to savings from my husband's income."

Wherever this custom is not followed the married woman is dissatisfied about the lack of proper expenses amounted for her. If the husband's earning are reasonably good she wants the privilege of running the management of the family. The following excerpts taken from the interview data indicate. Such discontent arising out of the inability of securing such a privilege.

"During the first few years after our marriage my husband often used to bring various trifles for me or
used to grant me some monetary allowance. But thereafter he ceased to do, presumably when his mother asked him to assist from spending his money on me. My parents being poor could not render any assistance to me and I dislike going to my mother-in-law for my personal needs. Sometimes I indulge in hot discussions about this with my husband. But he seems to be at his wit's end as he is not willing to annoy his mother for my sake."

"My husband earns about Rs.730/- per month but he has to hand over the entire amount to his father. The total monthly income of family amounts to Rs.2000/-. I have no problems as to the management or savings. Though I know that the family has a good property. I have no idea as to what exactly the savings are. All my five children receive proper education, healthy food, good clothes and other necessities. We spend money on recreation from the family income. And yet I am expected to bring adequate clothes from my parent's home. My father is already dead and my younger brothers do not earn enough to support the family. It is not possible for my husband to change the family tradition or to challenge her father's authority about spending his own income. I realize all this and never quarrel with him but at the same time, deep within me I feel the flow of discontent".

Thus mostly satisfaction or dissatisfaction for the economic privileges in the in-laws' family depends on the
money received by the wife from the parent's family. Sufficient allowances from the parent's home may make the woman indifferent to the economic problem in the in-law's family. But the investigator has also found many other variables affecting the adjustment of the couple on the problem of money. The existence or nonexistence and the nature and content of the economic problem depend upon the kind of family and the economic responsibilities of the husband in the family. To understand the economic problems and adjustment of a woman in the situation the investigator has classified four types of families.

First, we will take the joint family system, where the income from all the sources goes to the same purse and the spendings are done for all the members of the family almost equally without granting any privileges to the top earner. And the management of the money is in the hands of the head of the family — the father and in his absence the mother or the elder brother. As far as the problem of the young couple is concerned they have no responsibility in the management of family income. Sometimes the husband may have only small earnings yet he is treated on equal footing with the others. The responsibility of the welfare of such a couple is usually taken by the head of the family. We can see such a situation emerging in the following cases.
"We are seven members in the family, father-in-law, mother-in-law, my husband, my self and two young brothers and our son. My father-in-law earns 400 rupees per month and house rentals amounting to 300 per month. My husband earns only Rs 100/- and hands it over to his father. We get all our needs from the family budget. Besides we are granted Rs 25/- for our pocket expenses, quite sufficient to meet our personal requirements. I am quite satisfied with the financial situations as we have no responsibility at all."

"My husband is employed in a Bank and gets Rs 400/- per month. But the salary is to be handed over to my father-in-law. The total income of the family is Rs 1000/-. All the ordinary needs of myself, my husband and both of my children are met with from the family income. But I am expected to get clothes and ornaments from my parents who certainly fulfil my expectations. My husband is granted Rs 50/- for our pocket expenses. We consider this as a handsome allowance. He gives any reasonable amount that I may need. We save even from this allowance and do not worry about the future. We do not have the least dissatisfaction with our financial lot."

In a joint family, the daughter-in-law is often dissatisfied about her dependence on her in-laws for her financial needs. Sometimes, the mother-in-law or some other member of her family belittles her because of her husband's low earnings. The following case illustrates this;

"My husband is a fresh practising advocate but he hardly gets any income. On the other hand his father has good earnings
My mother-in-law often scolded me for my husband's low earnings. But he is unable to send her tongue. Consequently, I suffer hardship, toil for the family from dawn to dusk and do not utter a single phrase of complaint."

Where, in a joint family, the responsibility of earning finances for the family is not developed upon her husband, the wife is quite contented. When the husband is either a minor or a younger member of the family, the wife and the husband have not even to think about economic issues. But the subordinate and dependent role of the husband in the family deteriorates the status of his wife in the family. Thus the dissatisfaction on the part of the wife in such cases, results for the low earnings of her husband.

In another kind of joint family, some of the joint expenses are equally shared by all of the earning members and the rest is to be borne by those members who incur such expenses. Usually joint expenses are incurred on items of common use and personal spending on items of personal needs.

The following is the case of happily married school teacher who purred:

"Ours is a joint family though my parents-in-law are in their village and we live with my brother-in-law's family. We share the expenses on food and allowance grants on to my sisters-in-law and meet other social obligations from the common purse. We spend separately on clothes, medicines and recreation. We have our separate savings, have no quarrels. We both the couples have a good measure of agreement about expenses and savings."
"The father-in-law, mother-in-law, brother-in-law and his wife and four members of my own family makes up our joint family of eight. The father-in-law is a retired magistrate earning a pension of Rs 200/- per month. We also get a monthly rental of Rs 400/- from our property. My husband earns Rs 500/- and the brother-in-law Rs 300/- The house rent and father-in-law's pension are regarded as common income from which kitchen expenses, cost of observing customs and allowance to sister-in-laws are met. While each brother keeps up pay for himself. We meet our expenses on clothes, education of children, medicines and recreation from my husband's earnings. We save a good amount from my husband's earnings. My husband does not spend anything without first consulting me and we have had no conflicts or dissatisfaction at all."

In yet another kind of family nuclear or joint, the responsibility of meeting all the needs of the family devolves on the eldest son. He has to take the responsibility of the dependents of the family, especially, of the parents if they are old and also of younger brothers and sisters. It is the Indian tradition that it is a debt that the son has to repay to his parents. It is something like primogeniture in the matter of responsibilities that come down from the father to the eldest son. The eldest son thinks of these duties as a privilege he enjoys due to his place in the birth order rather than feeling it as a burden. But the stresses and conflicts are likely to occur in the married life of the eldest sons."
when the wife cannot perceive this responsibility as privilege. She regarded it as an unnecessary burden. They may have difference of opinion about the quantum of assistance to be rendered to the other family members. This may create stresses and strains in their married life.

The following is case of a divorced woman whose main difficulty started with such situation. The lady describes:

"My husband had been earning Rs 250/-, sufficient for the maintenance of the two of us. But my husband had to send most of his income to his parents, which I did not like the least. We had no children. And such I always wanted to save up for the remaining days. I sought to dissuade him from sending money to his parents but without success. On the other hand, the parents-in-law developed a dislike for such a "selfish wife" and they started instigating my husband against me. My husband was a prey to his mother's goadings and began to harass and beat me. I separated myself from him in the end only because he did not stop sending away a major portion of his income to his parents."

Such is also the case with another married woman in the early years of her married life. But now the problems are almost settled and the couple is well adjusted.

"After our marriage the father-in-law expired and within six months the mother-in-law also expired. As my husband was the eldest he had to take all the responsibilities of the family. He was earning 250 rupees per month. One of my younger brother-in-law was in the last year of his college, the other was insane and was stealing money, utensils and clothes from our home. I had yet one more younger brother-in-law and a
a sister-in-law besides. We had hard days for one year. I could not manage the family budget within the limited income of my husband. We often had quarrels on this. But now there is no more tension in my family. The mad brother-in-law has left and the other brother-in-law has started earning Rs 200/- per month. Now I am able to manage the family and keep some savings for the future of our son aged two years. Now we have no more tensions and quarrels."

There is yet another case in which the responsibilities of the joint family have created tensions and quarrels in marital life. The wife had already consulted a marriage counsellor in an institute. She says:

"Ours is a love marriage. My husband earns Rs 250/- per month as a clerk and I also earn the same amount as a nurse in dispensary. Our income is quite sufficient for our family — husband, wife and three children. But my husband has to share the responsibilities of joint family. We have to send money to my parents-in-law living in our village. We have also to make payments towards a debt of Rs 5000/- incurred by my father-in-law. One younger brother-in-law stays with us and we have to spend money on his college education. My husband wants to lead a simple life economising on all fronts, does not lead a life of luxury nor does he visit cinema theatres. He has minimum of needs. He also persuades me to lead a simple life. He thinks I should not spend much on clothes, cosmetics, ornaments or pictures. But I am fond of all these things. To me the crux of the matter is the extravagance of my brother-in-law. He lives an up-to-date life. But we have to bear with him without uttering a single word of . I am
always furious about this. I have to take up service in order to supplement for the family income leaving my children under the care of a baby-sister. I have to manage household work, look after the children and also to do the job. Such hard work has affected my health. I feel that the money is being spent lavishly on my brother-in-law’s education. I think after completing his college education and getting married he will not stay with us any more. He would not feel any obligations for us. I wonder as to why we should sacrifice so much for his sake. I had taken help of family relations bureau on this problem and my husband has got a bit change. I find him try to save for our future.

The final and fourth type of the family to be discussed is the nuclear family where only the husband, the wife and their children live together. In such a nuclear family different patterns of adjustment on the problem of money are found. Generally in our culture the husband is the only bread winner and the wife is economically dependent upon him. Hence the general management of the income is done by the husband and accepted by the wife following is the case of a happily married woman who is well satisfied with her husband’s economic management in the family. "My husband earns Rs.400/- as salary and also carries on a side business. I do not know what exactly the income is. But he gives me money whenever I need to purchase various things. Most of the
purchases are effected by us when we shop together both of us have almost similar tastes in things. Though I do not keep a separate purse, My husband brings home everything I may need.

In some families, the husband hands over money for the family spendings to his wife and she has to manage the budget.

"My husband has a partnership business with his two other brothers. Each partner receives Rs.300/- per month from the joint business my husband hands over the entire amount to me. Never does he ask me to account for the spending. He does not interfere with my management. But on the other hand he also does not tell me anything about his business. I do not know how much capital is invested in the business. I do not know what is his share in the partnership or profits. My husband does not believe in confiding such matters to me and he is not willing to discuss it with me. Yet I am quite contented with the amount that he gives me every month."

"My husband is doing business. He does not tell me anything about it. He gives me Rs.350/- per month for family expenditure and I have to manage everything within the amount. He feels that there should be some savings but I cannot satisfy his desire in this regard. Yet he does not scold me for that. We have differences of opinion as to where the money should be spent. I like to have good furniture in the home while my husband thinks
it an unnecessary expense. He does not like to spend money for cinemas while I am fond of cinemas. Thus sometimes we have conflicts over such issues and on the problem of savings.

The role of different variable in the economic problems has been discussed from the case materials. No doubt there summaries over simplify the interplay of factors in each complete case. Yet they reveal important aspects of the relation of different variables like family patterns social expectations etc... on the problem of adjustment in the area regarding finances. They indicate how the problem affects the marital adjustment or maladjustment of the couple.
CHAPTER 4

COMPANIONSHIP RELATION BETWEEN HUSBAND & WIFE
Companionship Relation Between Husband and Wife and Their Marital Adjustment.

