

A COMPARATIVE STUDY OF MARITAL ATTITUDES  
OF SINGLE COLLEGE STUDENTS FROM INDIA  
AND THE UNITED STATES

By

RITA CHAUDHARY

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Bachelor of Science  
Govind Ballabh Pant University of  
Agriculture and Technology  
Pantnagar, India  
1975

Master of Science  
University of Baroda  
Baroda, India  
1977

Master of Science  
Oklahoma State University  
Stillwater, Oklahoma  
1984

Submitted to the Faculty of the Graduate College  
of the Oklahoma State University  
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Thesis Approved:

A handwritten signature in cursive script, appearing to read "David Furnier".

Thesis Adviser

A handwritten signature in cursive script, appearing to read "Frances Stromberg".

A handwritten signature in cursive script, appearing to read "Sharon Y. Nick S".

A handwritten signature in cursive script, appearing to read "Richard Dolder".

A handwritten signature in cursive script, appearing to read "Norman N. Durham".

Dean of the Graduate College

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## CHAPTER I

### INTRODUCTION

Marriage is one of the oldest institutions known to humanity, acting as a bond between man and woman and existing in a variety of cultures. It is one of the deepest and most complex of all human relationships. Reiss (1980) also defined marriage as an "institution composed of a socially accepted union of individuals in husband and wife roles with the key function of legitimation of parenthood."

There are cross-cultural variations existing in the mate selection process. In some cultures mate selection has always been individualized, while in others parents or elders have control over it. For instance, in western cultures the young person has the decision-making power in the selection of a prospective mate while in some eastern cultures mate selection is allocated to the parents. Stephens (1963) expresses similar ideas to explain the central role of romantic love in modern American courtship and arranged marriages in eastern culture:

Romantic love serves as a rationale for mate choice; it is the reason one gives in our society, for his choice of a spouse. In societies with arranged marriages, such a rationale for mate choice is of course unnecessary, since the individual does not choose his own spouse. (p. 206)

The American sociological literature on the theme of romantic love presents a variety of perspectives and theoretical presentations. According to authors like Blood (1963) and Rubin (1970) romantic love can become the greatest element in a decision or action relating to self choice. Udrey (1974) also explains that love and marriage are so highly intertwined in modern American culture that it is difficult for many people to conceive of any

motivation for marriage except love. Linton (1936) once argued that American society is virtually unique in making love a prerequisite and basis for marriage.

All societies recognize that there are occasional violent, emotional attachments between persons of the opposite sex, but our present American culture is practically the only one which has attempted to capitalize on these and make them the basis for marriage. (p. 175)

Goode (1959) argues convincingly that the capacity to love is a universal psychological potential. There is, however, considerable cross-cultural variation in both the extent to which romantic love is an important cultural theme and the degree to which mate selection is based on romantic attraction.

Marriage is not necessarily regarded as the ultimate romantic, intimate, emotional relationship; in fact, in many cultures the concept of marriage is associated with few of these ideas. Theodorson (1965) studied cross-societal variation in romanticism among college students in the United States, India, Singapore and Burma. He found that romantic ideals such as trust in one's spouse, equality in marriage, and emotional intimacy within the marital dyad were by no means universally accepted or valued among even college students, who probably represent the most "westernized" segments of their respective societies. Acceptance of romanticism was clearly greatest among American students and least among Indian students.

Obviously, the criteria employed in selecting a mate, and opinions, values and attitudes toward marriage vary widely between societies with autonomous and arranged mate-selection systems. When we consider the system in India, where arranged marriages predominate, we observe that various social patterns exist to prevent romantic love from disturbing the traditional arrangements designed by the elders. Bombawala and Ramanamma (1981) state that love is viewed as either catastrophic or more or less completely irrelevant in the traditional Indian structure. In Indian cultural pattern the romantic behavior is not conceived as a part of the ordinary process of mate selection and quite often those who fall in love have to brave storms of wrath. Thus love, a pre-marital

manifestation, is thought to disrupt the firmly established close ties in the family, to transfer loyalty from the family of orientation to one person outside the family, and to sever personal allegiance to the family and kin group in preference for personal goals (Gupta, 1976). Continued loyalty of the individual to the family of orientation and kin group is the most cherished ideal in the Indian family system.

### Statement of the Problem

The basic elements of personality are patterned during early years of life. The relevant literature on personality as well as marriage reveals that the environmental forces to which the individual has reacted in childhood and adolescence ultimately lead towards adjustive values in regard to marriage (Burgess & Cottrell, 1939; Hamilton, 1948).

Due to the impact of industrialization and modernization on traditional values in non-western societies, there has been a great interest for social scientists, home economists, and political leaders to discuss and study whether traditional values, attitudes, and beliefs, even in modified form, will be able to withstand the onslaught of a westernizing influence. The effect of these westernizing influences on beliefs and attitudes toward marriage associated with the family in maintaining the traditional social structure. Urbanization and western education have influenced the attitudes of college students toward marriage, at least to some degree, in the Indian culture. Awasty (1962) shows her concern about changes in traditional attitudes towards marriage and particularly about the rise of unrealistic romantic expectations of future marriage relationship on modern Indian youth.

On the other hand, many societies recognize the desirability of marital contentment and the intimate misery of marital discontent. The scientific problem of studies in marital adjustment is to try to predict whether certain types of couples were more or less likely to be content in their marriage as a consequence of preformulated marital opinions and attitudes. It would be very enlightening to compare the differences in opinions and marital attitudes of two cultures, namely India and the United States. In the Indian culture divorce

is very low and arranged marriages are preferred, whereas in the American culture, the divorce rate is increasing with a preference for self choice. The differences in attitudes toward marriage between two cultures with divergent political, religious, social and economic backgrounds will no doubt be more manifest.

In order to make research adequate in the area of preparation for marriage and family life, it would be good for the researchers to check the validity of the theories and their applicability to other cultures and to the common denominator of human relations. Comparative studies on different aspects of family life, attitudes, and beliefs toward marriage in the United States and India could result in the discovery of additional facts and in the acceptance or rejection of previously formulated theoretical generalizations. Hill (1951) also felt the necessity for systematic examining of generalizations derived from one region or social class to other regional and class groupings of different cultures. Therefore, there is a need for testing of established hypotheses between different cultures. The investigator, belonging to a non-western culture, is interested in testing hypotheses in the area of marriage and family life. The researcher has therefore chosen, to compare the attitudes of Indian and American college students toward marriage.

This type of comparative research would illuminate patterns of mate selection and the attitudes toward marriage in two different cultures. Secondly, the discovery of variables peculiar to each culture may help the researchers to contribute to understanding in the broader area of human relations and family life to formulate new hypotheses. Thirdly, a study of changing family structure and attitudes toward marriage will certainly provide additional facts to the researcher for further investigations in both the cultures. Fourthly, it would also be helpful for the counselors and teachers to design and develop marriage education courses by getting current and additional information about students' attitudes and beliefs toward marriage in two different cultures.

## Purpose of the Study

\* The major purpose of this study was to determine the differences in the attitudes of college students of India and America toward marriage. The research is based on a family system theory, looking at two different family systems and their relationship to the marital attitudes of young people. \* The second goal of this project is to examine the effect of family type, age, and marital choice on the marital attitudes of college students in India and the United States.

Different cultural background and different family systems certainly affect our independence, decision-making power, locus of control, and the development of ideology.

\* The third major purpose of this project is to examine how locus of control, traditional family ideology, and individualism affect the marital attitudes of college students in two different cultures and family systems.

It is hoped that findings from this study will provide initial information pertaining to the relationship between family system functioning in two different cultures on the development of marital attitudes in young people. These findings may have implications for the teachers and counselors, especially those who are helping young people and preparing them for marriage. It will also provide additional information to the researchers in formulating hypotheses for further research.

## Conceptual Framework

Efforts to understand the differences in the attitudes of young people between two cultures (India and America) have resulted in the development of a working conceptual model. Family systems theory and the Circumplex Model of Marital and Family Systems \* serves as the theoretical basis of the model (Olson, Russell, & Sprenkle, 1979, 1980, 1983). Research on families has moved toward systems theory as a useful conceptual framework for explaining much of the behavior of the family. A systems perspective

focuses attention on individuals in the context of their relationships within the family and the broader community.

### General Systems Theory as It Applies to Family Dynamics

The family systems theory is derived from general systems theory which was proposed by Bertalanffy (1968). "System" is defined as an invention which is used to describe regularities or redundant patterns observed between people and other phenomena (Becvar & Becvar, 1982). According to the systems concept, the whole is more than the sum of its parts. The whole consists of all the parts plus the way the parts operate in relation to one another. The pattern of relationship among family members constitute a system — the family system.

The family as a system is a component of a larger network of societal and cultural systems. "Family as a social system" has made some modification (Aldous, 1967 cited in Hill, 1972). They argue that the family is a social system because it has the following characteristics: 1) family members occupy various positions which are in a state of interdependence; that is, a change in the behavior of one member leads to a change in the behavior of other members; 2) the family is a relatively closed, boundary-maintaining unit; 3) the family is an equilibrium-seeking and adaptive organization; 4) the family is a task-performing unit that meets both the requirements of external agencies in the society, and the internal needs and demands of its members.

