CHAPTER-II

REVIEW OF LITERATURE
Review of literature

2.1 Mental Health

2.2 Marital Adjustment

2.3 Interfaith marriages
“The review of literature in research provide one with means of getting to the frontiers in a particular field.” Borge (1964)

It has been a tradition to consult and review the earlier work on the related topics before analyzing and investigating the problem on hand. The process of accumulation of scientific knowledge is slow, steady and gradual. One investigator builds on the work of the other and in turn, contributes his own share and which sometimes acts as a precursor to future researches. Some times the previous work throws a challenge or leads to disagreement on some derived theories. In some cases either an examination of specialized theory may leave many problem unresolved or may give rise to new applications, which may not be revolutionary in form but are meaningful from the point of view of gradual accumulation of scientific knowledge.

One of the simplest way of economizing effect in an inquiry is to review and build upon the work done by others investigations. A comprehensive review of literature is must in any research endeavour and requires a thorough consideration and efforts on parts of investigator. The investigator made a survey of literature by reviewing pertinent research related to the area. An in-depth literature review facilitates in knowing trend of thought and researches already done in the specific area of interest and in streamlining the present plan of work.

The importance of the review of literature is expressed in the words by Billy Turney and George Robb as follows, “Identification of the problem, development of a research design, and the determination of the size and the scope of the problems all depend to a great extend on the case and intensity with which a researcher has examined the literature related to the intended research.”

This chapter attempts to give an overview of the literature reviewed by the investigator to tie the theoretical and empirical aspects of the
study more securely. The layout of the chapter rests on the following corner stones –

1. Mental Health

2. Marital Adjustment

2.1 MENTAL HEALTH:

Namita (2008) studied the relationship between marriage and mental health. A government study conducted by the National Centre of Health Statistics, USA, concludes that it’s healthy to be married. Married people are sick less often and are more active. They smoke and drink less and, in general, feel better than single, divorced, never married or even folks just living together. Marriage seems to protect health.

Men and women who are happily married enjoy significantly higher levels of physical and mental health than unmarried people. Married couples have better economic resources, good psychological and social support and feel encouraged to adopt a healthy life-style. They help each other in times of distress. The truth is that marriage gives that opportunity for all parts of your body to be used appropriately, and this leads to proper hormonal balance. Marriage improves sexual fulfillment, protects against feelings of loneliness, contributes to elevated feelings of happiness, gives one the pleasure of parenthood and increases individual earnings and savings.

Jenifer L. Bratter and Karl Eschbach, (2006) explored the association between racial composition of couples that is, whether they are interracial or homogamous—and the psychological distress of their members, as measured in a screening scale for non-specific psychological distress. They have used a pooled 1997–2001 National Health Interview Survey sample of the married and cohabiting population of the United States. They compared the odds of distress for interracial vs. same race married/cohabiting adults. There are
several key findings. Interracial marriage is associated with increases in severe distress for Native American men, white women, and for Hispanic men and women married to non-white spouses, compared to endogamous members of the same groups. Higher rates of distress are observed for intermarried persons with African American or Native American husbands or wives, and for women with Hispanic husbands. Lower socioeconomic status explains approximately half of the increased distress experienced by white women, while higher socioeconomic status partially suppresses increases in distress for Hispanic men and women.

Whisman, Mark A.; Uebelacker, Lisa A.; Bruce, Martha L. (2006) The prospective association between marital dissatisfaction and alcohol use disorders was evaluated in a randomly selected community sample. Married individuals (1,675 persons were studied) from the New Haven Epidemiologic Catchment Area project who did not have a current alcohol use disorder at baseline were followed prospectively for 12 months. Results indicated that baseline marital dissatisfaction was significantly associated with alcohol use disorder diagnosis during follow-up, with dissatisfied spouses being 3.7 times more likely than satisfied spouses to have a diagnosis of current alcohol use disorder at follow-up. The longitudinal association between baseline marital dissatisfaction and current alcohol use disorder diagnosis at follow-up remained significant when controlling for baseline demographic variables and history of alcohol use disorders.


Houston, (2004)In a sample of 774 married couples from seven US states, researchers assessed each partners' level of depression and anxiety along with their marital satisfaction to find out if one partners'
pathology was associated with his or her view of the relationship and/or the partner's view of the relationship.