Religious ideology has emphasized the equality of men and women. The marriage ceremony also represents the equality and comradeship between husband and wife. But in reality the husband enjoys the status of the head of the home. The traditional Hindu wife has worshipped her husband as a God and has submitted to him as a completely obedient wife. She has accepted her role only as a housewife and a mother of his children. There are also differences in the work spheres of husband and wife. The husband has to play his part in the external world. He has to earn for the family. These different work spheres had made the family atmosphere conflict-free but had given little opportunity to develop companionship relation between husband and wife.

In a large joint family the husband spends most of his time with his own sex group and the wife has to live with the women folk of the house. The husband or the wife discuss their innermost feelings and difficulties with their friends of the same sex. Marriage is for the family to bear their sons in order to perpetuate the family tradition. The bride and bridegroom are complete strangers to each other at the time of marriage. They begin their life together wondering what the partner was like but submitting dutifully to what the parents had ordained. In the beginning the relation between husband and wife is
purely that of biological mates. The common interests are the upbringing of children, their education, their marriage etc. Companionship element is not expected between husband and wife in traditional Hindu marriages.

Industrialization and urbanization have provided a new opportunity for companionship between husband and wife. Now the sons have their jobs in different cities and in different spheres. Hence the number of nuclear families are on the increase and traditional large, extended joint families have been breaking down. Now there is no more company of peer group of the same sex for the men living in the nuclear family in comparison to a large joint family. In the past what little leisure men folk had, was spent chiefly in the company of their own sex either of other members of the family or of neighbours. Companionship relation was not possible as the wives were too submissive to achieve equality which companionship requires. One important reason for the lack of companionship relation was that there was no opportunity in the environment for the development of companionship. The lack of companionship was due to (1) the lack of proper contact between husband and wife (2) difference in education and (3) difference in role demands.

Conditions are now changed. Educated wives can provide such companionship to their husbands. Also the shift in the status of a wife has helped break down the
barriers of reserve and respect between husband and wife enabling them to enjoy each other as persons. Especially in urban environment the men can not have primary relations as can be obtained in a village environment it being a primary group. To fulfil these needs of an urban dwelling man seeks companionship from his wife taking her as his best friend. Without the wife, for a man to return to home after work, his life could be awfully lonely.

This is the kind of background against which companionship has arisen to become one of the important aspects of marriage. The companionship relationship has been regarded as the ideal toward which families should strive for happiness in marriage.

The present study included eleven items in the questionnaire which in a general way are related to the companionship relationship and marital adjustment.

Companionship relationship between husband and wife involves three aspects: (1) friendship concept (2) taking interest in each other (3) enjoying each other's company or not avoiding each other. There are three items on the friendship aspect (1) My husband is my best friend (2) My husband gives more importance to his friends than to me. (3) Mix well with my husband's friends. The items on the second aspect of companionship taking interest in each other includes five items as follows:
1. "My husband takes interest in each and every matter that concerns me."

2. "We are not able to take interest in each other."

3. "My husband talks to me about every outside activity of his."

4. "I do not get bored when he tells me about his business and friends."

5. "My husband does not get bored when I talk about my daily matters to him."

The third aspect of companionship relation - each other's company or avoiding each other has been studied by two items: (1) "My husband tries to avoid me" and (2) "I try to be away from my husband."

"My Husband Is My Best Friend":

Now a days, the husband does not expect that her wife should worship him as a God. The modern husband and wife like to be companions of each other. They like to be friends to each other friends with whom they can share their sorrows and joys, consult each other in times of trouble and can talk things over. If such relations do not prevail, it hinders the adjustment of the couple in an urban setting where this need is a necessity. This item is an indicating of such friendly relations between husband and wife.

A larger number of happily married women reported that they felt their husband as one of their best friend.
29 out of 30 happily married women and only one out of 30 unhappily married women have responded "almost true" to this item. The mean for the happily married group is 4.0 and for unhappily married group is .4. The mean difference between the two groups is 3.6 which is significant at .01 level.

Thus there is some evidence from the interview data that companionship was more prevalent between spouses who were adjusted in marriage than between spouses who were maladjusted. But when the responses of other members of the sample are examined the investigator found that some of the objects get confused at the word "friend". They wondered as to how a husband can be a friend. For them the relation with husband is something unique and not comparable to any other social relation.

"My Husband Is Giving More Importance To His Friends Than To His Wife".

As we have stated above, the traditional husband spends most of his time with his friends of the same sex; he shares his deepest feelings and problems with them; he enjoys their company more than he does that of his wife and consult them rather than his wife before taking most of the decisions. But the modern husband seeks such friendship and company in his wife and gives more importance to wife than to friends. The wife also expects
that she should be given more importance than his friends. If such expectation has been fulfilled they can be more adjusted to their marital life than the couple for whom such expectations are not fulfilled.

This item seek information on this point from the women's side. Data from the present study show that almost all of the happily married women had responded negatively to this item. While on 10 out of 30 unhappily married women had responded affirmatively. The respective means for the happily married and unhappily married women are 1.1 and 2.5. The difference between the two group means is 2.4 which is significant at .01 level.

Thus the friends are not given more importance than wife by the husbands of happily married women while unhappily married women reported that their husbands give more importance to their friends than to the wives. Of course, it should be remembered that the answers of the most of the unhappily married women were secured after their separation from their husband and that, part of their responses may have been due to this situation and not to the situation in marriage itself. One unhappy married woman reported her dissatisfaction in these words, "My husband spends most of his time outside the home." In the morning he leaves the house to meet his friends and returns home only for his lunch. And he comes late at night and only after I and our children are asleep.
He sometimes tries to awaken me to talk with him but as I get tired with the whole day's work. Most of his holidays he spends with his friends. He goes to pictures only with his friends. When I ask him to take me with him he does not pay any heed to my request and tells me to go with my women friends or with my sisters or sisters-in-law. He does not like to take me with him outside the home.

"I Mix Well With My Husband's Friends":

The husband's expectation from the wife is not only that she should be interested in the household work and the caring for children but also that she should play the role of a companion to him. He does not like a wife who is shy or stays back in kitchen or in an interior room. He wants her to be a companion in their living room. He also expects her to give him company in his social life. The husband wants to enjoy their leisure time activities with their friends along with their wives when he invites his friends to his home. He expect his wife to be a good hostess to them. A wife who can mix well with the husband's friends can fulfill her role of a good companion in his social relations. Marital adjustment of women is associated with the wife's ability to mix well with her husband's friends and mal-adjustment is often associated with not mixing with her husband's friends.
Differences of the contrasting groups in responses to this item have not been significant at the .01 level of significance but are significant at .05 level. The respective means for happily married and unhappily married women are 2.8 and 2.1. The difference between these mean scores is .7. As the item does not reach the level of significant at .01 the item has not been included in the scale.

"My Husband Tells Me Everything About His Outside Activities"

In India it hardly happens that the husband and wife may be working in the same field in company of each other. The wife's work sphere is the home. Her time is spent in managing the home and caring for children. Companionship does not evolve much in time spent in activities outside the home. But it deals with communication to each other about the things happen while they are apart. The importance of such informative companionship to the wife lies in giving her a sense of vicarious participation in the husband's activities away from home. She can seldom share in the husband's day directly but feels less isolated if she hears about interesting events that happen to him. Such giving of information or confiding in wife strengthens the wife's feeling of companionship with her husband and helps the adjustment of the couple with each other. Interesting friendly and prolonged communication between husband and wife tends to weld them together whereas, a decided decline in this type of communication tends to break up existing attachments between them.
The date of the present study show quite a good distinction between happily married and unhappily married women's responses on this item. The mean for the happily married is 3. and for the unhappily married women is 1.1. The difference between the two group means is 1.9 which is significant at .01 level.

Thus the adjusted women are more intimately related to their husbands through such communication than the maladjusted women are. It may happen that the woman does not know about the outside activities of her husband may lose confidence in him or sometimes even have doubts about his character. This may further complicate the problem of adjustment.

"I Do Not Get Bored When My Husband Talks To Me About His Business And Friends:"

Taking interest in each other's matters is the counterpart of confiding with each other and is another indication of good companionship between husband and wife. Sometimes it so happens that the wife may not be interested in the external world of her husband and may get bored. This may due to different fields of interests or may be due to difference in the intellectual level between husband and wife and their different bringing up at their parent's homes. The investigator assumes that the interest taken by husband and wife in each other is an indication of adjustment between husband and wife while maladjustment in marriage is be associated with the wife's getting bored with husband's talk.
All the 30 happily married women responded that they do not get bored when the husband talks to them about his business and friends, while only 19 out of 30 unhappily married women responded so. The mean for the happily married women is 4.0 and for the unhappily married women is 2.3. The difference between the two groups means is 1.7 which is significant at the .01 level.

There are few cases where the investigator has found that though the couple may be living satisfactorily, the husband does not tell anything to her about his business especially when the business may in partnership with brothers. He talks with his wife about his other activities but may not tell her about the details of his business. He thinks that business is a matter for men only and a wife should not be interested in it. On the other hand the husband's doing office jobs are more communicative with wives. Similarly those continuing the father's business are more traditional in their expectations and attitudes in companionship aspects of their marriage. While the husbands who are away from the traditional business are rather more modern in their views.

"My HusbandDoes Not Get Bored When I Tell Him About The Matters That Happen To Me During Day Time:"

This is another aspect of the same problem. The wife may in her turn expect the husband to take interest and want him to share vicariously in her experiences; at least wishes that he does not get bored when she tries to share her experiences and problems with him.
The responses of the happily married and unhappily married shows quite good difference between the two groups. The means for the happily married and unhappily married is 3.5 and 0.9 respectively. The difference between the means of two groups is 2.6 which is significant at .01 level.

Thus, marital adjustment appears to be associated with the interest taken by husband in wife's talk about her daily matters. Interview data show that the wife feels that her husband does not take interest in her life, she feels assured that her husband is sympathetic to her. In most of the unhappy wives cases it has been found that the wife who has in-law conflicts in a joint family tells her husband only about these conflicts. She will complain to him against his mother, sister or some other member of the family. The husband would naturally try to avoid such matters and disregard talks conflicts or get bored of hearing about them repeatedly. In such cases, the wife further feels that her husband loves other members of the family more than he does her. This further hinders the adjustment between husband and wife.

The responses of wives in the following two cases are interesting.