### Openness and Closedness of a Family System

Family structure is the invisible set of functional demands that organize the ways in which family members interact. A family is a system that operates through transactional patterns. Behavior patterns of the family members within a system define that system. The family system is dynamic, or, rather than a static, system. According to Kenneth (1982)

these behavior patterns not only define system but also create boundaries for a system. He further illustrates that:

. . . openness and closedness refers to the boundaries a family establishes among family members and between itself and other systems. The more input family members allow from other family members, or a family allows from other systems, the more it is an open system. Conversely, the less input, the more closed. (p. 17)

Input from within a family and from other systems represents pressure to change. If not enough change is allowed to occur, a system is said to be closed (Becvar & Becvar, 1982). All living systems are open to some degree. "Openness" of a family system refers to interchange with the environment. An open system interacts more with the environment; therefore, there is a continuous elaboration in its structure.

If too much change is permitted, that system is said to be open to a fault. A system can be dysfunctional by being either too open or too closed. A very open system loses its identity as a system distinct from the other systems and a very closed system exists totally outside the sphere of other systems. Thus in a healthy system, neither openness or closedness is sufficient. The governing rules of a system should allow for accommodation to gradual developmental growth pressures.

Openness and closedness of a system also determines how family members establish their boundaries among themselves and with other systems. Minuchin (1974) defines the boundaries of a subsystem as "rules defining who participates, and how." A boundary permits, or ensures, that certain materials pass across it, entering the organism from outside or passing from it out into the surroundings, while restricting or preventing the exchange of other elements (Skynner, 1976).

\* The function of boundaries is to protect the differentiation of the system. Every family system has specific functions and makes specific demands on its members; and the development of interpersonal skills achieved in these sub-systems is predicated on the sub-system's freedom from interference by other sub-systems. Minuchin (1974) states that the clarity of boundaries with a family is a useful parameter for the evaluation of family



functioning. The boundaries must be defined well enough to allow subsystem members to carry out their functions without undue interference, but they must allow contact between the members of the sub-system and others. The composition of a sub-system organized around family functions is not nearly as significant as the clarity of sub-system boundaries.

Minuchin (1974) placed a family system on a disengaged to enmeshed continuum in order to define boundaries. Enmeshment and disengagement refer to a transactional style, or preference for a type of interaction. If the family system is very open, it is toward the extreme disengaged end of the continuum and tolerates a wide range of individual variation in its members. The stresses in one family member do not cross over its inappropriately rigid boundaries. At the enmeshed end of the continuum, the behavior of one member immediately affects others, and stress in an individual member reverberates strongly across the boundaries and is swiftly echoed in other sub-systems. All families can be conceived of as falling somewhere along a continuum whose poles are the two extremes of diffuse boundaries and overly rigid boundaries. Most families fall within the wide normal range, where the boundaries are clear for proper functioning of its sub-system.

### \* Cohesion and Adaptability

Olson et al. (1979) have used general systems theory to provide the theoretical basis for the Circumplex Model of Marital and Family systems — a model of family functioning. Combining cohesion and adaptability dimensions, a Circumplex Model enables one to develop and describe 16 types of marital and family systems.

"Cohesion" is defined as the emotional bonding members have with one another and the degree of individual autonomy a person experiences in the family (Olson et al., 1979). The types of families were developed by categorizing couples and families on the two continua into four levels: very low, low to moderate, moderate to high, and very high. The four levels which are related to cohesion are disengaged, separated, connected, and

enmeshed. Balanced levels of moderately low to moderately high cohesion are most viable for family functioning. The extremes of disengaged and enmeshed are seen as problematic.

"Adaptability" is defined as the ability of a marital or family system to change its power structure, role relationships, and relationship rules in response to situational and developmental stress (Olson et al., 1979). The four levels which are related to adaptability are: rigid, structured, flexible, and chaotic. The moderate levels of adaptability (structured and flexible) are more conducive to marital and family functioning and the extremes (rigid and chaotic) are the most problematic. Families in the middle area of the Circumplex Model represent balanced cohesion and adaptability and are considered to be most functional (see Appendix F). The outer area depicts extreme families, seen as least functional to family and/or member development. The families which are falling in between balanced and extreme families are called midrange families. Utilizing basic principles of family systems theory and Circumplex Model, a relationship between Indian and American family system functioning can be formulated to see how it effects in the development of marital attitudes of young people.

#### Family System in the United States of America and India

In an influential book, Goode (1963) has argued from a variety of cross-national data that global industrialization is causing a convergence of family systems around the world toward the conjugal or nuclear intact family. He cites a series of major stresses that the modern industrial system typically places on traditional family organization (Goode, 1963, 1968) and he asserts that the range of observed changes in family patterns worldwide reflects the fact that societies are converging on the conjugal pattern from different directions and at varying rates of change. Though it is probably inappropriate to predict worldwide homogeneity with respect to family systems, Goode's hypothesis reveals the convergence of family systems, especially in light of evidence for the upper economic strata of many developing societies. According to Khatri (1975) the Indian family is also moving

toward the western conjugal family. Even so, the majority of families in India are represented as joint family and extended adaptive family which are traditional in Indian social structure.

The Circumplex Model provides a conceptual linkage to typologies developed by Kantor and Lehr (1975) and Wertheim (1973), both of whom refer to open and closed family system. Figure 1 illustrates the family as a system. In India the family system is "mostly closed externally" but "partly open internally." The boundaries of a family system for outside input are rigid but each family member's own boundaries within the family system are less defined and more diffuse, which increases more intercommunication within the family and its members. The "individual sub-system" in the Indian family structure is almost inside the family system. This indicates that there is less individuality and autonomy for its members in mate selection and the decision-making process. Because the individual sub-system is less autonomous, there will be rules followed by its family members. Gupta (1976) explains that arranged marriages are closely associated with the "closed system" wherein the hierarchies are very intricate and more than one factor such as historical origins, ritual positions, occupational affiliations, and social distance determinants play significant roles in defining the in-group and out-group, particularly in marital alliances. In such systems, group identity is marked by strong senses of esoteric values, and such values are preserved and reinforced by attributes which distinguish a group in rank and its interaction with others. That is, most proximate ties of the individuals ought to be within their own group.

In the U.S.A. the family system is "mostly open for external input" and "partly closed for internal input." The family boundaries are well defined yet allow for external inputs while individual family member's boundaries are also clearly defined. The individual sub-system in the family is projecting more out from the family system. This illustrates that the family members have more autonomy, decision-making power and are more individualistic in the process of mate selection. Aldous and Hill (1966) state that the

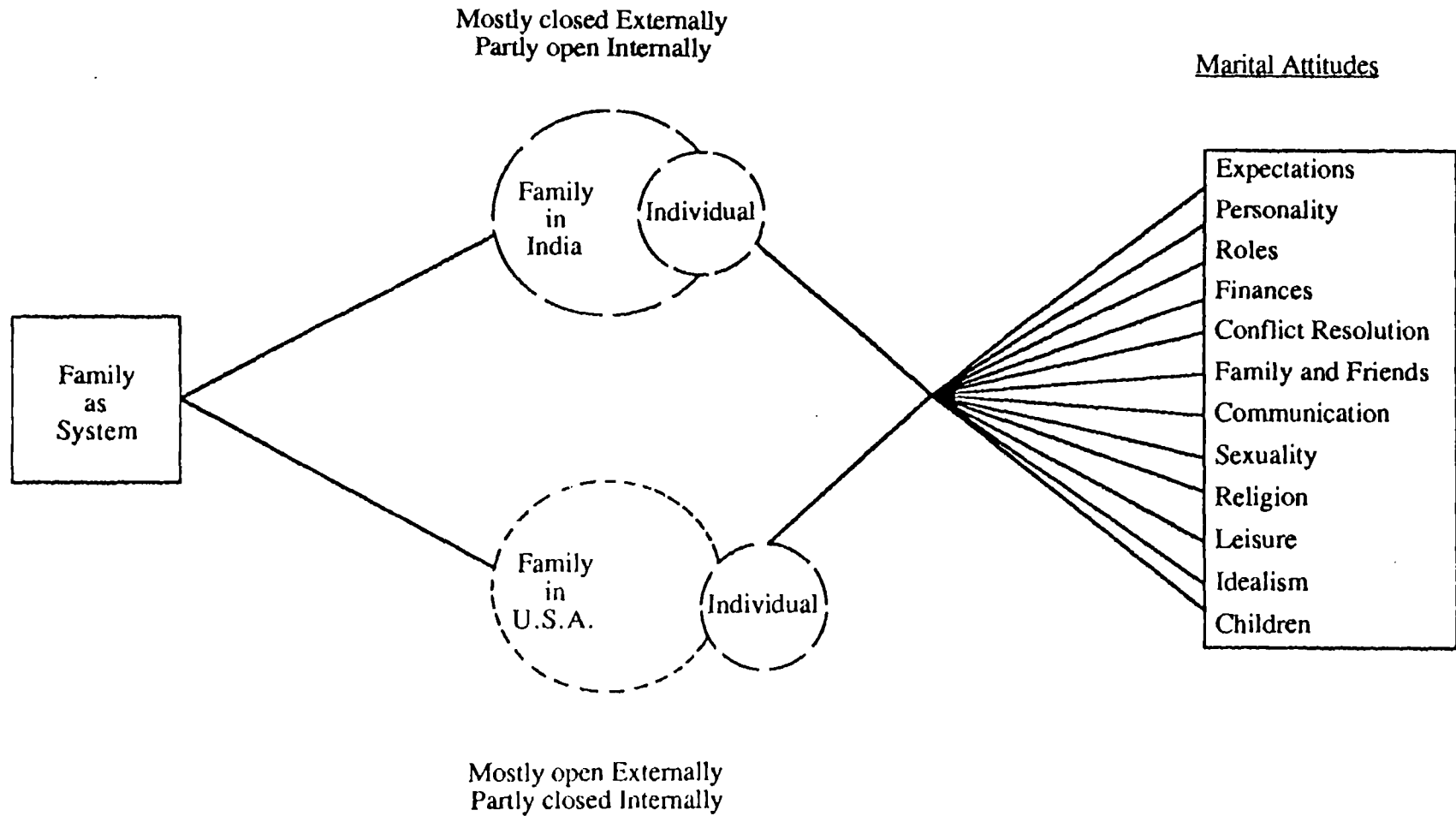


Figure 1. Conceptual Base for the Study

case characteristics of the ideal American conjugal family are the following: autonomous mate selection based on heterosexual love; marriage as a contract; establishment of a self-sufficient social and economic unit as a pair (to the exclusion of the kin); fulfillment of sexual, compassionate, and affectional needs from each other; reproduction on a voluntary basis; and the conjugal dyad a decision-making unit without kin involvement or interference.