The paper of Toni C. Antonucci and Hiroko Akiyama (2004) designed to empirically investigate sex differences in social support. Several types of sex differences are examined, including quantity and quality of support, the relationship between quantitative and qualitative measures of support, the number and source of support provided and received, and the relative predictive power of quality and quantity of support on well-being. The data are taken from the Supports of the Elderly, a national survey of older people (Kahn and Antonucci, 1984). Included in the present study are 214 men and 166 women ranging in age from 50 to 95 who are married and have at least one child. The analyses reveal that women have larger networks and receive supports from multiple sources, while men tend to rely on their spouses exclusively. Men report greater satisfaction with marriage than women. Quantitative supports are more related to qualitative supports for women than for men. For both sexes, the quality of support rather than the quantity of support has significantly greater effects on well-being; both the quantity and quality of social support have a greater impact on the well-being of women compared to men.

The researchers Mark A. Whisman, and Lauren M. Weinstock, of the University of Colorado in Boulder and Lisa A. Uebelacker, of Brown University Medical School examined how much each person's marital satisfaction was predicted by his or her own level of depression and anxiety and/or by his or her spouse's level of depression and anxiety.

According to the research reported on in the October issue of the Journal of Consulting and Clinical Psychology published by the American Psychological Association (APA):
• Each spouse’s level of anxiety and depression predicted not only their own marital satisfaction but their spouse’s as well.

• The more anxious and/or depressed either spouse was, the more dissatisfied he or she was with the marriage. Interestingly, depression was found to influence both husbands and wives more than anxiety in how satisfied they felt about the marriage.

• But only a spouse’s depression level affected the other spouse’s marital satisfaction. When a spouse suffers from anxiety, but not depression, the affect on the marital partner was less.

• Evidence has shown that people living with a depressed person report feeling more burdened and upset by the person’s depressive symptoms, said the authors.

• “It may be that the scope or magnitude of these burdens are not as great for people living with an anxious person, thereby diminishing the connection between one person’s anxiety and his or her partner’s satisfaction,” said Whisman.

• A depressed partner may have a negative worldview that encompasses how he or she views his or her partner and relationship. In contrast, a partner with anxiety may view the world in terms of expecting harm or failure but may not view his or her relationship as seemingly negative compared with a partner suffering from depression, Whisman said.

• The study also found no gender differences in the levels of marital satisfaction by either husbands or wives who had similar anxiety and depression symptoms.

• There were also no differences between the sexes in the degree to which a husband’s or wife’s psychopathology affecting the other spouse’s marital satisfaction.

• Furthermore, the authors found that marital dissatisfaction was the highest when both partners in a couple reported high levels of depression.
• These findings show how important it is to evaluate both partners' mental health when dissatisfaction occurs in a marriage, said Whisman.

Hubbeling, A. S (2002) had conducted a study of inter-caste marriages in Bulsar and villages around it from Gujrat State. The study concludes that, “Caste as a criteria of selection for intermarriage has become less important that achieved. the statewide database used in this study leaves little doubt that at least in Massachusetts, the poorer one’s SES are, the higher one’s risk is for mental disability and psychiatric hospitalization this substantial correlation was found regardless of the particular indicator of SES or type of mental examined. The idea that the impact of SES on mental illness is mediated by economic stress received the strongest support, with this study.

SHEK D. T. L (1999) The linkage between marital quality (marital adjustment and marital satisfaction) and mental health as well as perceived health status in 378 Chinese married couples over 2 years was examined. Results showed that marital adjustment and marital satisfaction were concurrently related to midlife crisis symptoms, life satisfaction, and perceived health at Time I and Time 2. Longitudinal and prospective analyses (Time 1 predictors predicting Time 2 criterion variables) suggest that the relationships between marital quality and health measures are bi-directional in nature. While marital quality predicted changes in midlife crisis symptoms in husbands, but not in wives, marital quality predicted changes in perceived health status in wives, but not in husbands. Results also showed that mental health influenced the marital adjustment of the wives, but not the husbands, over time.

Miech Richard A. (1998) The associations between the one-month prevalence rates of mental disorders and sociodemographic characteristics were investigated for 18571 people interviewed in the
first-wave community samples of all 5 sites in the US National Institute of Mental Health (NIMH) Epidemiologic Catchment Area program. Men were found to have a significantly higher rate of cognitive impairment than women after controlling for the effects of age, race or ethnicity, marital status and socioeconomic status. Marital status was one of the most powerful correlates of mental disorder risk: the odds of separated or divorced people having any NIMH Diagnostic Interview Schedule disorder were twice that of married people after controlling for age, gender, race or ethnicity and socioeconomic status. The odds of those in the lowest socioeconomic status group having any Diagnostic Interview Schedule disorder was about 2.5 times that of those in the highest socioeconomic status group, controlling for age, gender, race or ethnicity and marital status. For all disorders except cognitive impairment, race or ethnicity did not remain statistically significant after controlling for age, gender, marital status and socioeconomic status.