"We are four members in the family. My brother-in-law, his wife and we two. The sister-in-law often harasses me. I cannot do the work as hard as she can. So she always teases me, makes me feel inferior to her. Sometimes we have quarrels with each other. But my husband does not listen to me if I try to acquaint him with what happened during the day. He does not sympathize with me. Sometimes I feel that he has more respect for her brother's wife than for me."
"I always have conflict with my mother-in-law. She is much orthodox and bossy. My husband does not hear complaints about such family matters. And I do not know what other matters I could talk with him. He even does not like what I tell him about other neighbours or other caste members. He takes it as a mere gossip or scandal mongering. So we have nothing to discuss at night the only time we meet each other."

Another reason may be the attitude of the husband. He may believe that the domestic sphere is a concern for women alone and he as a man need not take interest in it. On the other hand the wife also may be so wrapped up with her domestic matters that she can not have any topics other than domestic matters to talk out with husband.

"My husband usually comes late at night after having some over time duty at his bank. And after dinner, he takes up a book or newspaper and reads till he falls asleep. He is not interested in my talks about domestic matters."

Sometimes it so happens that such couples get along with each other but they show dissatisfaction with each other for lack of good communication with each other. But they does not understand the reasons behind it and does not try to make their talks more interesting for each other.

"My Husband Takes Interest In Every Matter That Concerns Me:

The wife usually expects that her husband should take interest in whatever she does. If the expectation is not fulfilled it affects marital adjustment."
The investigator has found that the happily married women had reported more often than the unhappily married women that their husbands did take interest in their matters. The means for the happily married women is 3.5 and for the unhappily married women is 0.8. The difference is 2.7 which is significant at .01 level.

Following are some excerpts which show that how and in what matters husbands take interest in their wives.

"I am a member of Shree Samaj." I actively participate in their activities. My husband encourages me in such social life. He takes interest in my activities and also helps me if he can. For example I am going to take part in "Vanagi" a cooking competition, we both have discussed what preparations I should present in the competition. He also supplied me with all the requisite material. Only he does not like my interest in religious meetings and thinks them as a field for the aged women only. Sometimes he makes fun of me on this score, but he does not insist that I should give it up nor does he get angry with me on that point. Usually attend such kirtan meetings only when he is away. I like to enjoy his company more than the kirtans."

"My husband believes that his wife should know more about the external world, and should not take interest only in children and home. He encourages me on to do so. I have started attending sewing classes. He inquires every day about my performances and class and also appreciates any good sample that I might have stiched."
"My husband appreciates the things I prepare. He also pays attention to my dress and seeks to improve upon it if he finds any errors in dressing. He encourages me to read and to that purpose he brings some interesting periodicals for me."

"We Are Not Able To Take Interest In Each Other":

For companionship relation between husband and wife it is essential that the spouses take interest in each other. Along with the previous indirect measure a direct statement has been used to measure whether there is mutual interest in spouses.

The data corroborates the evidence on the previous statement. This statement clearly discriminates between happily married and unhappily married group. The respective means for them is 0.43 and 2.6. The difference between two group means is 2.17 which is significant at .01 level.

Thus we can conclude that though the work spheres of husband and wife on the Indian screen are very different, they have no common friends or common outside social activities such as a western couple may have. The Indian husband and wife can take interest in each other mostly through communication and encouraging and appreciating each other's activities. This is a good indication of having some elements of companionship relationship between husband and wife.

"Avoiding Each Other's Company":

This aspect of companionship was measured by two statements: (1) "My husband tries to be away from me". (2)
to be away from my husband*. Mutual enjoyment of each other's company is associated with marital adjustment, and avoiding such company is associated with or is an indication of maladjustment between husband and wife.

Both of the statements have statistically significant discriminatory power. The respective means for happily married and unhappily married women is 0 and 2.1 for the statement: My husband tries to avoid me. And the respective means for the happily married and unhappily married is 0 and 1.6 for the statement: I try to avoid him. The mean differences for the two statements are 2.1 and 1.6 which are quite significant at the .01 level.

Conclusion:

Companionship relation for Indian couple is quite different from that of the western couples. An Indian couple does not have much common outside activity, no common membership, in organizations, common friends, or various common recreational activities. Choice of marriage partner is also not based on companionship relations or competent personality factors. Indian couples get their partner through the choice of their parents and are mostly unknown to each other before marriage. They develop companionship relations after their marriage.

In the present study companionship relations as measured by friendship aspect, taking interest in each other through communication about each other's activities and
enjoying each other's company is found highly associated
with marital adjustment of a woman and absence of such
companionship relations is associated with marital mal-
adjustment. As all of the statements except one was above
the .01 level of significance they were included in the
final scale.

But the statistical evidences do not give a clear cut
picture of the nature of this companionship relations.
Examination of the interview data shows various patterns
of adjustment. The following percepts show that nuclear
family background is more favourable to the development
of companionship than the joint family background.

This is a case of a happily married woman of a nuclear
family and who, both husband and wife are almost equally
educated and both are employed. The wife is working as
a school teacher and the husband is a clerk in a firm.

"We both want to talk a lot with each other when we
reach home. We get interested in each other's activities
during the day. We visit our respective friends together
or invite them to our home. I have to manage the home but
he help me in checking my note-books, papersets. while
I am doing that work. He never wants to go out except for
his job without my accompanying him."

"My husband join with me in the household work so
that we can get ready in time for our service. If my
husband reaches home earlier than I do, he puts away the
washing, fills up the water storage. If one of us is late home from one's service the other awaits his or her arrival. Thus we always have our tea together. We also take dinner together, discuss the news of the day. He spends his holiday with us. We hardly go to pictures but our baby is fond of garden so we spend some evenings there. The only matter I cannot discuss with him is my dissatisfaction regarding my mother-in-law, who occasionally comes to live with us.

It has been found that such companionship relations receive a setback in a joint family. In it there are other members in whose presence the husband and wife have a minimum of interaction. In such a traditional way of living the husband and wife mostly do not have time for each other except at bed time. For middle class women there is so laborious work and great responsibilities in joint family that at bed hours she gets tired and cannot enjoy the husband's company. This hinders to some extent the development of companionship relations between them.
CHAPTER 5

SEXUAL PROBLEMS AND MARITAL ADJUSTMENT
The unique personal consequence of marriage in our society is the fact that it affords men and women a specially approved relationship within which they can satisfy their sexual urge. A mutually satisfactory sex relationship is one of the important factors that contribute to happiness in marriage. However, people contemplating marriage may assume that sex gratification is the basic and all important factor upon which the success or failure of marriage depends. Such is not the case. Sexual union is but one of a complicated set of relationships and activities that make up the whole interactional pattern of a marriage. Conflict in other areas like in-laws or economic problems causes maladjustment in marriage in which the sex phase of life seems to be satisfactory to both partners. Moreover, if conflicts exist in other areas of marriage, it is likely to be reflected in the sex life of the couple. Since sexual union is the most intimately cooperative activity of marriage, the partners have a tendency to come together less frequently, if antagonism exists between them. Conversely marriage in which sex adjustment is poor may endure because of the strength of other bonds. Since all facets of marriage are closely inter-related, it is often impossible to determine whether poor sex adjustment is a cause or a result.
of dissatisfactions in other parts of the life of a couple. Although, sex is not an all important factor in itself, a mutually gratifying sex relationship will serve to facilitate all adjustments just as conflicts seemingly unrelated to sex will have repercussions on the sex life of the couple.

As Landis and Landis (1948) have said "The personality traits that each partner takes into marriage will have much to do with the degree of sexual mutuality achieved. People who are co-operative, perceptive of the reactions of others and considerate of the needs of others are the ones who seek to share gratification rather than having as their goal self-gratification only. Those who are selfish, impatient, unaware of the needs of others and unwilling to learn from others will have far less to contribute towards the achievement of a rewarding sex relationship in marriage. These personality factors are of far greater importance in sex adjustment than simple biological adequacy is."

When the husband and wife are bound by love, trust and confidence and concern for each other's happiness they will be maximally motivated to establish mutually satisfying sexual relationship. Fears, inexperience, sexual awakening and the need for emotional re-evaluation of the sex act are met with understanding and coped with as a fully joint enterprise. Satisfactory sexual adjustment then is rewarding both in and of itself and as a symbol of the couple's love and compatibility. This is not to argue that a highly favourable marital situation guarantees the sexual gratification of husband and wife, but rather that its probability is greatly enhanced. Furthermore, it is assumed that when the level of sexual adjustment...
achieved is relatively low for one or both of them and can be more easily tolerated because of the knowledge husband and wife have extended themselves to make it otherwise.

The influence of sexual adjustment on marriage relationship might be affected by the significance attached to sex by marital partners.

All the studies of happily married couples show that couples who have achieved the highest degree of mutuality in their sex relations are among the most happily married. Burgess and Wallin (1953) in their follow-up study of the couples married for approximately five years found a high correlation between the couples' sexual adjustment and their over-all marriage adjustment. Deutler and Pineo (1966) studied these same couples after fifteen years of marriage and found that the high relationship between sex adjustment and general satisfaction tended to remain constant.

Landis and Landis (1948) in their study of "Time required to adjust in marriage" instructed their subjects to rate the degree of their marital happiness on a three category scale: "Very happy", "happy" and "average". Answers to certain items were then compared with this happiness rating. On the length of time required for adjustment in sexual relations, in a sample of 409 couples, a rating of very happy was given by a larger percent of those who felt that sex relations were satisfactory from the beginning or has been worked out within the first year, than of those who reported that adjustment worked out after the first year. Those who said sexual adjustments had never been satisfactory rated their
marriage as average in happiness much more frequently than did those who reported adjustment as satisfactory from the beginning.

Terman (1938) included many items in his schedule and deal with sex and marital adjustment. His general conclusions were that "the sex factors combined are far from being the one major determinant of success in marriage." His conclusions are summarized under three general points: items which are not correlated with marital adjustment, items which are positively associated with marital adjustment and factors related to the failure of the wife to achieve orgasm. There is little or no correlation between marital adjustment and either the reported or the preferred frequency of intercourse, control of ejaculation, methods of contraception, fear of pregnancy, pain at the time of first intercourse, sex shock by wife, rhythm of wife's sexual desire, multiple orgasms, failure of husband to be as dominant as wife would like him to be in initiating or demanding intercourse and the sex techniques which are used.