The location of the American "mostly open externally" and "partly closed internally" and Indian "mostly closed externally" and "partly open internally" family systems can be seen on the cohesion and adaptability dimension. On the cohesion dimension, families in the U.S.A. are considered to be separated (low to moderate) whereas in India they are connected (moderate to high). Gupta (1976) also mentioned this characteristic of Indian family functioning. The family in India is known for its cohesive functioning, especially providing the emotional needs of its members. Most often, this function is effectively performed by the extended kin group. Adults, as well as children, must have love and security in order to maintain emotional stability under the stresses of life. In order to meet the emotional needs of its members, personal sacrifices are done by family members on a regular basis throughout the life cycle of the family. Conflicts arising from interpersonal relations are generally handled by older members, and care is taken by them to ensure that roles and responsibilities are clearly defined.

The idea of greater cohesiveness in India and more self-decisiveness in America has also been supported by Sundberg, Sharma, Wodhi, and Rohila (1969) in a cross-cultural comparison among Indian and the American adolescents. Results clearly showed adolescents perceived greater cohesiveness in India and more self-decisiveness in America. Fathers were seen as more influential in India than in the United States.

On the adaptability dimensions, families in the United States are flexible (democratic, equalitarian, some rule changes) whereas families in India are more structured (democratic, with stable leader, structured negotiations, some role sharing and few rule changes).

Poole, Sundberg, and Tyler (1982) compared American, Australian and Indian adolescents perception's of family decision-making and autonomy. They pointed out that the degree to which Australians and Americans perceive themselves as autonomous, and the "self" as a decision-maker, suggests that their culture provided them with opportunities for practicing choice strategies. In the Indian culture, on the other hand, there is clear evidence that much power and authority are vested in other family members.

Thus it is clear from the above discussion that the family system in the United States and in India are different. Different family systems can affect the development of marital attitudes which include: Expectation, Personality, Communication, Leisure, Sexuality, Children, Conflict Resolution, Family and Friends, Roles, Finances, Religion, and Idealism in marriage. On the basis of this conceptual model, conceptual hypotheses were formulated.

### Conceptual Hypotheses

Based on the purpose of the study and above conceptual framework eight research hypotheses were developed.

1. Individuals from "mostly closed system" will have less realistic attitudes or less knowledge about marital expectations, personality, roles, conflict resolution, communication, finances, leisure, sexuality, family and friends and children than individuals from a "mostly open system."
2. Individuals from a "mostly closed system" will be more idealistic and more traditional in religious orientation than individuals from a "mostly open system."
3. Individuals from joint and/or extended family types will have less realistic marital attitudes than the individuals from a nuclear family.
4. Individuals from a younger age group have less realistic marital attitudes than the individuals from an older age group.

5. Individuals from a "mostly closed system" will be more external on locus of control and have less realistic marital attitudes than individuals from a "mostly open system."
6. Individuals from a "mostly closed system" will have more traditional family attitudes and have less realistic marital attitudes than the individuals from a "mostly open system."
7. Individuals from a "mostly closed system" will be less individualistic and have less realistic marital attitudes than the individuals from a "mostly open system."
8. Individuals with a preference for self choice for future marriage partner will have more realistic marital attitudes than the individuals with a joint preference for mate selection.

#### Definition of Terms

The following definitions are furnished to provide, as nearly as possible, clear and concise meanings of terms as used in this study.

INFORMED — Inventory For Marriage Education (Fournier, 1981, 1985). The primary purpose of INFORMED is to assess the level of knowledge about marital topics and the degree of realistic marital attitudes for single persons.

Expectations — This category of INFORMED describes an individual's assumptions and expectations about love, marriage, commitment in his/her relationships. This category measures the realistic or idealistic perceptions of marriage and their relationships.

Personality — This category of INFORMED reflects the role of an individual's personality in relationships. It centered around a person's modes of thinking and acting. Personality traits include moods, cleanliness, introvert-extrovert, affect, attitudes and habits (Johnson, 1982). Men and women hope to satisfy in marriage their specific vs. general needs and major personality needs.

Roles — This category of INFORMED assesses an individual's view of the asserted roles in marriage relationships. Equalitarian role depicts both husband and wife as sharing their domestic roles whereas traditional role depicts the husband as the head and the wife as maintaining and caring for the children.

Conflict Resolution — This category of INFORMED determines the way men and women resolve conflicts and solve their problems in marriage. It determines a person's recognition and strategy for dealing with alternatives.

Communication — This category of INFORMED assesses an individual's ability to be sensitive and able to communicate effectively verbally and non-verbally in marriage relationships. This category also determines a person's ability to express emotions, thoughts and actions clearly.

Finances — This category of INFORMED assess an individual's effective or ineffective management of money, handling of bills and financial goals.

Leisure — This category of INFORMED assesses preferences and compatibility for spending leisure and free time together or separately for entertainment and relaxation.

Sexuality — This category of INFORMED assesses an individual's understanding about sexual relationship, needs and expression of affection. It also reflects one's comfortableness in showing affection, views on birth control, ability to discuss one's sexuality and attitudes toward coitus.

Children and Marriage — This category of INFORMED assesses an individual's knowledge about the impact of children on marriage and their relationship. It also reflects a person's views toward children, motivation for having children and roles of parents in the upbringing of children.

Family and Friends — This category of INFORMED determines one's perceptions of in-laws, family and friends and their influence on the marriage relationship. It also assesses an individual's views toward in-laws and friends outside the marriage.



Religion — This category of INFORMED assesses the degree to which a person views traditional religious beliefs, religious attitudes and involvement in religious activities and places importance on religion personally and within marriages.

Idealism — This category of INFORMED shows the extent that individuals present themselves or their relationship in an unrealistic manner: (1) inputting desirable qualities to a person lacking them, (2) exaggerating the degree of strengths when some are present, and (3) denying the existence or extent of unfavorable qualities (Rohrbacker, 1979). Husband and wife after marriage slowly begin to see each other as real rather than ideal.

System — Is defined as an invention which is used to describe regularities or redundant patterns observed between people and other phenomena (Becvar & Becvar, 1982).

Mostly Closed (Externally) and Partly Open (Internally) Family Systems — "Mostly closed externally" refers to less interchange and interaction of the family system with the environment. Family system boundaries are rigid and nonpermeable to allow less input or less information from outside the family system. "Partly open internally" refers to each family member's own boundaries within the family system as less defined and more diffuse, which increases more intercommunication within the family system and its sub-systems (family members).

Mostly Open (Externally) and Partly Closed (Internally) Family Systems — "Mostly open externally" refers to more interchange and interaction of the family system with the environment. Family systems boundaries are well defined and clear yet allow for external inputs from outside the family system. "Partly closed internally" refers to each family member's (sub-system) own boundaries as clearly defined, which allows some openness for communication within the family system but does allow for sub-system (family member) autonomy which may exhibit some types of communication.

Family Type — All the family members who are living together. The household size dimension describes the type of family: Nuclear family, joint family, and extended family.

a. Nuclear Family is a group composed of husband, wife, and their children living together (Khatri, 1975).

b. Joint Family consists of two or more couples with their children living together. When there are "at least two couples" with their children living together at one place (Khatri, 1975).

c. Extended Family consists of one couple with their children and other family relatives without their spouses and their children. One couple plus one or more relatives without spouse/s (Khatri, 1975).

Mate Choice — Is defined as preference of person in selecting his/her future marriage partner.

a. Self Choice is defined as a person's preference to choose his/her future marriage partner on his own without taking into consideration others' opinions.

b. Joint Choice is defined as a person's preference to choose his/her future marriage partner with the consent of parents only or parents and self or by other family members.

Locus of Control — Defined as a person's perception of personal control over events and own behavior (Rotter, 1966a). When an individual perceives that an event is not entirely contingent upon his action and is typically interpreted as the result of luck, chance, fate, under the control of a powerful other or as unpredictable because of the great complexity of forces surrounding him the person is defined as having an external locus of control. If the person perceives that event as contingent upon his own behavior or his own relatively permanent characteristics, it is termed as internal locus of control.

Traditional Family Ideology — Differences in family ideology along an autocratic-democratic continuum. The autocratic extreme is represented by various forms of "traditional family ideology" – viewpoints which involve an hierarchial conception of familial relationships, emphasis on discipline in child rearing and sharp dichotomization of

sex roles. Democratic orientation means decentralized authority within the family, seek greater equality in husband-wife and parent-child relationships, and maximization of self determination (Levinson & Huffman, 1955).

Individualism — The value that a respondent places on independence and ability to stand alone without the help of others. An individualist avoids dependence upon person or things and considers that the center of life is within oneself.