Gaines, (1997) Scattered studies of marital happiness among interracial couples seem to suggest that they face higher levels of marital challenge than those who married within their racial groups, primarily due to lack of cultural understanding, racial pressure, and lack of familial support. Race and culture are thus combined to affect marital stability and satisfaction. The term "race" has been used very loosely in a number of senses (Yetman 1991). The definition of a group as a race is often a combination of genetic differences between groups and society's perceptions that such differences exist and that they are important (Berreman 1991). In that article they use the term race in its broad definition as in the U.S. Census, so that it can be clearly separated from "culture", a learned orientation of "way of life". In many cases, however, inter-racial relationships are at the same time inter-cultural. Culture can be defined as the ideas by which individuals order material experience and assign value to its elements (Handwerker 1986), and it is a mental phenomenon created and
changed by people in their attempt to make comprehensible a material reality.

Research study on “Gender differences in the link between marital support and satisfaction in older couples.” Done by Acitelli, Linda K.; Antonucci, Toni C. (1994) have made effort on social support in marriage indicates that the link between marital satisfaction and social support is stronger for wives than husbands (D. Julien and H. J. Markman; see record 1992-08896-001). Hypotheses based on these findings and on studies of interpersonal perception were tested on a sample of 69 older married couples (mean age 74 yrs). The separate effects of giving, receiving, and reciprocity on spouses' marital satisfaction and well-being were examined. Analyzing the data separately for husbands and wives reveals that perceptions of social support in marriage are more strongly related to the marital satisfaction and general well-being of wives than husbands. Methodological and theoretical interpretations are offered that shed light on the differences between men and women in the meaning of social support in marriage.

Birtchnell, J. and Kennard, J., (1993) The study showed the incidence of marital maladjustment to be significantly higher in Chichester female psychiatric patients, aged 40–49, than in matched local controls. This finding applied only to women whose husbands were social class III–V. Significantly more patients received less affection than they gave and had dominant husbands. Within the control series, the mental health of women with marital maladjustment was significantly worse than that of those in good marriages. The mental health ratings of women who were divorced from maladjusted marriages resembled those of women with good marriages. Similarly, the mental health ratings of patients with marital maladjustment were significantly worse than those of patients with good marriages. Among a series of depressed psychiatric patients, significantly more neurotic depressions than endogenous
depressions had maladjusted marriages, and in the majority of cases the maladjustment was observed to antedate the onset of symptoms. A significant association was demonstrated between pre-morbid marital maladjustment and onset of symptoms before age 40, irrespective of type of depression.

Gleckman, Ari Dean; Streicher, Palmela Jeanne (1990), Addresses the purported impact of Jewish intermarriage on a couple, the spouses’ extended families, and the children raised in these inter-religious homes. Provides suggestions for the mental health counselor who may be working with Jewish intermarried families or other multicultural/multiethnic groups. Acknowledges inconsistencies in the literature and supports notion that inter-religious marriages are not necessarily dysfunctional.

Deshpande C. G. (1972) His research on inter-caste marriage is one of the classical research. He studied mental health of the inter-caste married couples thoroughly. He had analyzed mental health factors in details. Therefore, his study has incompatible importance, because no one has studies the relationship between inter-caste marriage and mental health yet. Thus this is unique work in this subject.

The personal and social motives, if thwarted or remain unfulfilled, may affect one’s mental health. As inter-caste marriages are against tradition, there is every likelihood that they may not be socially recognized and the persons contracting such marriage may not be accepted by the members of the caste. Maintenance and efficiency of the mental depend on the degrees of stress and stress tolerance. Stress tolerance is the capacity of the individual to withstand and overcome stress. Mental health of an individual, who can not stand the prolonged and excess of stress, may be affected. Behavioural trends are good measures of it. An individual is said to be normal so far as his behaviour patterns are befitting socially accepted norms of behaviour; and disordered, when those patterns seem to be deviated.
The method called “Statement stimuli method” was used to understand the personality characteristics of the respondents. Stimuli were provided in the form of statement: therefore, the method was called as stated above. The respondent has to indicate whether each statement was applicable to him always, sometimes, or never. Statement of standard adjustment inventories with certain modifications, wherever required, suiting the problem under study were included in the test. In his study Dr. Deshpande Analyzed the following abnormal trends of the inter-married couples:

- Feelings of restlessness
- Boredom
- General lack of interest
- Feeling of solitudes
- Feelings of rejection
- lack of self confidence
- Fears and Anxieties
- Disturbed sleep and insomnia
- Obsessive trends
- Tics
- Uninhibited emotional responses
- Phobic tendencies
- Constant fatigability
- Compulsive orderliness
- Aversion to establishing social contacts
- Self hate
- Ideas of reference