Marital adjustment for the wife is correlated with the degree of pleasure experienced at first intercourse, and for the husband with the display of little or no prudishness or excessive modesty on the part of the wife. For both husbands and wives there are correlations between marital happiness and symptoms of sexual compatibility, such as few sexual complaints; a high degree of sexual satisfaction from intercourse, infrequent refusal of intercourse, an agreeable and considerate reaction of
the spouse who is refused intercourse and infrequent desire for extramarital intercourse. There is also a correlation with equality or near equality of sex drive as measured by the ratio of the actual to the preferred number of copulations per month and by the spouses' ratings of their relative passionateness. The most important correlation found by Terman between marital adjustment and sexual items was on the orgasm adequacy of the wife.

The present study included sex items in the questionnaire. Little or no difficulty was experienced in securing the cooperation of persons in answering questions on sexual behavior. It was found that if the interviewer took a casual, natural approach in asking the sex questions, casual, natural unembarrassed responses were secured.

"I Had Attitude Of Disgust Toward Sex Relations:"

A complication in sex adjustment in marriage is to be formed in the way the subject of sex is handled in our culture. Some children are conditioned so that it may be difficult for them to adjust to normal sex experience. When they grow up when they first begin to ask questions about sex, parents may try to keep them in the dark, thus forcing them to seek information from unreliable sources. When little children engage in any type of sexual play or experimentation, parents are likely to be worried or shocked. They, to show that their shocked or punish the child severely. Consequently the child may conclude that all sex interests are vulgar shameful and bad. Girls are likely to be impressed more than boys with
taboos in the area of sex, since much greater social stigma is attached to the girl who deviates from socially acceptable behaviour, especially in the hinder culture where dual morality standard is accepted. Chastity is the most important character regarded for a good wife while a man's extra marital relations and bigamy are not looked at so. Critically conditioned responses that have been built up over a period of twenty years preceding marriage will not change suddenly with the marriage ceremony. And such attitudes toward and about sex are a most important factor to insure satisfactory sex adjustment. The emotions of shame disgust, fear and guilt all tend to hinder normal sex adjustment.

Happily married and unhappily married women differed in that a larger percent of unhappily married responded that they have such an attitude of disgust. Only one happily married woman responded positively but twelve of unhappily married responded that they have an attitude of disgust. The mean for the higher group is 4.7 and for the lower group is 1.7. The difference between the two group means is 3.0. But this is not significant at the significance level of .01.

How the sexual adjustment is an affecting factor in marital adjustment of a woman can be seen from the following excerpt of an unhappy woman.

"My husband is greatly obsessed with sex to the best of my knowledge even before our marriage he had sexual relation with a couple girls. I had accepted it as an ideal
that I would never separate myself from the partner selected for me by my parents. My husband also had made it clear that he would sever his relations if his sexual desire was fulfilled after marriage.

But both my ideal and his promise came to naught. We have a big house but my mother-in-law, who is my husband's step-mother, never allowed us to use of a separate room. She compelled us to share the big bedroom with two of my sisters-in-law, aged 20 and 17 respectively. Thus, it resulted in our occupying separate beds placed near opposite walls. It was impossible for my husband to indulge in any sexual activity. There was a way out of this. My parents have a big house too. Hence whenever I visit them, my husband finds out excuse to visit his uncle's house in the same township and satisfies his sexual desire at my parents' house."

C Conflict arises from the fact that my husband wants too much from me while on the other hand being a Brahmin, sex is generally repugnant to me. I did not actually communicate my lack of desire to my husband being naturally afraid that in the event of dissatisfaction my husband would resort once again to extra-marital sex relations.

But in our own house no sexual act is possible and hence my husband often lapses into his former habit of gratifying his sexual desire by cohabiting with other
girls. He, too, feels it improper and often he weeps at my feet uttering, "If you realise my condition we would be happy. But my husband's repeated demands for the sex act have created hatred in me towards sex. There does not seem to be any way out of this impasse, at least for the present."

"I Felt Sex Relations As Being Dull And Mechanical."

Marital adjustment is highly associated with sex enjoyment. It has been believed that unhappily married women would find sex act rather dry and mechanical and would not derive any pleasure from it. The role of a woman in Indian culture is that of an obedient wife and as such she might not refuse to submit to the desire of her husband. But for many reasons like fear of the sex act, negative attitude or the effect of maladjustment in other areas discussed earlier, she may not enjoy the sex act.

Unhappily married women reported sex act as less enjoyable than the happily married women. The mean for the happily married group is 0.5 and for the unhappily married group is 2.0. The mean difference between the group is 1.5 which is significant at p<.01 level of significance.
"I Can Not Enjoy Sex Due To Fear Of Pregnancy":

Subjects were asked whether fear of pregnancy inhibits the enjoyment of sex. Study by Locke (1951) shows that affirmative answers were given by a significantly larger percent of divorced men and women than by the happily married men and women.

But in the present study the author did not find any significant difference between the two groups of happily married and unhappily married women. The means for the happily married women is 0.7 and unhappily married women is 1.3. The difference between the two group means is 0.6 which is not significant at 0.01 level of significance.

The explanation may be the use of contraceptives which allows the couple to fully enjoy the sex act sans fear of pregnancy.

"I Do Not Feel That My Husband Demands Too Much For Sex Acts":

The main hypothesis on this item was that equal interest in sex is associated with marital adjustment and unequal interest with marital maladjustment. A second assumption was that if differences in sex interest exist, marital adjustment is associated with the husband having a greater interest. The question was whether the wife felt that the husband demanded too much for sexual intercourse. Serman has found that there is little or no correlation between marital adjustment and either the reported or the
preferred frequency of intercourse. Thus it is not mere frequency of the sex act but the wife's total perception of the sexual desire of the husband of which the sex act is a component that is an important factor in their sexual adjustment.

The mean for the happily married women is 3.6 and for unhappily married women is 2.6. The difference between the two groups is 1.0 is not significant at the predetermined level of significant.

The present study shows that the greater sex desire of husband is not related to marital adjustment of a woman. In Indian culture it is expected that the man may have greater sexual desire than the woman, so the women may not feel anything wrong in such a situation.

"My Husband Complains That I Am Frigid":-

A frigid wife can cause sexual maladjustment. Though men are regarded as having somewhat more sex desire than the women and having initiative; but for the proper enjoyment of sex both should be responsive. A frigid woman may lack such responsiveness which in turn gives dissatisfaction to the couple's marital enjoyment. It has been believed that marital maladjustment is associated with the frigidity of wife while lack of complaint from husband about her frigidity will be associated with marital adjustment.
This hypothesis corroborated by the present study. The respective means for the happily married women and unhappily married women is 0 and 2.7. The difference between the two groups is 2.7 which is significant at the 0.01 level of significance.

"I Can Express My Difficulties And Dissatisfaotions About Sex To My Husband":-

Timidity and reluctance to discuss the problems of sex make it difficult for the couples to co-operate where co-operation is essential for success. The concept of equality between husband and wife also involves equality in the field of sex. A wife also expects to enjoy sex. For mutual enjoyment there must be free communication between husband and wife on the problems in their sexual adjustment.

All of the thirty happily married women responded that they had expressed their difficulties and dissatisfaction about sex to their husband. The mean for the happily married group is 4 and for the unhappily married group is 1.8. The difference between the two groups is 2.2 which is significant.

This is also indicative of the change in attitude towards sex and relation between husband and wife. Now sex is not the matter for the men only. Not only is it not regarded immoral for the wives to enjoy sex but her enjoyment is regarded as an important component in the husbands enjoyment.
of sex. And the free expression of the problem of sex between husband and wife shows the change in their relations.
CHAPTER 6

PERSONALITY TRAITS AND MARITAL ADJUSTMENT
Personality Traits And Marital Adjustment:

Lewis M. Terman (1938) was the first to recognize the need for a psychological investigation of marital happiness. With this objective Terman placed emphasis on the investigation of the personality of the husband and wife and of their interests and attitudes. In his preliminary study he used a questionnaire containing items from Bernon's Personality Inventory and the Strong Interest Test along with a question on how happy their marriage was. Personality items which showed high correlation with happiness in marriage were used by Terman along with other questions on the marital happiness of the couple. In the present study some personality items of the wife and of her husband have been taken which are assumed to be related with marital relations of the couple. By personality characteristics is meant the characteristic adjustable way of behaviour of the individual.

The present study includes ten items; seven for the husband and three for the wife, such as:

1. "My husband is stubborn in his views and if I do not yield, he feels discontented."

2. "In the event of difference of opinion between me and my husband, he usually sticks to his opinion and is not prepared to yield even an inch."

3. "My husband is not able to say a word of oppose at all to his elders like mother, father, brother and sister-in-law."
4. "My husband is not the least jealous and suspicious"
5. "My husband gets jealous if I mix with his friends"
6. "My husband is not insisting that I should believe his every idea."
7. "My husband is not insisting that I should believe his every idea."
8. "My husband thinks I always want the things to be done according to my wishes."
9. "I always try to adjust my views to those of my husband."
10. "My husband feels that I do not try to adjust myself to him."

This chapter is an analysis of the differences on personality traits between the more adjusted and less adjusted.

**Stubbornness Of The Husband:**

Stubbornness of the husband was measured by the two following items: "My husband is stubborn in his views and if I do not yield he feels discontented." "In the event of difference of opinion between me and my husband, he usually sticks to his opinion and is not prepared to yield even an inch."

In Indian culture the husband plays a dominant role in marriage life while the wife plays a submissive one. Role patterns and role concepts have now changed. Today's
wife has a well developed concept of individuality and equality. She does not easily accept husband's absolute dominance. The wife's individuality urges her to recognition. Hence the stubbornness of the husband would not be accepted easily by the wives. It has been assumed that such perceived stubbornness is associated with marital mal-adjustment and adaptability perception of husband as not being stubborn is associated with facility of marital adjustment.

The mean scores for the happily married women's and the unhappily married women on the first item are 1.6 and 2.87 respectively. The difference between the two group means is 1.27 which is significant at .01 level. This item thus discriminates between the happily married and the unhappily married woman.

The mean scores on the second item for the happily married group and for the unhappily married group are .97 and 3.4 respectively. The mean difference between the two groups is 2.43 which is also significant beyond .01 level.

Thus stubbornness as perceived by the wife is not a quality conducive to marital adjustment. Perception of the husband being less stubborn is conducive to a facilitating to marital happiness.

"My Husband Is Not Able To Say A Word Of Oppose At All To His Elders Like Mother, Father, Brother And Sister-in-law":

In a patriarchal society dominance submission pattern
of interaction is found not only between husband and wife, but the husband also has to be submissive to other elders in the family. The wife's perception about husband's submissiveness was measured by the item. The wives accept that their husband's must show respect and reverence to their elders but resent to his being so submissive as to forget his own individuality and the plan of the wife in his life. And if the husband cannot take her side he may lose her love. Thus the couple may become maladjusted in their marriage. Thus too much submissiveness of the husband to his elders as perceived by his wife would be associated with marital maladjustment.