### Organization of the Study

This research study is presented in five chapters. Chapter I introduced the study and explained the problem and the purpose of the study. It has also reviewed the theoretical framework which serves as the basis for the empirical study with conceptual hypotheses and definition of terms. The second chapter consists of a literature review describing theoretical positions pertinent to this research. It also contains an Indian and the American view of marriage, including family structure, mate selection and related empirical investigations. Chapter III outlines the specific research methodology, procedures and sample. It also describes the instruments selected, collection of data, and describes how the data were analyzed. Chapter IV discusses the results of the analysis of data collected from research questionnaires. Chapter V provides a summary, conclusions, and recommendations for further research.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

The subject of marital relationships has been of great importance to family researchers. Attitudes about the primary purpose of marriage as a way of life have changed markedly over the few decades. Many developed and developing societies are exposed to the multi-dimensional process of change and development. These processes have far-reaching impact on age-old traditional social systems. The goal of this research is to compare the attitudes of young people who are from different social systems and to explore various factors which could add some information into the existing area of preparation for marriage and family life education.

The review of literature will address problems that individuals face in their relationship either before they begin or after they start their marriage relationship. This chapter will provide the conceptual base in which theoretical positions pertinent to this research are explored. It will also explain family as a system and how it functions in two different cultures. Since this is a comparative study of American and Indian students' attitudes toward marriage, an Indian and American view of marriage will be presented. Consideration will also be given to how family structure in both cultures is changing with its effect on marital attitudes of young people. Some pertinent empirical investigations will also be presented which has been done cross-culturally in the area of marriage and family life.

## Family As A System

The family is a social system whose members interact in relationship to each other in the circular manner. The family is a system which operates within a specific social context and interacts with that social context or environment. Behavior patterns of family members within a system define that system.

The family system is a purposive, goal-oriented, task-performing system. A distinguishing characteristic of the family as a social system involves the functions which it performs for its members and for the society at large. The interdependence of family members gives rise to a network of interaction patterns linking the occupants of the several positions in the family. These patterns are based on shared expectations and value judgements that set the family unit apart from other associations, give it boundary-maintaining qualities, and enable it to perform the functions that keep it viable (Hill, 1972).

A family system is highly cohesive and is well organized with a definite structure, and it functions in ways which are the characteristics of that family. A portion of the energy of the system is used to organize the system. Some energy is directed toward task functions, but sometimes too much energy directed toward maintenance functions at the expense of task functions can be troublesome for the family. Therefore, in a disorganized system one may observe a lack of a coherent sense of relationship and the expenditure of energy in a random manner. At this point there will be some reorganization in the family system. There will be changes in existing norms and rules. Something "new" and different will be coming within the system.

Communication is very important in families because each individual is part of the whole and part of a sub-system. Communication patterns define the nature of relationship in a family system. Communication can be verbal, nonverbal, or contextual. A change in context will elicit a change in the rules of a relationship (Becvar & Becvar, 1982). Social systems are held together and change by transfer of information within and between the boundaries of different systems.

A fundamental characteristic of systems is that it has boundaries. In the family system, this boundary is defined by the redundant patterns of behavior which characterize the relationships within that system and by those values which are sufficiently distinct as to give a family its particular identity (Becvar & Becvar, 1982). The amount of information permitted into a system from without, or the rigidity of the boundary, is indicative of the openness or closedness of a system.

Openness of a family system refers to interchange with the environment, and it is an essential factor for the system's viability. An open system interacts more with the environment; therefore, there is a continuous elaboration in its structure (Minuchin, 1974; Skynner, 1976). Over a period of time, the family develops certain repetitive, enduring techniques or patterns of interaction for maintaining its equilibrium when confronted by stress. An open system interacts more with the environment; therefore, there is a continuous elaboration in its structure. An open system also means that it tends to decrease in entropy because the family system allows more input from outside the family. Openness and closedness of a system also determines how family members establish their boundaries among themselves and with other systems.

When a family system is open, it means that the system is permitted more input of information. On the other hand, if a system is closed, the family boundaries are rigid and nonpermeable to allow input or information from another system (Minuchin, 1974). In a healthy system, neither openness nor closedness is sufficient. If a family system is very open, it indicates the system functions toward the extreme disengaged end of continuum and tolerates a wide range of individual variation in its members. On the contrary, if the system is closed, the behavior of one family member immediately affects others. Both extremes of the open and closed continuum are detrimental to a family system's viability.

## Family Functioning

During the last decade several concepts have emerged to describe the marital and family system. Two major family dimensions have emerged — cohesion and adaptability. Combining cohesion and adaptability dimensions, provides to base for the model called "Circumplex Model" for the Assessment for Marital and Family Functioning (Olson et al., 1979). General system theory is the bases for the Circumplex Model. This model enables one to develop and describe 16 types of marital and family systems.

According to the Circumplex Model, sixteen types of families can be identified. A cohesion dimension is described in Chapter I and reflects the "emotional bonding" that members have toward one another. It also describes the individual's autonomy within the family. Some of the specific variables that can be used to measure family cohesion are: independence, boundaries, coalition, time, space, friends, decision-making, interest, and recreation (Olson et al., 1980). Independence, boundaries and decision-making are some of the variables used for the present study to see the relationship of Indian and American students' attitudes toward marriage. There are four levels of cohesion ranging from extremely low (disengaged) to moderately low (separated), moderately high (connected), and extremely high (enmeshed). The balanced levels of moderately low to moderately high cohesion are hypothesized to be the most viable for family functioning.

The other major dimension of family functioning according to the Circumplex Model is adaptability. There are four levels of the adaptability dimension. In order to describe, measure, and diagnose on this dimension a number of variables can be used: Family power (assertiveness, control, discipline), negotiation, styles, role relationships, relationships rules and feedback (Olson et al., 1980). The four levels of adaptability range from rigid (extremely low) to structured (low to moderate) to flexible (moderate to high) to chaotic (extremely high). Balance is critical and problematic families often function at either the extreme of the continuum displaying continual change leading to chaos or that of no change, which results in rigidity. A number of empirical research studies have verified

the use of Circumplex Model for research purposes. In the following sections selected research on the dimensions of cohesion and adaptability in marriage and family life is reported.

In the area of marital cohesion, Levinger (1965) identified three factors that differentiated high and low cohesive marriage: Sources of attraction, sources of barrier strength, and sources of alternative attraction. He hypothesized that marital cohesion was a direct function of psychological attraction (affectional rewards, socioeconomic rewards, and similarity in social status) and barrier forces (feeling of obligation, moral prescriptions, and external pressures), are inversely related to the attractiveness of alternative relationships (affectional rewards and economic rewards). He indicated that high-cohesive families are much easier to identify than low-cohesion relationships that terminate because many couples stay together because of high barrier forces, in spite of the fact that they have an "empty shell" marriage that is low on psychological attraction variables.

Another study by Birchler, Weiss, and Vincent (1975) assessed cohesion by investigating the time a couple spends together and alone in recreational activities. Distressed and nondistressed couples were studied in a marital problem-solving situation. The Marital Activities Inventory was used to determine what individuals did alone, with others, or together as a couple. While individuals in both distressed and nondistressed marriages spent about the same time in individual activities, the individuals from distressed marriages engaged in significantly fewer activities together and significantly more activities with others. It appeared that individuals from distressed marriages avoided the aversiveness of the spouse by participating more in recreational activities alone or with others.

Some studies were also done by using other variables like individual autonomy, and family cohesiveness of adolescent to measure the cohesion dimension. One study by Straus (1968) was done with working-class families in Bombay, Minneapolis and San Juan. Family members appeared not to share enough information during a family game to



achieve a rapid solution to the experimental task. As a result, their problem-solving involved much individual autonomous behavior and little family cohesion. Another study by Sundberg et al. (1969) was conducted in which adolescents in India were compared to those in the United States. Family cohesiveness was defined as the reporting of joint family activities and a positive attitude toward family interaction and was assessed by a twenty-five item scale. They found a greater perceived family cohesion in both males and females in India and conversely, greater perceived autonomy in the U.S. sample.

In a study by Kohn (1969) comparing white-collar and blue-collar families, it was found that working-class parents typically view the outside world as unchangeable and tend to teach their children obedience. Middle-class parents, on the other hand, view the world as masterable and encourage curiosity and self-direction in their children. While sociologists tend to emphasize the anticipatory socialization function of such world views for the type of work the offspring will eventually perform, it is equally plausible that the world view of white-collar families facilitates morphogenic or adaptive processes. White-collar families may occupy the central region of the model, with blue-collar families, on the average, somewhat more distant from the mid-point of cohesion.

On the dimension of adaptability, Goldstein and Kling (1975) measured solidarity. High scores represented interdependence and flexible role relationships, democratic decision-making, and free communication patterns. The instrument had fifty items covering the six areas of family tasks and behaviors. They found some relationships between this scale and other family-related behavior.

In a study by Westley and Epstein (1969) measuring cohesion and adaptability by relating various variables with college students and families in Canada found that the quality and harmony of the husband-wife relationship was critical for the emotional health of adolescents. Children from mother dominated and father dominated homes had more emotional problems and fewer strengths. Families that encouraged autonomy had significantly more emotionally healthy adolescents than those that minimized it.

The above review of studies shows how family and environment plays an important role for healthy functioning and the development of various attitudes in one's life. To date research has not investigated the possible relationship between two different family systems and its effect in the development of various opinions, feelings, and attitudes toward marriage.