2.2 MARITAL ADJUSTMENT:

The Locke-Wallace Marital Adjustment Scale was administered to 35 Caucasian, Protestant couples who were married an average of nine
years, largely middle class, and lived in Knoxville, Tennessee. Significant correlates of marital adjustment were organized into groups of similar variables. Correlate groups that were the same for the husband and wife included: (1) the couple is emotionally secure (both low in anxiety); (2) the husband is emotionally expressive and the wife is emotionally receptive; (3) the wife is not working and seems to enjoy her housewife status; (4) the husband and wife are religious and somewhat traditional in values, with the wife somewhat quiet and conventional. In addition, the husband’s higher socioeconomic status seems to make the wife feel more economically secure and the husband’s marital adjustment is positively affected by higher job satisfaction and feelings of future economic security. Sexual intercourse frequency seems to be positively related to the number of siblings the husband and wife had and their continued need for high rates of interaction, and the degree of husband dominance. Results suggest that traditional values concerning sex roles, a high husband's socioeconomic status, emotional expressiveness by a husband, and high couple emotional security all contribute to a couple’s marital adjustment. (Author)

The research article of DEBORAH L. WINGARD (2008) in which they noted that demographic and behavioral risk factors namely age, race, socioeconomic status, occupation, physical health status, use of health services, smoking, alcohol consumption, physical activity, weight, sleeping patterns, marital status, social contacts, church and group membership and life satisfaction do not account for the overall difference in marital adjustment and mortality rates. Examination of the interaction of biologic and behavioral risk factors may more explain the marital adjustment and mortality.

E. E. Ebenuwa-Oko, (2008) examined the extent to which emotional expression, communication flow, financial management and work
involvement predict marital adjustment among married persons. The purpose of study was: 1) To determine the degree of correlation and prediction of married person’s emotional expression (EME), financial management (FIM), communication flow (COF), work involvement (WOI), Personality types (PET), gender, duration of marriage (DUM) and their marital adjustment (MAA). 2) What is the relative contribution of each of the variables in predicting marital adjustments? They concluded that emotional expression, financial management, communication flow and work involvement were significant correlates and predictors of marital adjustment. While gender, duration of marriage and personality types were neither correlates nor predictors of marital adjustment. Emotional expression was the best predictor variable in the study.

Rathna Isaac (2008) studied 20 distressed and 20 non-distressed couples from a marital and family therapy center in the city of Bangalore, India. The study revealed that: (a) the group as a whole showed greater femininity than masculinity; (b) more non-distressed individuals show high androgyny; (c) androgynous dyads show better marital adjustment; and (d) qualitative analysis suggests a trend for couples to move towards more gender-neutral constructions of marriage. The results indicate a link between androgyny and marital adjustment.

Kendre, S. M. (2002) has studied of inter-caste marriages in Nanded district. The study shows that the number of inter-caste marriages are increasing day by day, but this growth is very slow. The number of inter-caste marriages are more in educated people (92%) than in illiterate (42%). The ratio of servicemen (81%) was high to unemployed (33%). He also found that inter-caste marriages are succeed in high economic status than low economic status. Number of inter-caste marriages are high in Brahmin and Baudhda than other castes. Almost all the parents of the girls of inter-caste married couples had closed their doors to them and a few of them had accepted them. He
further explained that 90 % of inter-caste married couples have reported satisfactory marital life. The researcher had stated that the success of the marriage is depends on the tendency of adjustment of the couples rather than the caste

Xuanning Fu, ; Tora, Jessika ; Kendall, Heather (2001) Inter-racial marriages are often reported as less stable and less happy than intra-racial marriages, but the effect of race and culture is difficult to separate. This paper examines self-reported marital happiness among a sample of married couples in a multi-racial, multi-cultural but homoreligious community. Findings suggest that even after controlling religion and many other demographic variables, inter-racially married individuals report lower happiness than those in intraracial unions, especially women. When couples are used as unit of analysis and husband and wife’s responses are controlled for each other, wives’ happiness is significantly affected by interracial marriage. Husbands’ happiness is not related to their type of marriage.

Gender in Families: Women and Men in Marriage, Work, and Parenthood, by Linda Thompson and Alexis J. Walker(1989) have made review on the research on gender by focusing on three domains of family life—marriage, work (both wage and family work), and parenthood. Regarding marriage, we consider intimacy, communication and conflict, and wife-battering. Regarding wage work, we consider women and men as providers and resistance to wives as coproviders. Regarding family work, we consider the nature of family work and resistance to sharing housework and child care. Regarding parenthood, we consider the images of motherhood and fatherhood, activities and experiences of mothering and fathering, and the gender differentiation that accompanies parenting. We offer recommendations for further research and encourage family scholars to conceptualize gender as relational or interactional rather than as an individual property or role.
Kherde Ramesh, (1992) had found that inter-caste marriages have been increasing as educational institutions has been providing them place to come together. Besides this, he has reported that other factors are also responsible for inter-caste marriages, like close residence, common workplace, friends and journey etc.