This has been supported by the data. The mean scores for the happily married and unhappily married groups are 1.1 and 3.23 respectively. The difference between the two group means is 2.13 which is significant at the .01 level.

Here are some excerpts from the interview data which bring out the above point clearly. Many unhappy wives especially having trouble with in-laws have reported that in-law's problem has separated them from their husbands. But if the husband has enough courage to take side with his wife such maladjustment might not occur. One of these women has described the problem in the following words:

"My husband has been brought up in my uncle-in-law's family. Consequently he is unable to protest against any injustices that my aunt-in-law metes out to me. She is a dominating woman by temperament. I have never been allowed to go out of the house with my husband nor have..."
I had leisure or permission even to talk with him during day time. My aunt-in-law habitually finds faults with me often and sometimes she has gone to the extent of beating me. My husband has always treated me with courtesy but only during the absence of his aunt. But I was not able to live with my aunt-in-law when my husband was too submissive to her. This has been the reason for our three year long separation.

Husband Perceived As Being Jealous Or Suspicous:

Wife's perception of the suspicious nature of husband was measured by two items in the questionnaire: "My husband is not the least jealous and suspicious" and "My husband gets jealous if I mix with his friends". More happily married women checked the last item as completely true for them than the unhappily married women. The mean for the happily married women is 3.73 and for the unhappily married group is 2.06. The difference between the means of the two groups is 1.65 which is significant at the level of .01.

The second statement; the husband suspects his wife when she tries to mix well with his friends, is the negative of the first statement. The mean for the happily married group is .06 and that of unhappily married group is 1.83. The difference between the means of two groups is 1.77 which also is significant at .01 level of significance.

Thus we can say that jealousy, either real or only suspected may create distrust in each other and in turn lead to marital maladjustment. Suspiciousness on the part of
the husband may be an indication of maladjusted personality which naturally make the man unable to be adjusted in his married life.

"My Husband Is Not Insisting That I Should Believe His Every Idea!"

The general tendency of the adjusted married women is to rate their husbands as much less dominating than the maladjusted women do.

The mean score for the happily married group is 3.57 and that for the unhappily married group is 1.4. This difference between the two means is 2.17 which is significant at .01 level.

The explanation may be that adjusted engage in democratic equalitarian practices to a greater extent than the maladjusted. Equalitarian practices imply that there would be little domination of the husband over the wife. Happily married women enjoy more freedom and experience, less pressure from their husbands to blindly accept their views. The another explanation may be the tendency of the unhappily married to rate their mates as much more dominating than the happily married is, feeling that if the mates had been less dominating and more democratic the difficulties might not have been developed.

"My Husband Thinks I Always Want The Things To Be Done According To My Wishes!"

A Hindu wife is expected to be obedient to her husband and the in-laws. She can not oppose her husband. Naturally a wife perceived by her husband as being stubborn can not hope to be well adjusted.
The mean score for the happily married group is 2.5 while that for the unhappily married women is 2.6, for this item. The difference between the two group means is 2.1 which is significant at .01 level.

"I Always Try To Adjust My Views To Those Of My Husband"

"My Husband Feels That I Do Not Try To Adjust Myself To Him"

In India the wife goes to the husband's house and lives with his family. Hence it is natural that the responsibility of adjustment is more on wife than on the husband. As the wife's role is one of submission and obedience, she has to adjust with ideas and attitudes or the behaviour of her husband and his family. Thus adjustibility is the most desired characteristic in wife. In the present study two statements have been included to measure the adjustibility of wife. The first is wife's own statement about her active adjustment to her husband's attitudes and opinions. The other is the wife's report about how her husband feels about her adjustibility.

The mean score for the happily married group on the 1st item is 3.9 whereas that for the unhappily married group is 2.9. The difference between the two groups is 1.0 which is significant at .01 level.

As for the second statement, i.e. the wife's report about her husband's perception that she is not trying to adjust with him, the mean score for the happily married group is .1 and for the unhappily married group 3.1. The difference between the two group means is 3. This is significant at .01 level.
Thus the adjustability of the wife is associated with marital adjustment while the woman who can not change herself to suit her husband's personality may become mal-adjusted in her marriage.
CHAPTER 7

MARITAL DISAGREEMENTS AND CONFLICTS
BETWEEN HUSBAND AND WIFE
Marriage is a union of two families. Though it is a union of two personalities, both the personalities come from different families. They come together with different attitudes, opinions and conflict over various problems in their married life. There can hardly be two persons having same opinions and attitudes. But when these two persons are a man and a woman came together in a married bond each has to adjust with the other. And when they cannot be adjusted to each other there will be conflicts every now and then.

Marriage was defined some forty years ago by Keserling (1929) described marriage as a tragic state of tension. Husband and wife who experience major unsolved disagreements and conflicts think of the quarrels as tragic. Quarreling is often emotionally charged and explosive. It tends to include a desire to hurt each other and it build up tension in everyday living. One reason why quarrels in marriage are likely to be more damaging than those among friends or acquaintances is that married couple know one another's weaknesses only too well. It becomes too easy, in anger to strike at the point where it will hurt the opponent most, to say things that are most damaging to the mate's ego. Also when the antagonisms
become pervasive and strong, one or both spouses may begin to think of married life as being unbearable to them and may try to find escape by means of separation, divorce or suicide in some cases.

A major part of the interview schedule is composed of questions on the agreement or disagreements and conflicts over 23 items. In the present chapter some of these items has been given detailed consideration. The interview schedule in the present study included 23 items asking the women to rate their agreements or conflicts between husband and wife on five point scale; "completely true;" "almost true;" "half true- half false" "almost false" and "completely false" The items included in the interview schedule are:

1. We have quarrels because we have no frank discussions about our differences.

2. We have repeated and sharp differences of opinion.

3. We have quarrels because my husband gets angry when about trifles.

4. We have quarrels because one of us has suspicious about sexual relations of the other.

5. We have quarrels owing to difference in family background.

6. I do not have interest in anything in which he is interested. The same is the case with him. This
leads to quarrels between us.

7. My husband spends a greater portion of his leisure hours outside and does not take enough interest in family affairs, this leads to quarrels between us.

8. My husband's habit of finding faults where there is none leads to quarrels between us.

9. We have quarrels because one of us is orthodox in beliefs.

10. Insufficient income leads to quarrels between us.

11. We have quarrels because one of us is not good looking.

12. Interference from elders in our private and personal matters is often a cause of quarrels between us.

13. We have quarrels when one of us tries to dominate over the others.

14. We have quarrels because one of us is loquacious.

15. We are sharply divided over the issue of family planning.

16. We have quarrels about the extent and manner of expenses.

17. We have sharp differences of opinion about the extent and nature of monetary savings.

18. We have quarrels about other members residing with our family.

19. We often differ on issues of social customs.

20. We had conflicts over children frequently.

21. We never quarrel about religious affairs.
22. We quarrel about household management.

23. We never quarrel over the issue of cleanliness.

(continued on page 257)
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Table No. 3 gives the number of happily married and unhappily married - the means for the happily married group and for the unhappily married group, the difference between the means of two groups and also the level of the significance.

For most of the negative items, the response "completely false" and "almost false" was given by larger number of unhappily married than happily married. And the response "completely true" and "almost true" was given by larger number of happily married women than unhappily married women. Thus the table strikingly reveal the greater agreement reported between happily married than unhappily married women. It also shows that except last five items all others are above the significant level of .01.

The highest discriminative value was found for the first item in the table, that"Though the item is too general that, there are frequent and strong disagreements between husband and wife, it is important in the scale for measuring marital adjustments. More number of unhappily married than happily married women had reported that they had frequent strong disagreement in their ideas. 20 out of 30 unhappily married had reported the category "completely true" for them. While only one out of 30 happily married women had reported such disagreement. The importance of such disagree-
ments in marital maladjustment of a women can be from the following life histories. One is the case from a separated women who had marital maladjustment, only due to differences of opinion. "We got married after six months of acquaintance. But I was seventeen at that time and a little immature. Hence had not tried to understand him before marriage. After marriage gradually the differences in our ways of thinking began to be revealed. It is now twelve years since married but since the last five years I am staying with my father. My husband is very selfish. In order to earn he develops relations with anybody and after he has achieved his selfish objective he breaks the relations completely. He thinks that in business in order to progress he must do this. On the other hand I strongly believe that one should not develops such selfish relations. If anybody has helped us once, then we must help him in his hours of difficulty. But if I help anybody in this way, my husband does not approved in the best. We have also differences on religious matters. My husband is a non-believer while I am a believer. He does not even permit me to light the oil lamp before the image of god at home. Once when he was ill I had taken a vow of but I have not yet been able to fulfil it. He appreciates if I decorate the home. I cook good & new kinds of dishes, occasionally arrange parties. He praises me as a good housewife. But he expects me
to accompany him to the club, to take non-veg. food, to speak with his friends in English, to join dance etc., which I do not approve at all. Again I do not approve when my husband stops in the club till late and returns home late at night and does not give me company, though occasionally I accompany him to his club. I do not eat non-vegetarian food but I used to prepare such food occasionally for him and his friends, whereas he wishes to live in western style, I like our Indian style of living. Inspite of such strong differences in our thoughts I was trying to accommodate. But gradually he developed close relations with one lady from his club and now she stays with him. Inspite of this I love him as I loved formerly and do not despise him. Even after the arrival of his second wife, I was staying in the same bungalow in a separate room. My parents have forced me to come to stay with them. Now I repeatedly think of going to stay at Hardwar or Pondicherry and spend my life in peace and religiousness.

"We married when I was seventeen. But at that time I had to suffer much ill-treatment at the hands of my step mother-in-law. She used to beat me and my husband would say a word against it. Hence I came to stay with my father. I stayed with my father for five years and as we did not see much possibility of reconstitution I had started my college studies after I passed my B.A. there was reconstitution and I went to stay with husband"
in a separate home. Though now we are staying together, there are sizeable differences in our ways of thinking. I hold great interest in literature and like to read new books. I also like to write when possible; whereas my husband does not take interest in anything except business and earning money. All his friendship relations are in the business circles and the business is such that there is no regular time for it. Often he leaves home early in the morning and stays out till late at night. He does his business work even at home. Thus during the whole day I get no opportunity to talk to him even on any special matters. There is not even a semblance of companionship in our marriage. It is as if we are living only by accommodating to each other's convenience.

My habit and emphasis is on planning and regularity in any action whereas my husband's occupation is such that there cannot be any regularity. One day he comes home to take his meals at 12 noon on another day he comes at 2:00 p.m. He cannot keep any appointment. I often feel that it would have been better if my husband were a service man. Life would be peaceful and regular. Today we have money and status but no satisfaction."