### An American View of Marriage

#### Concept of Marriage and Mate Selection Process

Attitudes about the primary purpose of marriage as a way of life have changed markedly over the past two decades in America. In spite of new attitudes toward marriage, most men and women consistently report that a happy marriage and a good family life are the most important aspects of life. Most young Americans still expect to marry. A recent study found that more than 90 percent of American youth report a desire to eventually marry and that most young Americans are also optimistic about the permanency of their future marriage (Thornton & Freedman, 1983).

Romantic love is a concept that idealizes the feelings between a male and a female. Romantic love has been regarded as the justification or necessary precondition for marriage among Americans. As Goode (1959) mentioned in his paper about the importance of romantic love, "it holds a couple together long enough to allow them to begin marriage." It functions to attract people powerfully together, and to hold them through the difficult first months of marriage, when their different backgrounds would otherwise make an adjustment troublesome.

Another facet of romantic love is that it is chiefly limited to premarital rather than marital relations. It is a phenomena connected with courting in the strict sense of the term, when two people become attached to each other by virtue of purely personal qualities all other considerations being thrown to the winds.

Because romantic love is the basis for marriage in the American culture, the mate selection process according to Reiss (1980) is "autonomous." An autonomous mate-selection system is one in which marital choices may be entirely explained by reference to the behavior of perspective spouses; that is, where the people who are to be married have complete control over the outcomes of the selection process.

### Family Type

Social scientists have long observed that the nuclear family structure is characteristic not only of the United States, but of western Europe and other "modern" nations as well. Goode (1963) pointed out that family systems are changing toward a common pattern which he designated by the term "conjugal." By this he intends to indicate the internal structure that we have denoted as nuclear family. A nuclear family is one that is based upon and begins with a marriage. The marriage is the foundation of the family in the sense that when two people are married, it signifies the beginning of a "new" family (Nye & Berardo, 1973).

With the advent of industrialization, family units became structurally simplified. Goode (1963) has emphasized that family units are becoming structurally simple and functionally specialized as societies undergo the process of industrialization. This occurs because the conjugal family system is more adaptive to the constraints of an industrial economy than an extended system would be. These constraints include pressure for high rates of geographic and social mobility and emphasis on achievement as opposed to ascription or heredity in the occupational structure, and the development of a specialized social structure that comes to perform many of the functions associated with the joint and extended family in more traditional societies. Now in the United States very few households contain any kin other than nuclear family members. The extended family households occur only with greater frequency among ethnic minorities and low-income segments of the population (Allen, 1979; Lee, 1980). Older people in particular rarely

share homes with their adult children, and the incidence of such coresidence has decreased dramatically during the century (Lee, 1980).

Khatri (1975) pointed out that the core characteristics of the ideal type of the western (particularly American) conjugal family are these: autonomous mate selection based on heterosexual love; marriage as a contract; domination of spousal over parent-child relations; establishment of a self-sufficient social and economic unit as a pair (to the exclusion of the kin) and acceptance of the identity of the conjugal dyad in the community; fulfillment of sexual, companionate, and affectional needs from each other; reproduction on a voluntary basis; and the conjugal dyad as a decision-making unit without kin involvement or interference.

#### Age as a Factor in Marriage

Age is one of several important factors that tend to limit the choice of a marriage partner. One of the measures of popularity of marriage is the age at which people marry. The age at marriage has been steadily decreasing since the turn of the century, with contemporary Americans marrying at a younger age than their parents, who married at a younger age than their grandparents (Saxton, 1980). In 1982, for example, the median age for first marriages among men was 25.2 years and for women 22.5 years.

In a study by Lee (1977) it was suggested that people who marry young are unprepared for the mate-selection process and marital performance, experience relatively low marital satisfaction as a result, and, therefore appear, disproportionately in divorce statistics. It was further explained that the young may experience less satisfaction with marriage not because of objectively low standards of living, but because they may have entered marriage with unrealistic optimistic expectations for socio-economic attainment.

The upward trend in divorce continues as a major marital status phenomenon in American society. Some experts believe that only twenty-five percent of all marriages work satisfactorily, whereas seventy-five percent end in divorce, separation, or staying together however unhappily (Cadagon, 1982). A few studies in brief will be presented related to common marital problems, issues related to marital breakups, and relationship problems dealing with courtship.

#### Related Empirical Investigation

From a developmental perspective, men and women who marry early, before they have settled their concerns about identity and independence, may find their choices inappropriate later. Some individuals are prepared to cope with the tasks of marriage at an early age; others may still be burdened by excessive dependency needs, unrealistic expectations of their partners, or unresolved psychological issues, which make the commitment to an intimate relationship difficult or premature (Nadelson & Notman, 1981).

Hobart (1958) has described pre- and postmarital disillusionment and its relationship to romanticism. It was found that many items on personal issues stimulated a cyclic response pattern from subjects at different stages of courtship. This cyclic pattern of opinions was such that non-daters' and married people's opinions on an item were similar, but going steady and/or engaged couples' opinions differed significantly from non-daters and married people's opinions. Therefore it was suggested that there may be a shift in opinion from initial "realism" to "unrealism," and back to "realism." Data showed little evidence of disillusionment during premarital courtship transitions. Postmarital disillusionment was not equally strong in all fifteen areas, but appears to be especially characteristic of the areas of personal freedom, marital roles, having children, in-law relationship, values on neatness, values on saving and money, and attitudes toward divorce. Further, it was identified by Hobart (1960) that maximum attitude changes occur between the casual dating and marriage stages and minimum changes occur between the

advanced courtship and marriage stages. He has also measured the marriage role expectations of adolescents. Male and female differed significantly in their marriage role expectations. Female adolescents held more equalitarian attitudes toward marriage roles than males in all three different family structures. A sex difference in sex-role attitudes, with males being more traditional than females was found.

Dunn (1960) recognized the potential for conflict or disillusionment inherent in the nature of role expectations of adolescents. Inconsistencies, unrealistic expectations, and differences in response offer fertile ground for future conflict.

A study by Ganong, Coleman, and Brown (1981) also has examined the attitudes of adolescents from single parent, reconstituted, and intact families. Males and females differed significantly in their marriage role expectations. Female adolescents held more equalitarian attitudes toward marriage roles than males in all three different family structures. A sex difference in sex-role attitudes, with males being more traditional than females, was found.

The above research was supported by the findings of Keller, Maxwell, and Ritzert (1978) that females had significantly higher scores than males on Marriage Role Expectations Inventory. Females had consistently higher scores on each sub-scale, representing more equalitarian expectations than males. There were no significant differences between freshman and seniors on sub-scale scores of marriage role expectations. But on the contrary, Whatley and Appel (1973) noted seniors to be less traditional and more homogenous in their sex role expectations than freshman.

Kitson and Sussman (1982) and Stinnett (1971) noted that lack of effective communication as the most important reason for marital failures would seem to reflect the importance attributed to mutual listening, understanding, and the ability and freedom to share one's real feelings with another. These were the areas which create many problems in marriage relationships.

In summary it can be said that in the American family system, the mate selection system is "autonomous". Couples who are going to marry have complete control over the outcomes of the selection process. The upward trend in divorce places a concern among American people. It was noted that some people are not prepared to cope with the tasks of marriage or they have unrealistic expectations toward marriage and their partners.

### An Indian View of Marriage

#### Concept of Marriage

India is complex and her people are so different in terms of language, caste, customs, and beliefs that it is difficult to make generalizations about family life. The traditional Hindu concept of marriage is that of a sacrament which enables one to fulfill religious as well as social obligations towards the family, community, and society (Kapadia, 1966). According to this concept, the principle of familism is supreme and primary and must be followed, while the individual's interests, needs, and happiness are considered secondary to the interests of the family and community as a whole.

Marriage is an indispensable event of Hindu life and the person who is unmarried is considered unholy. From the religious point of view, the unmarried remains incomplete and is not eligible for participation in some social and religious activities. Marriage is indissoluble and except in a very few exceptional cases the importance of marriage transcends not only the entire family but also the past ancestral line as well as the future generations (Altekar, 1962; Basham, 1963; Kapadia, 1966; Ross, 1961; Prabhu, 1963).

#### Type of Marriage and Mate Selection

According to the traditional Hindu concept, marriage was an alliance between two families rather than between two individuals. As such, marriages of children were arranged by their parents who were morally obliged to find mates for their children who in turn were obliged to accept their parents' choice (Das & Bardis, 1979). In selecting a

bride, the parents of the groom certainly considered such things as the girl's family background, economic position, general character, family reputation, value of the dowry, the effect of alliance on the property, and other family matters (Kurian, 1974; Cormack, 1961; Shah, 1961).

Since marriage was arranged by the families, without or with merely formal consent of the prospective mates, and since their individual interests were subordinate to the family ends, love was not a necessary basis for mate selection. Love between husband and wife was supposed to be the result of marriage rather than a prelude to it. The traditional normative pattern did not provide any opportunity for the prospective spouses to participate in the decision-making process relating to their own marriage.

### Family Type

There seems to be a close relationship between the type of family and the type of marriage in most societies. In many cultures having a nuclear family as the norm romance is emphasized as the basis for a marriage. In cultures like India where the joint family system is the norm, marriages are largely arranged by parents and elders. The arranged marriage is said to have the following effects: (1) it helps maintain the social stratifications system in the society; (2) it gives parents control over the family members; (3) it enhances the chances of continuing the ancestral line; (4) it provides opportunity to strengthen the kinship group; (5) it allows the consolidation and extension of family property, and (6) it enables the elders to preserve the principle of endogamy (Goode, 1963).