Walter G. Stephan and Cookie White Stephan(1991) had compared the samples of students with mixed heritage to single-heritage students in Hawaii and New Mexico to determine whether bicultural socialization has positive or negative effects on personality, adjustment, and inter-group relations in their study. No evidence of negative effects of bicultural socialization was found on the measures employed in this study. Positive effects were found for inter group-contact and attitudes, language facility, and enjoyment of the culture of minority groups. Mixed-heritage students appeared to have better relations with single-heritage groups than the single-heritage groups have with one another.

Desai G. B. (1990) had interviewed 900 Gujrati women for their attitude toward inter-caste marriages. Out of these 900 Gujrati women 45% had responded positively to the question about inter-caste marriage. He further stated that the attitude to inter-caste marriage has been changing slowly. This was a just survey of the attitude towards inter-caste marriage.

Prabhu, P. N. (1990) Prabhu had surveyed inter-caste marriages in the industrial workers in Mumbai. In this survey 54.73% workers had showed favourable attitude towards. Prabhu also stated that the favourable attitude and taking action on it are different things.

Patil C. S. (1989) has also studied inter-caste marriages in Mumbai. In his survey he found that 51 % of the junior scale servants were favourable to inter-caste marriage. But the number of inter-caste marriages were very less in fact.
Kazak, Anne E.; Jarmas, Audre; Snitzer, Lisa (1988) Investigated 2 critical issues underlying the clinical and research utility of the Dyadic Adjustment Scale (DAS), a widely used self-report instrument for assessing marital satisfaction. A factor analysis of data from 219 female and 190 male parents is presented indicating support for 1 general dimension of satisfaction, rather than the 4 factors frequently used. Separate analyses of men’s and women’s data indicated that gender is an important variable in this field, and 1 that warrants further theoretical and empirical investigation. (PsycINFO Database Record (c) 2009 APA

In the survey of inter-caste Kapadiya K. M. (1982) asked 457 teachers from Surat district (Gujrat) about their opinion towards inter-caste marriage. he found that 11% teachers showed favourable attitude and 42% teachers wanted that the restriction of the caste should be reduced.

Gokhale Pradeep and Pandit Vidyasagar (1981) have conducted research work on inter-caste marriage, in which they had asked their opinion about inter-caste marriage to some eminent persons from different fields. They had written that inter-caste marriage in the one of the best solution to eradicate the caste system.

Bambwale Usha, (1981) Dr. Mrs. Usha Bambwale Reconciliation with their parents took place among 75% men and 71% women. In majority this was before the marriage and some cases it was after the birth of the first child. Hindus showed a slightly more rigid pattern of reconciliation than Christians or Muslims.

In her study she has been found that love played a decisive role in the mate selection among the inter-married couple. The strict adherence to religious endogamy and the purdah system amongst women have minimized an opportunity for the Muslim to mix freely with groups. The Hindus show a marked tendency of caste consciousness in spite
of crossing religious barriers in marriage. A greater number of Kshatriya men and Brahmin women have opted for a mix marriage. **Patterns of adjustment:** After all marriage involves togetherness and adjustment. The couples had two areas of adjustment. (a) Secular in the matters of: - (i) language (ii) food (iii) financial adjustment (iv) temperamental adjustment (v) interpersonal relationship. Most of the problems in this sphere were amicably settled. (b) In the religious sphere we have observed an emergence of tolerance. As this was one area where the couples were well aware of differences from the very beginning, it had a priority over other differences; therefore they were resolved with mutual understanding. Verification of some of the standard evaluation of three religious systems. Certain evaluation about the Hinduism, Christianity and Islam are standard and well established in sociological and historical literature. In fact, some of these are accepted almost as axioms by the people.

She has found some of our formulations: (1) All the three religious are fundamentally equally opposed to the violation of religious endogamy in spite of its eclectic and syncratic character. Hinduism is no way different. (ii) As regards the reconciliation with patents and in-laws, the data reveal that parent of Hindus in both groups were slightly stiffer compared to Muslims and Christian parents in the premarital stage. One important reason for this may be that the ritualistic notions of purity and pollution qualify in a very serious way the liberalism in its theological and philosophical spheres. (iii) Coming to the pattern of adjustment of the couples with each other, no religion seems to constitute a barrier in the process of adjustment. As for the conversion and what we have chosen to call disguised conversion, finding was that the group of Hindus – male and female was keen about it. Once again this may be due to the deep-rooted significance of the concepts of purity and pollution, which cuts across Hindu liberalism in its intellectual field. (iv) The range of interaction with other religious groups, is more restricted in Hinduism. It is worth
nothing that Hindu males (50%) and females (51.35%) had more friends from their own religious group, while Muslim males (50%) and females (72.22%) as well Christian males (50%) and females (48.89%) had more friends from different religious backgrounds than from their own.