"From the beginning I had entertained high ideals, but I had to marry with this husband because of pressure from my mother. Even though I was not satisfied with the ordinary looks of my husband and his average economic
condition. I think I must love the person I have married. There are differences even in our styles of expressing of love. I am rather emotional and like that he expresses his love; while he believes that love is an internal quality which is not to be showed out. My love is like a turbulent sea while his love is like peacefully gliding river. He does love me. He tries his best to satisfy all my needs. He does not enjoy cinemas but he accompanies me when I went to visit cinema house. But there he either sleeps or goes out with children leaving me alone in the seat. He would not try to please me or pacify me if I show disapproval or dislike. He says - weep to your satisfaction and then come to me." Even if I weep for the whole night he would not come to smoothen me.

Even in the case of sexual desire it is so. If he expresses desire for intercourse and I show slight disapproval, he will go to sleep and this exasperates me. I like wooing and but he will never do it. I like always to talk and express what I feel but he is a quiet person sparing of tongue. He advises me that I will enjoy life well if I speak less. Sometimes in order to excite him, to exasperate him, I say that I have married a dunce, an impotent man. But he merely listens and never gets excited with me. He is quite satisfied with his service while I think that a man must have ambition to earn more.
Thus differences of opinion may reveal the different role expectations and when they are not fulfilled the marriage may lead to frequent conflicts between husband and wife.

And it may lead them to the unhappy married life. But the interview data show that frequency of conflicts is not the entire reason for seeking divorce on the part of the wife. The Hindu ideal of pativrata still lingers in a diminishing form and she either accommodates or lives with the conflicts or gives in rather than seeking a dissolution of the marital tie. Under such conditions she lives an unhappy life.
CHAPTER 8

WHAT WOMEN THINK WHEN MALADJUSTMENT OCCURS
The industrial, political and social events of the last few decades which rocked our country have brought about tremendous changes in the people's attitudes and outlook on many aspects of life. Yet there are sentiments which have been least affected by them. Attitude towards marriage and the ways of dissolution for unhappy marriages can be included in that category.

Marriage has been regarded as irrevocable in religious scriptures. The religious scriptures has given freedom for men to many other women if he gets dissatisfied with a previous wife. For women she can not think of dissolving of marriage and having another husband. The word divorce was not in the dictionary for high caste Hindu women till the on set of the 20th century. With the changing view on marriage and status of women in the society the laws of marriage and laws for divorce has been introduced in the legislature by social reformists. Hindu Code Bill of 1955 has given rights to hindu women for divorce. Though the laws has given way for divorce in actual practice the divorce is not regarded as socially approved form as it is in western culture. The religious ideas of Pativrata has not yet disappeared from the society. Though this idea has not remained indicative of that super chasteness of woman it still persists in the mind of the caste Hindu women in a form. Even an educated woman
to-day is afraid of thinking of divorce due to social criticism and religious ideals and also as dependent life on parental family and many other factors. But remarriage after divorce yet is not so accepted for Hindu woman. The education the possibility of being able to earn for one's self has make the Hindu woman more sensitive to the injustices done to her. As we discussed in previous chapters there are so many area and problems of adjustment where the wife gets difficulty in her married life. But now the question is what happens or what has been thought by such unhappy woman what happens if she feels unhappiness in her marriage.

The present study has included three items to prove the idea of such unhappy woman. These items are:

1. I often think of leaving this house
2. I often think of divorce.
3. I think of suicide when I fed up with marriage.

Though it was not the object of this study to find out the frequency of unhappy wives thinking in these ways we can say something about the ideas of women from the interview data.

"I Often Think Of Leaving This House:"

Hindu woman married into a husband's family is expected that she has to live there for the whole life. But when by any reason she gets fed up with the husband or in-laws usually the first step taken by her is to go back to her parent's family or in absence of parents to her brother's
family there as a dependent. But now many of such separated women have taken to service to become economically independent. But the social conditions are such that it is extremely difficult and even dangerous for a woman to have her separate dwelling all alone.

The data from the present study show that out of the 30 happily married women 29 had given category "completely false" to the item. Only one out of 30 happily married women reported the category "almost true" while from the 30 unhappy married women 19 reported "completely true" response category. But inspite of unhappiness in marriage 7 had reported that they did not think of leaving their husband's family. The mean for the happily married women is 0.03 and for the unhappily married woman is 2.8. The difference between the mean is 2.77 which is significant at 0.01 level. Following are some excerpts which throw some light on the problem, who thought to leave the house and those who did not think to leave the house.

"We often differed in our views but I had never thought of leaving my husband. He brought second wife in the home and it become difficult for me to stay with her in the same house. Even then I did not really wish to leave my husband's house. I was staying in a separate room. But my father did not approve this and he brought me to his home against my wish. I am with my father for three years now. But inspite of the fact that I am earning I have to live under the obligation of my sister-in-law. I love and enjoy arranging
the house but I can not satisfy my desire since I can not feel at home here and I am always afraid that this may displease my sister-in-law."

I believed that one has to marry only once in life, and hence one must accommodate and live with one's fate. Hence even though I was ill treated by my mother-in-law and my husband I never thought of leaving the house and to go to the father's house one must remain under obligations for one's life. But my mother-in-law and husband have driven me out of their house. I sat on the steps of his house for one full day but then my father arrived and took me home.

My husband does not love me the least. But now that I have children, I do not like leaving the house and children. How can a woman desert her home and her children? But my husband has sent me to my father's home promising that he will take me home after a couple of days. Now he does not take me to his home at all.

"I Often Think Of Divorce":

As we have discussed earlier; divorce is now a legally accepted solution for unhappy marriages— but it is not so easily approved by society.

Yet the education, possibility of being economically independent and more equalitarian attitude have led some women to think of divorce as a solution of an unhappy marriage. From our total sample of 60 unhappily married women, 22 percent were divorced; 40 percent were separated, and remaining 38 percent of women were living with their husbands. The mean for the happily married group is 0.4 and for the unhappily
married women is 1.3. The difference between the means of the two groups is 1.3 which is significant at 0.01 level of significance. Out of 30 the unhappily married women nine have given "completely true" response for this item. But 19 out of 30 unhappily married women have given "completely false" category to the same item. This is an indication of yet an orthodox ideas of women regarding divorce as a solution of unhappy women.

As the women themselves can not accept the idea of having a second husband the wife sometimes does not accept the idea of taking divorce though they may be separated for an extended period. The investigator has found some women who by any reason do not want to take divorce inspite of long separation from their husband.

"We are separated since nine years. We do not meet each other. But I do not want to take divorce because of my son. Though he has not lived with his father yer the only thing that he has a father prevents me taking divorce."

"My in-laws hasoften asked me to bring money from my father. Once my in-laws asked me to bring Rs 5000/- in such a way that no body can know. But my parents gave this amount in the presence of other members of the caste. My in-laws got annoyed and they harassed me and also beaten me and sent me to my parents' home. Now I do not want to take divorce, when they had spoiled my life, why should not I also harass them. I will not take divorce so my husband also cannot marry another woman."
"I am working as a school teacher. And as being economically independent I can take divorce. But I will not take divorce inspite of my unhappy married life because of my religious ideals and also fear of social disapproval.

"I think of Suicide when Fed up with Marriage":

Suicide is easy solution for an unhappily married woman since long. Society and also parents sometimes disapprove the return of a woman back from the in-law family. She has to live a miserable life as a dependent in parent's family. Hence suicide has been regarded as an easier way than divorce.

J. H. Shah (1960) reported the report of Suicide Inquiry Committee which investigated 1,129 cases of suicide in Saurashtra during the years 1952-55 found that cases of female suicide were double those of male. The annual ratios, women to men were as follows:

- 2.1 : 1 (1952)
- 1.6 : 1 (1953)
- 2.2 : 1 (1954)
- 2.2 : 1 (1955)

Further, of the female suicide cases, 60 percent were between the ages of 13 to 30 (51 percent were in the age group 19-30, and nearly 9.5 percent in the age group 13-18). The ages of 14 percent of the victims were not disclosed, but the percentages of the total suicides (men and women) in the 19-30 age group was about two and a half times as great as the percentage of men and women in this age group in the Saurashtra population. The ratio of women to men committing suicide in this age group was 3:1.
In the present study the attempt has been done to study whether unhappy women think of suicide rather more than happily married women.

The data of the present study shows that out of 30 unhappily married women 20 responded the category "Completely true". Out of 30 happily married women all of them had responded "Completely false" category. The means for the happily married and unhappily married women is 0 and 2.7 respectively. Thus the difference between two means is 2.7 which is significant at .01 level of significance.

Thus it shows that more unhappily married women think of suicide more often than happily married women.
CHAPTER 9

CHILDREN AND MARITAL ADJUSTMENT
It is generally believed that the birth of children strengthens the ties of marital love and increases the happiness of the married couple. In Indian culture, begotting children is regarded as a major purpose of marriage and that a union unblessed by offspring is necessarily an incomplete one and a failure.

There are other psychological motives also behind the desire to have children. The motives of pride and dominance are behind the desire for being parents. Sometimes children are also mistakenly assumed to be a symbol of sex potency and are highly valued in the male culture.

The birth of a child was looked upon as the fulfillment of a woman's life's desires. The word maternal instinct is still widespread in use. Early psychologists took great pains to explain the maternal instinct.

Especially in the married life of Hindu women, child is an important factor. "... a woman's whole stature and relationship to family and society changes as she becomes a mother. Especially, when a woman is a mother
of a son her position in the household becomes stable."
(Cormack-1961). Women need children in order to achieve
t heir social status, to receive respect from their hus­
bands, families and community and to fulfill their own
personal desires, when we speak of "wifehood" we also
mean "motherhood". Both these concepts go together. A
child gives the mother a sense of power, security and
success.

Due to the excessive emphasis on motherhood in Hindu
Society a barren woman's life is rendered miserable.
Throughout the history, popular belief has always assumed
the wife to be responsible for a sterile marriage. Child­
lessness was one of the important grounds for bigamy for
men. Damle (1956) reports that even today childlessness
is one of the important reasons behind the husband's
divorcing their wives. But the results of modern medical
research offer a different picture. It is now recognized
that in the majority of cases of sterile or relatively
infertile marriages, both the husband and the wife show
some evidence of infertility, the cause is not necessarily
or wholly in one or the other partner. That a male can be
sterile has been recognized but the ego of man in this male
dominated culture is not prepared to accept it and hence
the whole blame of childlessness is put on the wife.
Kuppuswami (1957) has also found three quarters of his
respondents against dissolution of marriage on grounds
of wife's barrenness. Though in his analysis, education
The investigator in the present study had included a statement in her interview schedule to find out issue related to the marital adjustment of a woman and her childlessness. This statement is "My in-laws are dissatisfied with me as I have no child."