But with the advent of westernization, industrialization, and modernization, numerous changes in the traditional Indian pattern of life have occurred over a considerable time. These changes have been felt in the total life style of Indians in urban areas, particularly in the sphere of education. This has undoubtedly influenced the views of people with regard to preferences for the type of family and role relationships within and outside the family. Kapur (1973) reported that sacramental marriage and the joint family



which adheres to traditional patterns, has been weakening since the third decade of the 20th century. A majority of the educated middle class women did not favor the traditional joint family and preferred the nuclear family, mainly because of their developing individualistic concepts of marriage and family life. Rao and Rao (1976a) also examined the attitudes of college students toward family type, familism, and family integration in India and found that only 35 percent of the sample preferred the joint family system to continue.

The studies of family change also indicate a tendency among educated women, more than among men, to give preference to nuclear family living (Cormack, 1961; Gore, 1968). The findings of a study by Ross (1961) support other studies in suggesting that young educated modern women in India desire to have separate homes or to live in nuclear families more than men do. The more sophisticated ones are now more anxious to marry men who either live away from their families or else can afford to set up separate households after getting married.

Because of changes in the family system in India, there seems to be emerging a new type of family which could not be classified according to any simple typology. It is neither like the western nuclear family nor the Indian traditional joint family. It is something like neo-nuclear or neo-joint family. In this type of family either the wife's parents-in-law or widowed mother-in-law or aunt or dependent children live with the family as a dependent member.

#### Age as a Factor in Marriage

Traditionally, it was considered necessary to have the girl married before she had attained puberty, say, by the age of thirteen with a man who was nearly ten years or more senior to her in age. With regard to the attitude towards the suitable age of marriage for a woman, and the age difference between spouses, changes have been noticed. Ross (1961) found in a study consisting primarily of the educated Brahmin families, none of the unmarried women wanted to be married before the age of nineteen.

Caldwell, Reddy, and Caldwell (1983) reported that the median age of women at marriage in India rose from around 13 to 18 years and for men had climbed slowly from 20 to 24 years. The university students in Methew's study (1966) regarded any age between twenty-two and twenty-four as the most suitable for women to marry, while the most frequently chosen lower and upper age limits were twenty and twenty-five years in Goldstein's study (1972).

A more pronounced change was discerned in the people's attitudes with regard to the upper age limit. In other words, such attitudes have become much more liberal within ten years. As Kapur (1973) indicated in her study, increasing numbers of educated working women preferred smaller age difference between marriage partners — the husband should be one to seven years older than the wife. Secondly, more and more women started thinking that age difference is immaterial, provided the girl and boy approved of each other. This points toward a trend in the liberalization of attitudes toward age differences between spouses, and more so toward the less traditional marriage between a younger man and an older woman.

#### Related Empirical Investigation

Lack of participation in the process of marital choice does not mean the prospective bride and groom either disregard or minimize the importance of marriage. The seriousness with which the marriage ritual is taken by youth is all the more reason why they are not entrusted with the responsibility of making self-selection and why the parents' judgements are accepted. This practice is quite different from North America where young men and women are expected to date, court, and fall in love, and then make the decision on their own to get married with or without parental consent. But in India, as Ross (1961) explained, "love was not necessary as a basis for marriage selection, nor was courtship a necessary prelude for testing the relationship."

A study done by Bambawala and Ramanamma (1981) on inter-religious marriages also mentioned that various factors such as socio-cultural, economic, socio-psychological, and ecological were responsible for self-choice in mate selection. This is believed to be the result of westernization and to some extent modernization.

A very limited number of studies have been conducted to find out the influence of various aspects of modernization on traditional arranged marriages. Ross (1961) in the study of Bangalore residents, found that there is a definite desire on the part of single young people to have more choice in selecting their marriage partners than was expressed by older married people. These findings were also supported by Shah (1961), among university students, almost all of them considered marriage a personal affair between two individuals in which it was their voice that should prevail.

Another study by Rao and Rao (1976b) of college students' assessment of marital attitudes explained that an overwhelmingly majority of the students wanted more freedom in selecting a future spouse and also wanted their parents to consult them before selecting a spouse so that they can make their feelings known. It was also reported that liberal views were supported by the male students and the traditional ones are mainly chosen by the female students. Residence and the family type did not produce significant differences in the attitudes of college students, as the majority of them were seen to be liberal in mate selection. The students whose fathers' income and education were high showed more liberal attitudes in mate selection.

In his study of 125 Syrian Christians of Kerala, Kurian (1961) revealed that nearly two-thirds of marriages are "arranged by the parents with consent of respondents." Nearly one-fourth of the residents selected their own spouse with the consent of parents and only 7 percent of the sample reported that their marriages were "arranged according to the ideas of parents." Only two respondents made their "own choice without consent of parents."

Another study by Gore (1968) revealed that 56 percent of respondents felt that marriage should be arranged by elders without consulting either the boy or girl concerned;

however, 42 percent of the sample thought that marriage must be arranged by parents after the parties involved are consulted. Education was considered a major differentiating factor in the attitudes of the respondents toward arranged marriages. Education was linked to more modern attitudes and greater knowledge in a study by Vlassoff (1980) who measured the impact of education. Cormack (1961) and Methew (1966), in their study of college students, found a trend toward desiring freedom in mate selection. Although 78 percent of the students think that their marriage should be arranged by parents with their consent, about one-fifth of the students favor love marriage.

Shah (1961) attempted to examine male college students' attitudes toward the selection of brides and the considerations behind mate selection. Data revealed that only two students would leave the decision of selecting their spouse to the parents; however, nearly two-thirds (66.5 percent) of the respondents prefer to select their brides jointly in consultation with their parents. One of the important aspects of the study is that although they would not agree to a match they disapprove of, they would also not finalize a match their parents disapprove of. Thus, they give equal importance to their parents' judgement with regard to the selection of marriage partners. Nearly one-third of the students gave more weight to their own decision and would select their spouse even against the wishes of their parents. This fact reveals a tendency toward change in the attitudes of college students in terms of the degree of freedom they would like to have in selecting their bride. Among females, a study by Upreti and Upreti (1982) shows that girls are more submissive to the parental authority on the issue of selecting a mate and making the final choice.

The influence of occupational status on marital selection has also been noticed by some researchers. Intra-professional marriages are also gaining some popularity. Bhargava (1983) in his study examined the mate choices of medical students in India in terms of occupation and mate selection. He found out that females' inclination to marry a physician was significantly stronger than that of males. Three explanations were advanced for this marriage pattern: (a) status-congruency, (b) perceived complementarity between

intra-professional marriage and the enactment of professional role, and (c) socialization of women medical students to prefer this marriage pattern.

Sex role attitudes among young people are changing. Ghadially and Kazi (1979) indicate that college women are more equalitarian than college men in their attitudes. It would seem that a college student with non-traditional sex role attitudes is likely to have had English as the medium of instruction in school, comes from a nuclear family, and is not very religious. In addition, women students with non-traditional sex-role attitudes are more likely to be in professional or career-oriented disciplines and have educated mothers. Another similar study by Ghadially and Kazi (1980) also indicates a systematic difference in attitudes, between traditional and non-traditional college men and women on sex roles, marriage, and career.

#### Related Cross-Cultural Studies

A limited number of studies have been done cross-nationally in the area of marriage and preparation for marriage. Industrialization and modernization have certainly influenced the non-western societies in their traditional way of marriage and young people's opinions and ideas. Theodorson (1965) compared attitudes toward marriage between American, Singapore Chinese, Burmese, and Indian students to determine whether there is evidence of acceptance of the American type romantic orientation to marriage among them. Indian, Burmese, and Singapore Chinese, although from the segment of their societies most subject to western influences, did not show an acceptance of the American type romantic orientation to marriage. Consistently large significant differences were found between the American respondents on the one hand and the Indian, Burmese, and Singapore Chinese respondents on the other hand, when attitudes reflecting the romantic or contractualistic orientation to marriage were studied. Singapore Chinese attitudes were closest to the romantic American attitudes, with the Burmese attitudes next, and Indian attitudes the most contractualistic. He further explained that contractualism, when combined with the

rejection of traditional norms may be less functional than romanticism in maintaining high motivation to marry.

The importance of intercaste marriages in India and the United States is increasing. A cross-cultural study of intercaste marriage in India and the United States was done by Das (1971). Marriage between high and low castes in India was compared with White-Negro marriages in the United States to see how marriage functions for status ascription and achievement, because mate selection is outside the bounds of one's endogamous group. The dominant pattern in intercaste marriage in India is between low caste males of high achievement and high caste females of low achievement; and in the United States, between Negro males of high achievement and white females of low achievement. For both men and women in India and the United States, the pattern of intercaste or interracial marriage suggests that persons of low status ascription with high achievement tend to marry persons of high status ascription with low achievement. Apparently, all people value both kinds of status and seek them, either as personal characteristics or through marriage.

Sex role attitudes among young people are also changing. A cross-cultural comparison was done by Gardiner, Singh, and D'Orazio (1974) between Thailand, India, and the United States to determine marital role preferences. It is revealed from the data that college women in Thailand are more strongly equalitarian in their marriage preferences than either American or Indian women, with the latter group holding the most male dominant attitudes. It was also mentioned that highly rigid traditions of male superiority, dominance, and leadership in Indian society have begun to recede, and contemporary husband-wife relationships are undergoing changes, the Indian husband, at this time, still remains the ultimate family decision maker in most matters. Caucasian-American college women fall somewhere between two extremes of an equalitarian group of Asian women and a male-dominant group.