Delores P. and Aldridge (1978) Interracial marriages have garnered attention periodically since the turn of the century. However, sociopsychological research in the area of inter-marriage continues to be scant in spite of increased contact between the races in the 1960s. Social scientists have maintained the study of intermarriage may provide a precise quantitative measurement of crucial and related questions such as the process of assimilation; the degrees of internal cohesion in individual social, religious and ethnic groups and the extent of social distance between groups of these types. Barron (1946).

**INTER MARRIAGES (Inter-Faith, Inter-Race & Inter-Caste):**

Inter-caste marriages are limited to India and its neighbors only; in European and other countries they have inter-marriages rather than the inter-caste marriages. So we will review the research work on these marriages and mental health.

Things have become a little more liberal in terms of inter-caste marriages in Nepal, but, especially in rural districts, most such marriages have ended in failure. According to a survey carried out in 15 rural districts, only 35% of inter-caste marriages in the past year have been successful. This is better than the 20% of five years ago, yet still does not say much for the prospects of a happy married life between persons of different castes. In most cases, the victim was a woman of a lower class who, after marriage, experienced ostracism and discrimination both within the family and in society at large. Discrimination inside the family tended to be perpetrated by the other women of the family. “The conservative society in the rural areas look
down upon the poor and illiterate women who marry men of higher castes,” reports the sociologist. “Verbal abuses are slurred upon her, and once this starts, her in-laws and even her husband start ill-treating her.” Some women simply leave the home. Others commit suicide. According to another sociologist, increasing urbanization and industrialization will eventually weaken the hold of the caste system. Noting that there are no guarantees of a successful marriage even among people of the same caste, he predicts that “as people get educated and modern, they will prefer to go for individual choice when it comes to marriages,” and that in the course of several decades, inter-caste marriage will be a better accepted practice. Most of the couples have to live separate after inter-caste marriage. Most of the couples were addressing each other traditionally. They were supporting each other in social ceremonies. They were flexible in food habits. They were not blaming their partner for day-to-day errors, but they were occasionally referring to caste for their partner's mistakes. Most of them were not regretting about the decision of inter-caste marriage. The proportion of divorce was found to be very rare. Some of the couples have denied the condition of caste in their children's marriage; but some of them were insisting. (Kathmandu Post, March 28)

Hoult (1974) identifies culture as a way of life or social heritage that includes values, norms, institutions, and artifacts that are passed from generation to generation. Its definition is thus very broad, and may also include a common origin or ancestry, history, tradition, attitudes and behaviors (Shibutani and Kwan 1965; Yetman 1991; Bellah et al 1985:152-155; Schaefer 1994; McLemore 1994). In a simplified sense, culture is a shared way of life for a certain group of people, reflected in their religious practices, modes of dresses, political and economic activities, types of food they eat, the way they eat them, etc. Culture creates a sense of peoplehood and expectations of certain behaviors in inter-personal interactions, including dating rituals,
gender roles and philosophies of how to educate the young, to name a few. Culture thus provides a "world-taken-for granted" that most people accept most of the time. Cultural homogamy plays an important role in marital happiness, and culturally homogamous marriages are generally more "successful" whether success is defined by lack of divorce or by measures of marital satisfaction (Goodman 1991). This is because couples sharing the same culture can better understand each other’s expectations, and often have fewer conflicts in their married life than those who come from different cultures. Empirically, culture is difficult to measure, but it may be reflected in one’s religious belief, national origin, language or dialect spoken at home, and customs and habits such as eating with a pair of chopsticks or with a knife and fork. In this article, our operational definition of culture includes religion, national origin (where one grew up till 18 years old) and the first language one speaks.