"My In-Laws Are Dissatisfied With Me As I Have No Child:"

It is a general expectation that after marriage everybody would desire a child. The minimum length of married life in our sample was three years. A child is expected in minimum of three years of married life. Usually the arrival of a child is expected within three years of cohabitation. Unless there is a proper understanding between the persons concerned the wife is in danger of losing respect in the eyes of husband, family and sometimes in the eyes of her husband also. Childless wife will create dissatisfaction for in-laws. But this has not been supported by our data.

The difference between the mean scores of happily married and unhappily married women on this item is only 0.3 which is quite not significant. Thus we can say that the dissatisfactions of in-laws due to the childlessness of the daughter-in-law does not hold significant relation with marital adjustment of women. This may be due to the change in views about marriage and women. Procreation is fast ceasing to be the objective of marriage and is being replaced by the objective of personal fulfilment.
knowledge about pregnancy may have changed the views of the people that the wife alone is not directly responsible for her barrenness.

That does not mean that the problem is completely excluded from the picture. The following excerpt from the interview data of an unhappy woman shows its importance:

"A daughter was born to me after seven years of marriage. During this period my in-laws harassed me very much. Within two years of my marriage, my parents-in-law assumed that I would be barren. They began bringing pressure on my husband to take out divorce proceedings against me. Upon my refusal to agree to a divorce, they unleashed a series of harsh measures. I was starved of food, good clothes were no more provided and I was reduced to the position of their servant. My husband often slapped me. But nothing deterred me from my firm resolve, not to leave their house, which I considered to be my home. After the birth of my daughter, some happiness has been restored in our lives."

A breakdown of the sample between cases having children and cases having no children shows that out of 30 happily married women, only one had no child while out of the 30 unhappily married women 14 had no child. Thus we cannot completely rule out the possibility that childlessness is a factor affecting marital adjustment.
Presence Of Only Female Child And Marital Adjustment

One of the three aims of marriage is to get "Praja" or a son as a means for attaining religious ends. In order to give offerings to gods and ancestors a son is essential. Sons are also of economic value to their parents. The parents look forward to have a shelter and support from their offsprings when they reach the sunset of their lives. A son is still regarded as essential for carrying family name or business of the father. Not only childlessness but not having a son was regarded as one of the important grounds for bigamy for man. Manu has said that a man can marry second, third or fourth wife when he does not get a son from earlier marriages. As we have quoted Cormack (1961) earlier that the mother of a son was respected in the family. A woman's primary role was regarded as begetting a son to give her husband a heir and to have the family name perpetuated. The interview schedule include the following item to study the dissatisfaction of husband about the wife who has not given him a male child.

"My Husband Has No Dissatisfaction About Me Even Though I Have Not Given Him A Male Child!"

In the present study we don't find significant difference between the two groups of happily married women and unhappily married women, on this point. The mean both for happily married women and unhappily married women is 2.6. There is '0' difference between the mean scores of two groups.
The reason for this lack of difference may be the change in attitude towards woman's responsibility for not having a son. The husband feels that she is not at fault. It has been taken as a mere matter of luck. There is a change in the aims of marriage. Besides the other aims the husband now seeks a personal fulfillment in his wife. If she has a son so far so good. But he no more feel discontented with his wife only because she has failed to give a male child.

The Presence Of Children And Marital Adjustment:

Childless couples who are experiencing marital difficulties sometimes consider having children as a way of solving their marital problems. A child may provide them a unifying common interest. But it is also debatable whether only the presence of children in a family increases the chances of marital happiness. The role of children in marriage is not a simple one. The child upsets the household routine of the family and it creates necessity for the father and the mother to recast their way of life. This is especially true in the case of the birth of the first child. The child may become the sole object of the parent's attention to the extent that they may neglect their own relationship with each other. It may also cause much irritation and conflict between husband and wife because each has different ideas as to how the child should be reared. The child may be the apple of his grand parents' eye and thus cause conflict between them and the parents.
over how it should be reared. The child increases the mother's work and thus adds to her fatigue. And finally the child also adds to the economic responsibilities of the family. When the second and third child arrives it is much more difficult to tend and attend equally to each of them and to show equal affection. It is almost difficult to create in them a sense of security or to arrange proportionate shares of material things. Thus the children do affect the happiness of the couple. Adjustment with each other and adjustment to the new role of parenthood is required. The issue of the influence that the children wield in the area of marital relationship could be adequately understood from the analysis of various items factors. The birth of the first child, the interval between the births of successive children, conflicts regarding these children and grumbling of the husband regarding the wife's lack of proper response towards his needs and demands. From this point on, the chapter dwells in various ways on the question of how the fact of attaining parenthood influences the relationship of the husband and wife. Following are the items included in the Interview Schedule on this issue.

(1) "We have not been able to make our married life as happy as we would have liked it to be due to early arrival of our first child."

(2) I do not feel that successive arrival of children has lead to difficulties in our married life.

(3) We had conflicts over children frequently.
"We have not been able to make our married life as happy as we would have liked it to be due to early arrival of our first child.

Here the question is treated in terms of what the woman have to say how does a child affects their married life. This section examines the evidence for the belief that the early arrival of children creates a problem in the married life of a couple. In as much as it brings restrictions on them and distracts their attention from each other parenthood is a crisis. It adds their responsibilities and requires more skill from them, especially for the wife who is now a mother. It curtails the freedom for women more than the man. The problem in Indian culture is not so serious as has been found in Western culture. In the nuclear family where only husband and wife are living together the arrival of a child demands many adjustments as it is the object of their responsibilities. In a joint family the couple has little addition of responsibilities in comparison of the couple living in a nuclear family. As there are other members to care for the child there may not be a curtailment of freedom.

This question is based on the assumption that parenthood is in a sense, a crisis situation which tests the solidarity of the marriage relationship. If the relationship is equal to the challenge, parenthood is appreciated as an experience which brings husband and
wife closer together and enhances their love. Conversely, when the marriage relationship is not equal to the challenge of parenthood it is the demands, frustrations and conflicts associated with being parents that is uppermost in the minds of the couples. The happily married women will take the added responsibility easily and would not feel that the child has made her unhappy. But the unhappily married women will take the added responsibility as a crisis situation and would feel that the child has made their life unhappy.

The mean score for the unhappily married group on this item is 1.47 whereas that for the unhappily married group is 3.3. The difference between the two group is 1.83 which is not significant at .01 level.

Feel

I do not feel that successive arrival of children has lead to difficulties in our married life.

Planned parenthood is possible today. But sometimes the couple fail to secure the desired result of spacing the children due to many reasons. As it has been shown earlier the number of children creates a problem of giving proper attention, affection as well as a proportionate share of material things which the family can afford. It is a difficult task for a woman to manage the children to do her household duties and also to attend to her husband. It adds new difficulties and responsibilities. She may get tired physically and mentally, hence the partners may
not receive proper companionship from married life. These difficulties over the problem of successive children may be tackled differently by the happily married and unhappily married.

There is no significant difference between responses of the happily married and unhappily married women on this item. The mean for the happily married women is 2.8 and for the unhappily married women 2.2. The difference between the means of the two groups is .6 which is not significant at the level of .01. So it has not been included in the final scale.

The explanation of such negative statistical evidence is found from the variety of comment offered by the subjects. Many of the subjects had said that they had many difficulties in rearing the children. But they prudently thought that the children will be brought up earlier and would get themselves free earlier than the couples getting desired number of children at a long interval between each child. The feeling that their aim to rear the children will end earlier, does not affect their married life. The reason given counteracts the frustrations of having children very early in marriage. It does not so much highlight the arrival of children with too short intervals.

Same subjects remarked that the husbands were
cooperative in rearing up children. Such cooperative efforts also made their married life smoother.

The author has found the difference between the couples getting successive children including male children and the couples getting only successive daughters. The above explanation has been expressed only by the couples having a son, those having only daughters feel them to be unnecessary burden.

"We had conflicts over children frequently!"

Children are commonly regarded as a source of conflict between the husband and the wife. Studies of marriage adjustment among long married couples and among couples in the early years of marriage show that training the children ranks high with both groups as a problem in marital adjustment. J.T. Landis (1945) study of 409 parents of college students revealed that the care and disciplining of the children had ranked next to sex among those problems on which couples had failed to reach satisfactory adjustments. In the study of marriages of younger couples disagreements over child training ranked next to trouble with in-laws and economic difficulties as focal point of friction. These conflicts reveal the differences in their attitudes which may be due to differences in family backgrounds. And the differences over child training may be reacted to emotionally by the couples who are immature or who are unhappy. Each spouse
failing to appreciate the way the other feels.

Our study does not show any significant difference between the happily married group of women and unhappily married women on this item. The mean for the happily married group is .93 and for the unhappily married group is 1.87. The difference between the means of the two groups is .94. Which is not significant at .01 level of significance.

The interview data shows some of the aspects of the problem on which the conflicts occur between husband and wife on the problem of child rearing. Many of the subjects thought the husband was rather more strict since he would slap the child if he found some fault in the child. The wives do not like this slapping of the child.

Respondents often complained in their interviews that the husbands were strict or harsh with children. Another complaint was about the husband's lack of sense of responsibility in the matter of looking after children. But in spite of such complaints the wives reported no more conflicts over this problem.
CHAPTER 10

CHILDHOOD EXPERIENCES AND MARRITAL ADJUSTMENT
The classic description of the importance of early parent-child attachments for later behavior, developed by (Freud) and others has been widely accepted as providing a key to the understanding of all sorts of behavior, including marital adjustment. Today, many marriage counselors, psychologists, and others have joined the psychoanalysis in interpreting and treating the behavior of men and women in marriage situations in terms of early childhood emotional attachments to one or the other of the parents. The emotional climate of the home is largely determined by the relationship between the parents. This will express and reflect their individual emotional demands on each other and the degree to which their needs are met and satisfied will influence all other relationships within the home. Satisfaction, frustration, love, and aggression are the very stuff and root of family life. An atmosphere where good relationships prevail enables the child most easily to develop towards maturity. Strengthened by parental support, love, and a background of emotional security, the child may more confidently face the stresses and strains of childhood and form relationships with others which are mutually satisfying. Moreover, it is better equipped to deal with the particular
responsibilities and difficulties of adult life. It may be that emotional stability is to a large extent derived from the reactions to early family relationships.