In summary, a review of the literature indicates there have been many changes in attitudes of Indian and American young people. It also shows that there are various cultural

differences in both the cultures, which is affecting their behaviors, development of attitudes toward marriage and opinions regarding married life. The family as a functioning system in both the cultures makes a difference in the marital attitudes of an individual. With a high divorce rate in America and low in India, it will give some new additional data for formulating theoretical generalizations.

## CHAPTER III

### METHODOLOGY

Family system functioning in India or in U.S. can be viewed differently, due to the cultural and environmental differences. Family system functioning between India and the U.S. can be viewed as an independent variable, which influences the marital attitudes of young people. The present study examines the differences in attitudes of American and Indian college students toward marriage. In addition, this study investigates the effect of external and internal locus of control, individualism, traditional family ideology, family type and preference for future mate on the marital attitudes of college students. This chapter describes (1) research design, (2) selection of subjects, (3) instrumentation, (4) pilot work, (5) method of data collection, (6) data analysis, (7) statistical procedure, and (8) research hypotheses.

#### Research Design

✕ This is a descriptive study, but it also has characteristics of comparative and correlational research. The questions identified in the present study are complex in nature and can be approached through various methods of research. The descriptive method describes and interprets what is. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions (Best, 1981). Descriptive data were collected by the survey method, which described the subjects being ✕ studied, providing demographic information on Indian and American college students. Some other selected information about family was also determined using descriptive data.



Comparative and correlational approaches were chosen for the design since the research variables are somewhat complex and do not readily lend themselves to experimental control or manipulation by the researcher. Comparative data collection methods were used to determine various cultural and environmental factors influencing marriage attitudes of Indian and American college students. Correlational methods were used in examining the interrelationship of marriage attitudes of Indians and Americans by family type, locus of control, traditionalism and individualism (Figure 2). Figure 2 represents a conceptual model of the independent and dependent variables. The hypothesized relationship indicates that individuals from the United States will be higher on locus of control and individualism scale and lower on traditional family ideology scale than students from India. It also shows relationships of four independent variables, i.e. country, family type, age, and mate choice with the twelve content categories of INFORMED Inventory.

#### Selection of Subjects

The present study is a cross-national investigation, where data are collected independently within each society, i.e., India and the United States. There are essentially two operative strategies for selecting social systems for cross-national research (Frey, 1970); Prezeworski & Tevne, 1970). The first method is termed by Frey, "maximizing similarity." Prezeworski and Tevne (1970) call it the "most similar systems" design. The present study is based on a second design which is called "maximizing diversity" (Frey, 1970). Prezeworski and Tevne (1970) term it the "most different systems" design.

The aim in this case is to get countries that differ from each other as fundamentally and as extensively as possible. Then if one finds, across countries of such great diversity, regularities in the within country relationship variables, the generality of such relationships can be presumed. (Frey, 1970)

In most cross-national research, subjects are selected according to the criteria of administrative convenience, accessibility, or the particular interests of the researcher. The

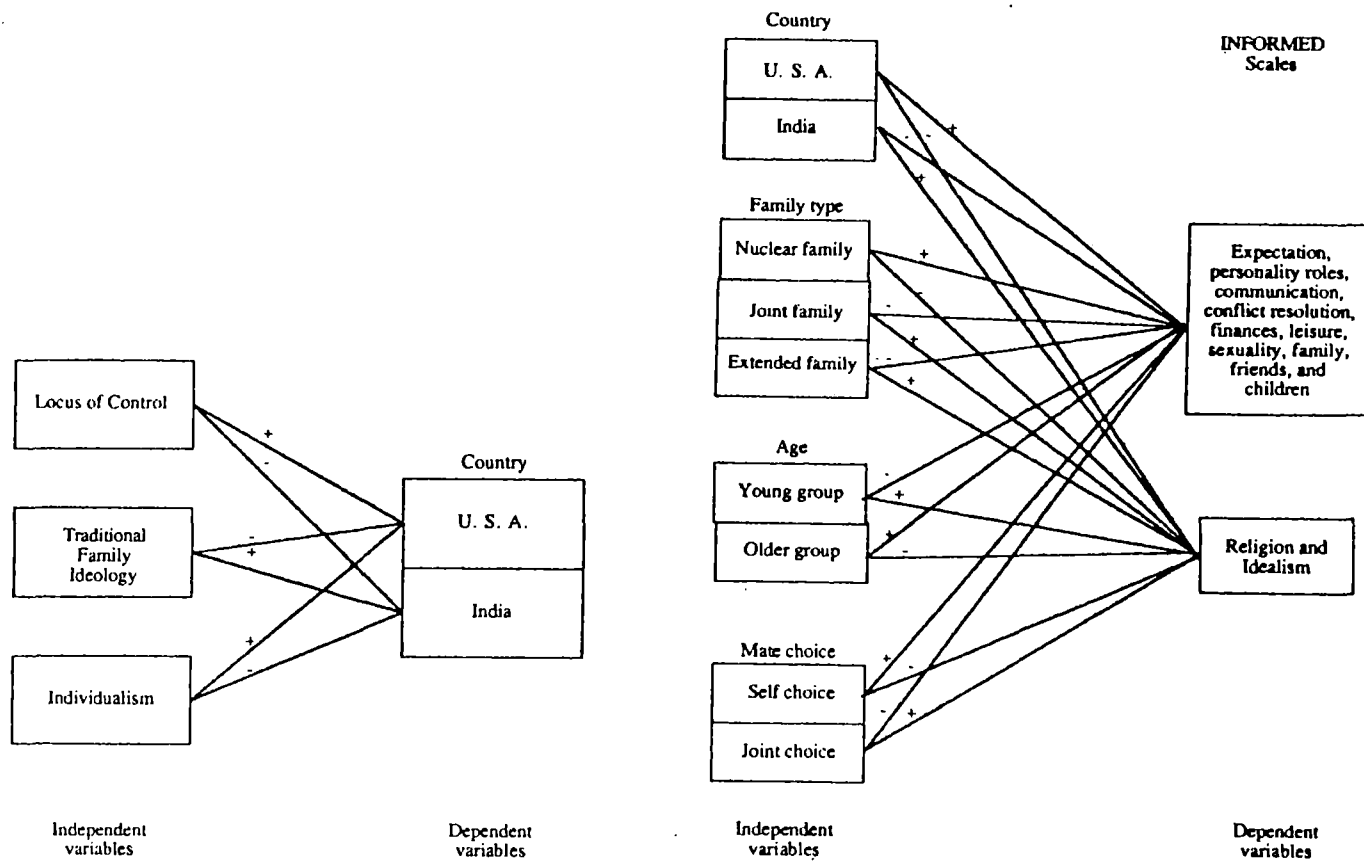


Figure 2. Hypothesized Relationship Between Independent and Dependent Variables

purposive sampling method was selected for the purposes of this study. The cross-national research is an extensive and time consuming research method. Naroll (1970) also claimed that all cross-national studies up to 1968 involved purposive samples of societies. Three criteria were adopted for sample selection.

1. Enrollment as a student at a land grant university was chosen as a criterion for subject selection. Similarities between land grant universities include: (a) similar educational goals and philosophies in both the universities; (b) students mostly from the same region or state; (c) similarities in academic majors; and (d) similar number of students coming from rural and urban areas. Therefore, in the United States, Oklahoma State University, and in India, G. B. Pant University of Agriculture and Technology were chosen as the locations for subject selection.
2. The subjects should be unmarried, male or female, and from O.S.U. or G.B.P.U.A.&T.
3. The subject's age should be between 17-25 years.

The sample for the present study represented 607 single persons who responded to a Background Information Form and the INFORMED Inventory. Table I shows the distribution of students by colleges at O.S.U. and G.B.P.U.A.&T. On the basis of distribution of subjects attempts were made to gain a diversified sample from both the universities.

In the fall of 1985, responses from the Indian sample were taken from the G. B. Pant University of Agriculture and Technology. Since there were only four colleges in the Indian university, all the colleges were selected for the subjects selection. From each major (college), a senior and a freshman class was chosen in order to get a diverse sample of students. Each class from each college represents the students of that college only. Therefore, all four majors were chosen to get a fairly representative group of people.

TABLE I  
DISTRIBUTION OF STUDENTS BY COLLEGES AT O.S.U. AND G.B.P.U.A.&T.

Majors at O.S.U. and G.B.P.U.A.&T.	India (81-82) (N = 2240)		Actual *c %	United States (85-86) (N = 21348)		Actual*c %
	Frequency*a			Frequency*b		
	n	%		n	%	
Agriculture	476	21.25	23.00	1,484	6.95	3.5
Home Economics	269	12.00	25.00	1,175	5.50	16.0
Engineering	511	22.81	34.00	3,321	16.42	5.0
Vet. Medicine	340	15.17	18.00	273	1.27	1.0
Arts and Sciences	-	-	0	5,677	26.59	25.0
Education	-	-	0	1,135	5.31	5.0
Business	-	-	0	4,479	20.98	29.0
Graduate	644	28.75	-	3,804	17.81	-

Source: \*aThe Association of Common Wealth (1982).  
 \*bO.S.U. Student Profile, 1985-86.  
 \*cActual distribution from sample for this study.