Deshpande C.G. (1972) The chief areas of adjustment like caste differences, cultural differences, food habits, liking and disliking, fidelity and love, personal activities, social participation, temperamental differences, etc. were investigated. Each of the foresaid areas of adjustment was rated and presented in the form of statements; the first statement was indicative of maximum adjustment, and the last connoted the least adjustment. Respondent had to indicate any of the five statements which tallied with his experience. In neither of the groups was there any single instance of very low or low adjustment. Respondent of the control group (81.33%) as compared to the respondents of the experimental group (20%), indicated very high adjustment. High adjustment was observed in 72% and 18.66% respondents respectively of experimental and control group. 8% of respondents only of experimental group, revealed indifferent adjustment. Respondents of the control group indicated harmonious relations whereas those of experimental group displayed greater symptoms of tension. High adjustment between the spouses
included in the control group was not surprising. But the high adjustment observed between the spouses of the experimental group needs some explanation. Some respondents experienced too many difficulties in contracting marriage within the caste. The factors which delayed their marriage within the caste were like widowhood, dowry problem, premarital pregnancy, extreme poverty, physical or mental defects, scandal before marriage, social torture, caste rejection, etc. these respondents contracted inter-caste marriage by ignoring any opposition from the members of the family or caste as they achieved stability in life which, according to them, was primary to the consideration of caste. These respondents being fully aware of why they contracted inter-caste marriage became co-operative and adjustive; and this awareness promoted their inter-spouse adjustment.

Economic standing may help an individual to solve his personal and social problems. A few inter-caste couples, being wealthy, could easily secure confidence of and establish social relations with the members of the caste; thereby they could minimize their opposition. They had not to face social odds to the extent they were experienced by the respondents of the low income group. Thus economic stability as conducive to personal and marital adjustment. It was found that a few respondents overlooked the caste of the mate and contracted inter-caste marriage because of the reaches of the spouse. Some respondents had a sound family background of inter-caste marriage. Inter-caste marriage of siblings and other kins were an encouragement to them. Two sisters of one female, seven sisters of other female, three brothers of a male, two brothers of a female, one brother of still other male, and uncle and aunts of a few respondents had already an inter-caste marriage status. After the marriage, on the other hand, they were accepted by the members of the family, and were helped in their marital and social adjustments. Feelings of isolation were definitely absent among such couples.
Beside the above stated cause which promoted inter-spouse adjustment in experimental group the may cause which was present in case of many respondents was the rejection of respondents by their own family members or both by their own as well as of the spouse. Individuals usually tend to unite and respond jointly when external forces threaten their solidarity. The differences and divisive tendencies are easily done away with in the presence of any such of external force. Inter-caste marriage being violation of caste tradition, most of the couples had to face social odds and confronting situations. In many cases relations even with close relatives were broken. Consequently, spouses cohered and united to counteract difficulties and hardships. High adjustment between the spouses is not necessarily indicative of a successful marriage. These respondents would not have expressed their painful experiences with members of the family in particular and of the caste in general and also would not have indicated conflicts and complexes, had their marriage been a successful one. Regarding adjustment between the spouses, the majority of the control group obtained very high adjustment scores, while majority of the experimental group had only high adjustment. The differences were statistically significant between two groups. It was found that 24.66% of respondents were accepted by both the families; and 16.66% were rejected by both the families. It was also found that even 20 to 30 years after marriage, there was rejection in 6% of the cases by both the families; and in 21% of the cases, by one family. The outstanding finding is that inter-caste marriages involving a member of the depressed caste receive the highest amount of opposition.

As Conflicts of both the groups were scored on area like caste differences, marital adjustment, social relations, future life and past experiences. The mean score of the experimental group was significantly higher than that of the control group. The former group indicated conflictive score, particularly regarding caste differences and
social relations, showing loss of affection from parents and ill
treatment from the caste people and from friends. More than one third
of the experimental group had developed various complexes about
marriage, caste, society and status.

The important criteria of the successful marriage are – (1)
adjustment between spouses, (2) Satisfaction with the marriage, (3)
Satisfactory mental health of the spouses and (4) very little amount of
social stress experienced by the couple. So far the first criteria is
concerned, the adjustment of most of the couples included in the
control group was very high, and that of experimental group only high.
Regarding the last three criteria, we find that at least two of them were
negatively applicable to nearly 60% couples of the experimental group
and not to more than 10% of the control group. Disapproval of the
parents and kins, and the constant social stress were the chief
accountable factors for the failure of inter-caste marriages. Dr.
Deshpande had concluded that the percentage of failure in marriage
was quite high in the group.