The analysis of family relations which follows is built around these considerations. Because of the complex character of emotional environment in the home, it has not been found practicable to amalgamate the various relevant questions into a composite measure of the 'degree of emotional stability' or of some similar concept. Indeed, even had such a computation been possible, it would have obscured much of the real interest and value in the analysis of the various facets of this subject. The present investigation, while not oriented directly to testing the theory that early parent-child attachments determine the degree of marital adjustment does seek to throw light on this and related questions. Specifically the present chapter inquires into two general types of parental influences as related to marital adjustment.

1. the home atmosphere revealed by parent-child attachment, and

2. the home atmosphere as revealed by father-mother relations.

What has been attempted, therefore, is a separate analysis of some important items like woman's relation with her mother, with her father, marital happiness of her parents and conflicts evidenced between parents, which are the key aspects of childhood and adult life.
Following are the six statements used to study those aspects of the happily and unhappily married women:

1. On the whole I had a happy childhood.
2. I got along well with my father during childhood.
3. I got along well with my mother during childhood.
4. Married life of my parents was happy.
5. During my childhood I had often been a witness to quarrels between my parents.
6. On the whole I had a happy childhood.

"On the Whole I Had A Happy Childhood."

Terman (1933) found that no family item was more important for marital adjustment than was happiness in childhood. In a study of adjustment to the crisis of separation and reunion of 135 Iowa families in which the husbands had been in the armed services, Hill (1949) found a positive association between the childhood happiness of the wife and 'good' adjustment to separation. Locke (1951) found that a significantly larger percent of both happily married men and women than the divorced reported their childhood as either "happy" or "very happy".

In our study the respective mean scores of happily married and unhappily married for their happiness in childhood were 3.8 and 3.9. Thus no significant difference was found for happily married and unhappily married women on this item. Almost all the women whether happily or unhappily
married have responded that the item was "completely true" or "almost true" for them. There can be several explanations for such responses. A possible explanation is that after the marriage, a woman has to live a more responsible life. She has to lead a restricted and dependent life in the in-law family, and in comparison to the married life may tend to look at her childhood through a pair of rose-coloured glasses, thus rating the childhood happier than it really was. One of the happily married women had expressed "When I remember of my happy childhood, I feel it would be better if I would not have married at all." From this, we can say that their rating of childhood life was biased by their life experiences of married life.

"Attachments To Parents Before Marriage:

"I got along well with my father during childhood".

"I got along well with my mother during childhood".

The child's first experiences of love and aggression are from the response of its parents to its needs. The mutual feelings between the child and her parents, whether of love, anxiety, or hate are now generally recognized as being fundamental to the child's emotional development. They powerfully influence the attitudes and actions of the child in later life. Previous studies have found that close attachment to the mother and father before marriage and little or no conflict with either parent are associated with marital adjustment. Burgess and Cottrell (1939) have arrived at a somewhat contradictory conclusion. They concluded that, "Closeness of
attachment and absence of conflict in the association of parents and son show a consistent, although small, positive relation to marital adjustment.

No such consistent pattern appears in the association between parents and daughter, although 'no' attachment to the mother appears to work against a high marital adjustment score. Terman found positive correlation between marital adjustment and attachment to father, attachment to mother, lack of conflict with mother. Chesser (1955) in her study of English women found small association between happiness of their marriages and the degree to which they had, as children, got on with their parents.

In the present study two separate items are related to the childhood parental relations. One was, "I got along well with my mother" and the second was, "I got along well with my father". From the responses of the subject no significant differences between the happily married and unhappily married women were found for either parent. Respective means for happily married women and unhappily married women is 3.8 and 3.7 for father and 3.8 and 3.5 for mother on the two items reply, a difference which is not significant at 0.01 level. Thus the data indicate that there is no significant association between the relation with parents and marital adjustment of women.

Replies to these questions are, as it were, "surface" indicators providing a descriptive, rather than an analytical
picture of relationships between our informants and their parents. They must be accepted here at their face value and allowance made for the many factors which may have influenced and biased the replies. It may be, for instance, that in retrospect some adults, removed from the direct area of emotional conflict with parents, will tend to idealize the relationship, particularly when their parents are now not with them. Some of our subjects for instance, may be unaware of the possible submission and unconscious aggression behind an apparently good relationship especially in Indian cultural expectations that parents should be respected. In Indian cultural tradition just as the wife must submit completely making the spouse relation free of conflict, even so the children are supposed to be completely submissive and obedient making the parent child relation also free of conflict, in which case this kind of relation will appear to be a happy one especially in retrospect. Children are conditioned to unquestionable acceptance of the authority of parents and hence there can not be a conflict between them and parents. It may also happen that the subjects gave responses in comparison with their present relations with their mothers-in-law and fathers-in-law. The relation with mother or father naturally would be viewed in a better light than the relations with mother-in-law and father-in-law.

"My Parents Had A Happy Married Life":

Burgess and Cottrell (1936), and Terman (1938) and Locke (1951) found a fairly high association between the ratings the
subjects gave to their parents' marriage lives and the degree of marital adjustment of the subjects. Eustace Chesser (1956) also found a fairly strong association between parents' marital happiness and the marital happiness of the English woman. The assumption here is that the happiness in marriage influences the emotional atmosphere of the home generally. There may be some children who grow and are so affected by the conflicts and tensions of their early home life as to find themselves willingly and unknowingly repeating in later life, the attitudes and behaviour patterns of their parents. The following excerpts from the interview data of the subjects express the unhappiness of parent's and child's happiness or unhappiness in marriage. Following is an expression of an unhappy woman who has taken divorce.

"My parents' married life was unhappy. They had frequent quarrels. My mother was a primary school teacher. She had sent me to my maternal uncle's home when I was two years old to keep me away from the "sanskars" of unhappiness of my parents. Thus I did not have the least contact with my parental family. Only at the age of 12, I first see my father."

How the marital happiness of parents does affect the mind of a woman can be seen the following case taken from a protocol.

"My parents were not getting along well. The mother was too much absorbed in religion and spent most of her time in religious prayers. She was living at her parents' home. Sometimes she came to live with us. But as she was too stubborn there were frequent conflicts between parents and..."
as a result of it my father would ask her to get out. But the father was much fond of us and kept us with him. He was treating me as his son. In the beginning the economic condition of the father was also very good. But afterwards he had to suffer economic strains. My mother committed suicide when I was thirteen. Before the suicide, she lived with my father nicely for a fortnight and then got herself burnt at our home. I was greatly shocked by this accident.

"Then, in the school I got acquainted with my husband. After four years of courtship we got married. In the first year of married life, I was much worried about his loyalty. I had no confidence about being happy in my marriage as my parents had an unhappy married life. Consequently, I got frequent hysterical fits. My husband is really a well behaved. He tries his best to keep me happy. When I got hysterical fits, he himself cried. He felt himself responsible for my sufferings. He would think about the lack of confidence in me. And hence he tries all the while to keep me happy. Despite of medical care, I was not cured of hysteria. In the last four years I had no such worry and also no hysterical fits. Now I have full confidence in my husband and we are quite happy with our two daughters."

Thus the marital unhappiness of parents may affect the confidence of the women to be happy in marriage. A happy and satisfying parental relationship may serve as a model for the child in adult life. Burgess and Wallin (1953) also explain the hypothesis. Thus, "The condition implicit
in the items on married life of parents may be associated with marital happiness because of the manner in which they influence the attitudes or personality of persons exposed to them. In any case, they enable us to make a theoretical construction of the family environment favourable for the development of persons who will be predisposed to successful marriage."

But the statistical evidence in the present study gives only a limited support to these earlier findings. The difference between the means of two groups of happily married women and unhappily married women is 0.5 which is not significant at .01 level. Significantly larger number of subjects of both groups gave the response "completely true". Very few subjects replied that their parent's marriages were not happy.

"During My Childhood I Had Often Been A Witness To Quarrels Between My Parents."

Conflicts between parents creates an unpleasant atmosphere in the family. It is believed that an atmosphere, where good relationships between parents prevail, enables the child most easily to develop towards maturity. Strengthened by parental support and love, by a background of emotional security, the child may more confidently face the stress and strains of adulthood and form relationships with others which are mutually satisfying. Moreover, the child is better equipped to deal with the particular responsibilities and difficulties of adult life. So it was felt
that unhappily married women would have been reared in homes where conflict was present between the parents to a greater extent than the happily married. But the mean difference between the two groups is not statistically significant at a level of 0.01.

But the interview data shows that most of the subject's reported that there were no conflicts between their parents. They reported that the respondent's mothers completely accept the authority of the father. Hence there was absence of conflict between parents. This may be so because of our cultural values that husband's authority has been accepted as natural in controversial problems and hence there could be little conflict between the respondent's parents. To see this from the following excerpts.

"There was no conflict between my parents as my mother was a quiet and obedient wife. She would always say yes to my father's words. She could not oppose him at any time."

"My father was hot-tempered. He got angry easily, and there would be differences between my parents; but for most of the time my mother adjusted herself to him. Hence there was hardly any conflict. But due to the father's temperament, I often got involved in conflicts with him; it does not mean that nobody reported conflicts between the parents. Out of 60 cases, 17 reported conflicts between parents. Some of them gave the causes of conflicts. One of the happy subjects reported, "As my father wanted each and every item
of daily work in a regular and up-to-date manner and the mother sometimes could not do it systematically and regularly there would be conflicts between my parents."

"I had two step sisters and there would be conflicts between my parents on account of these two."

"My grand mother was very shrewd and hence she provoked my father and there were frequent conflicts between my parents."

The neurotic personality of the mother, poor economic condition and bad nature of grand-mother were also given as a causes for the conflicts between the parents.

Conclusion:

The studies done in the western countries have mostly shown that the husband or wife's good relation with their parents, the happiness of their parents' married life and lack of conflict between their parents are associated with their marital adjustment. But the present study does not bear this out. This may be due to the cultural differences in the family systems, practices of rearing of the children and also the tradition of husband-wife relations in family, and with their children in India.

Hindu culture have a joint family system. And hence there are not only parents as an ideal for a child but there are other couples like aunts and aunties, grand mother and
grandfather etc. to work as ideals for the child. The family atmosphere which provides emotional security is also not determined only by parents but also by all other members of the family. A child experiences a variety of influences in her life.

It also can be regarded as a significant point that as parents are one generation ahead there is less individuality in their relations as husband and wife. An almost illiterate or little educated mother will lead her life as an obedient housewife and hence there could be little conflict or unhappiness felt, especially in a joint family system. The child could hardly perceive the interaction between her parents as husband and wife as there would be little communication between them during the day time.