Kannan C.T (1969) In his study Dr. Kannan had studied inter-caste
and inter-religion marriages in social perspectives. He concluded that
each religion has its own dogmas, ideals and practices, and
perpetuates a distinct and homogeneous culture which is peculiar to
itself. When a couple comes from two such religious groups, it is
generally believed that it will have to scrape through teeming
opposition and even face serious problems in the matter of mutual
adjustment. Due to the apparent significance of these two contingent
problems, we shall discuss the 50 inter-religious marriages. In
Kannan’s study there are 50 marriages, 39 are non-Hindu females,
who have married Hindu males, where as there are only 11 Hindu
females who have accepted non-Hindu males. Of these 39 non-Hindu
females 15 are Roman Catholic, 9 protestants, 5 Muslims, 3 Jews, 6
Parses and 1 Irani. The 11 non-Hindu males comprise of Muslim 6,
Roman Catholic 2, Protestant 2, and Buddhist 1. Out of 50 marriages
10 were sacramental, 4 civil followed by sacramental rites, 13 civil form is reception and 23 civil. We shall proceed to deal first with the reaction of the natal families of the couples of inter-religious marriage. In these inter-religious marriages, the participations of the parents is seen only 22 percent from the side of the males and 25 percent from the side of the females. However, considering those parents who could not attend due to other reasons than opposition, we find the actual opposition as indicated by non-participation is reduce to 47 percent and 57 percent, respectively. But the actual opposition, we have observed, to the inter-caste marriages was 21 percent in the case of males and 23 percent in the case of females, which means the actual opposition encountered by those who go in for inter-religious marriages is more than double.

Of the 15 Hindu Catholic marriages, 2 males embraced Christianity, while 5 other males had declared that they would not stand in the way of rearing up the children according to Catholic faith. In these cases the parents of the females had given their consent to the marriage, in other cases, except 2, there was opposition from the parents, in one of these there was an additional reason for the opposition and that was premarital conception of the catholic female. In still another case, the fear of loss of support of the earning female had also added to the opposition, among the Hindu females, the patents of 5 of the them had great opposition which can mainly be attributed to the religious bias. In the cases of the 6 Parasi females and 3 each of the Muslim and Jew females the opposition was tremendous. the parents of 2 Parsi females and one Jew female were so violent in their opposition that the males had to take precautionary measures to safeguard their lives!

Adjustment between couples is the greatest stress of inter-religion marriages. There are areas in which adjustment is quite simple, as in food habits, the adoption of a convenient language, the economy of the family etc. which reveal a highly satisfactory pattern. Religious belief
and practices, however, are areas in which adjustment is far from being simple. In majority of the cases the couple could evolve a working pattern of adjustment. There are a few cases in which the male and the female think that the original understanding in regard to religious practices has been wittingly almost each party considering itself in the right. This feeling has resulted in a little tension in a very few cases. The non-cooperative from a majority of relatives and community people sometimes aggravates the situation. Nevertheless, a majority of the couples have survived all the hurdles and have evolved a highly satisfactory pattern of adjustment. There are some families who are above all the religious feelings and taboos. They consider religion as an organized fraud. For such families the question of adjustment relates only to the compatibility in habits and temperaments- adjustment in religious matters being a non-existent question.

The advent of children does not change this general patter, as the couples have agreed upon a definite programme in most of the cases in the matter of rearing up of the children, which include the type of religious training of the children, this does not seem to have so serious a repercussion as to threaten the stability of family. The question of the marriage of the children of the inter-religious couples is furthermore a serious one., but the couple in general do not seem to have given much serious thought to it. Some of them feel that somehow they will be able to arrange the marriage either in the father's community or in the mother's community. Most of them under the impression that the social conditions will radically change by the time the question of the marriage of their children crops up. Invariably the tendency among the parents is that the children will be given full freedom to select their own partners in the footsteps of their parents. In short, the marriage of the children of the inter-religious couples is not at all viewed by them as any consequence if their marriage out of the group.
Williamson Robert C. (1958) Williamson and his colleagues had found that economic factors have never received sufficient attention in the studies of marital adjustment. Furthermore, the research that has been decided to the problem has brought forth not altogether clear results; one reason for the situation has been that there is a very complex relationship between such factors as income and security, and the psychological process of adjustment. Another problem is the lack of representative of the samples in the most previous studies which have concentrated on members of the upper middle class or at least have had upper educational groups represented. Consequently, most of the surveys have found relatively little significance in the economic factors—marital adjustment, however, that is unique about the present research is that it has undertaken a more previous studies.

In projecting present study the following factors were found with positive relationship to marital adjustment. (1) Social status as indicated by location and type of residence, level of education and occupation. (2) Economic security as shown by such indices as savings, regularity of employment and lack of debts. (3) Effective economic management, as shown by budgeting and efficient management of the home.

Mokashi P.R. (1955-56) had reviewed 5000 registered marriages in Pune registration office. In second study Dr. Mokashi, J. K. Randive and R. D. Naike had interviewed 250 inter-caste married couples registered in Mumbai in the year 1974. In the third study Dr. Mokashi had studied inter-caste married couples between higher caste and lower caste. He concluded that in some the castes the reason of inter-caste marriage is dowry system, other than higher education.

Thatte Anil and More Ramkrishna (Date not available) have also studied inter-caste marriages and suggested that it is needed to establish organizations to eradicate caste system and promote inter-caste marriages.