The American sample used in this study included three college classes at Oklahoma State University during spring semester of 1986. The classes selected were appropriate for general education and contained a cross-section of students from several majors. When the actual distribution from samples for this study were compared with the distribution of students in each major from both the universities (Table I), it was found to be similar at O.S.U. and G.B.P.U.&T. with the exception of a few majors (Table I). At O.S.U. only Home Economics and Business had a somewhat higher representation of students. Similarly, at G.B.P.U.A.&T. Home Economics and the Engineering represented a higher percentage.

## Instrumentation

The instruments for this study were selected based on reliability and validity established in previous studies and because of their usefulness in understanding the single individual's feelings and attitudes towards marriage. Five major instruments were utilized to accomplish the goal of this study. These were: (1) INFORMED Inventory; (2) Background Information Form; (3) Locus of control scale; (4) personal value scale; and (5) Traditional Family Ideology scale.

### INFORMED Inventory

The INFORMED Inventory was the primary instrument utilized to assess single person's beliefs, attitudes, opinions, and feelings about marriage relationships. It was designed particularly for persons who are not necessarily engaged or in a serious premarital relationship.

Fournier (1981) developed the INFORMED Inventory as a means of addressing common problems and conflicts that influence marriage stability of young couples. Originally the INFORMED Inventory consisted of 152 items that address a wide range of marital topics from 12 content categories: idealism, expectation, personality, roles, communication, conflict resolution, finances, leisure, children, family and friends, religion, and sexuality. After Johnson (1982) and Chaudhary (1984) completed an initial reliability analysis on the INFORMED Inventory, a major revision had been done by Fournier (1985) in the INFORMED Inventory instrument to make it more reliable for the research purposes. Each of the twelve content categories of the INFORMED Inventory consists of 10 items in each scale. The scale's reliabilities range from a low of .55 to a high of .91. Each of the items was answered using the format in Table II. There is no "undecided" answer for the respondent; therefore requiring a choice in one direction or the other. Alpha reliability coefficients were run on all of the sub-scales of INFORMED for the current study and results of the current one are reported in Appendix E.

TABLE II  
INFORMED RESPONSE FORMAT

1	2	3	4	5	6
Strongly Agree	Agree	Agree More Than Disagree	Disagree More Than Agree	Disagree	Strongly Disagree

Appendix A lists each item for all content categories of the INFORMED inventory. Each content category consists of 10 items. Appendix A is INFORMED instrument with the item numbers for all the 12 scales. Each scale of the INFORMED Inventory has items that are worded in a positive or negative reflection of the concept assessed in each category. This positive and negative response format is designed to reduce response bias in one direction. Items of each scale were marked positive or negative to get the total score on each category. The subscales of INFORMED were scored by adding item scores. The random placement of each item is to facilitate item independence so that respondents can answer each question as a separate entity without too much bias from adjacent items.

In the INFORMED Inventory, which was given to American and Indian students, five items had slight differences in wording to make them suitable for each culture. Substantively it did not change the content of the items. Each content category is designed to address the most common problems of marital adjustment. The following section will briefly describe the categories and their scoring procedure.

Expectations — This category describes an individual's assumptions and expectations about love, marriage, commitment in his/her relationship. It measures an individual's

realistic or idealistic views about marriage and their relationship. High scores in this scale represent a practical and realistic view of marriage.

Personality — This category reflects items capable of tapping personal issues centered around a person's modes of thinking and acting. Personality traits include moods, cleanliness, introvert-extrovert, affect, cooperativeness, attitudes and habits. High scores mean a person realizes the importance of fulfilling general and personality needs in his/her relationship.

Roles — This category assesses a person's view of different roles in the marriage relationship. This category depicts husband and wife views about equality in sharing various roles in their marriage or traditional view about domestic, work and personal roles. Low scores reflect a traditional view while high scores reflect a more equalitarian view.

Communication — This category indicates an individual's ability to communicate, listen, share feelings and emotions either verbally or nonverbally. Low scores indicate a difficulty with the aspect of communication and/or less understanding of the role of communication in marriage.

Conflicts Resolution — This category determines how couples resolve their problems and conflicts related to their married life. High scores indicate the respondent's realization that problems will occur and that they are more likely to use appropriate methods to reduce problems and conflicts in married life.

Finances — This category deals with the management of money, financial goals, handling bills or checkbook. It assesses an individual's effective and ineffective management of money. Low scores indicate a person's lack of ability to handle money and financial matters satisfactorily.

Leisure — This category determines an individual's spending and sharing leisure time in their marriage relationship. It assesses an individual's preferences and compatibility for spending free time together or separately for entertainment and relaxation. High scores indicate an individual's ability to be adjustable, flexible and negotiable for the use of leisure time.

Sexuality — This category assesses an individual's attitude about the sexual relationship and expression of affection. It also reflects a person's view toward coitus, birth control and ability to discuss one's sexuality. Low scores reflect a person's inability to express himself/herself and a potentially negative view of sexuality.

Children and Marriage — This category assesses an individual's attitudes about children and the child-rearing process. It reflects individual's views toward children, motivations for having children, and roles of parents in upbringing of children. High scores reflect an individual's conception of the realities of parenthood and rationale for having children.

Family and Friends — This category determines an individual's view about in-laws, friends, and relationship outside of the marriage. Low scores indicate less awareness of the importance of maintaining satisfactory relationships with family and friends.

Religion — This category determines the importance that one places on religion personally and within the marriage. It indicates a person's religious beliefs, religious attitudes. High scores indicate more traditional involvement in religious practices.

Idealism — This category shows the extent that individuals present themselves or their relationship in an unrealistic manner. It reflects a person's exaggeration of qualities, if he/she is lacking and denying some unfavorable qualities. High scores reflect an excessive amount of idealism.



### Background Information Form

The Background Form was utilized to elicit extensive demographic information about each respondent. The Background Form is found in Appendix B and the items in it provided specific information for the following variables:

1. Sex of respondents,
2. Age of respondents,
3. Residence of respondents,
4. Annual income of respondents' parents,
5. Household members of the family,
6. Current major of respondents,
7. Education of mother, father, and self,
8. Occupation of mother and father,
9. Religious background of respondents,
10. Ethnic background of respondents,
11. Number of languages respondents can speak and write,
12. Number of people dated under and above 19 years of age,
13. Preference for selecting future marriage partner,
14. Own say in mate selection,
15. Current marital status of parent,
16. Respondents opinion regarding good age to marry,
17. Respondents thinking if the women get pregnant, get married.

Slight modification was done in the Background Form for the Indian sample, according to the differences in background characteristics such as: Religion, ethnic background, residence, and parental income. Both Background Forms can be found in Appendix B. Three other scales, which were also a part of this study, were included in the Background Information Form. The description of these scales is as follows.

Locus of Control. Items included to assess a person's perception of personal control over events and own behavior have been adapted from Rotter's internal-external Locus of Control Scale (Rotter, 1966a). When a reinforcement is perceived by the subject as following some action of his own but not being entirely contingent upon his action, then it is typically perceived as the result of luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him. When the event is interpreted in this manner by an individual, it is considered as "external control." If the person perceives that event as contingent upon his own behavior or his own relatively permanent characteristics, it is termed as "internal control."

Rotter's scale has been administered to numerous samples. He obtained an internal consistency coefficient (Kuder-Richardson) of .70 from a sample of 400 college students (Rotter, 1966a). Test-retest reliability coefficients were also computed with a value of .72. After two months, an  $r$  of .55 was obtained for 117 college students (Rotter, 1966a). Slight modification to the scale was done in the wording and response format from yes/no to a Likert format. The four items adapted for this study were selected on the basis of correlation coefficients and item content.

Internal statements were paired with external statements. The individual's total scale score is the sum of his item score. The total score can thus fall between 4-16 points. A high score represents an individual who has more internal locus of control and a low score indicates an individual who has more external locus of control. The item scoring and direction is in Appendix C.

Traditional Family Ideology Scale. The Traditional Family Ideology scale was designed to assess differences in family ideology along an autocratic-democratic continuum, and is based on five personality factors: conventionalism, authoritarian submission, exaggerated masculinity and femininity, extreme emphasis on discipline, and a moralistic rejection of impulse of life (Levinson & Huffman, 1955). The autocratic extreme is represented by various forms of "Traditional family ideology" – viewpoints

which involve an hierarchical conception of familial relationships, emphasis on discipline in child rearing and sharp dichotomization of sex roles. The democratic orientations tend to decentralize authority within the family, to seek greater equality in husband-wife and parent-child relationships, and to maximize individual self-determination (Levinson & Huffman, 1955).

Traditional family ideology scale was administered to 107 male and female college students between the ages of 20 and 40 from various occupational groups. The split-half reliability for the scale was .84. For the purpose of this study a four-point Likert-type format was used rather than the six-point which was used in the scale. The four items adapted for this study were selected on the basis of item content. These four items tap authoritarian submission and extreme emphasis on discipline as personality variables. The "Authoritarian submission" is defined as "idealization of, and submissiveness toward, the ingroup moral authorities." Obedience to authority becomes a cardinal virtue; it is as much the duty of the authority to dominate as the duty of the subordinate to submit (Levinson & Huffman, 1955).

Another personality variable is "extreme emphasis on discipline." In autocratic types of family ideology, discipline assumes a prominent and pervasive role in the child-rearing process. It helps to give the child a proper conception of parental authority and of himself in relation to that authority. In democratic types, parental pressures are minimized and the child's use of reason and sense of self determination are maximized.

The responses were converted into scores by means of an a priori scoring scheme. It was intended that a high score represent strong adherence to "traditional" or autocratic family ideology and a low score represents opposition to this viewpoint. The total score can fall between 4-16 points. The item scoring and direction is in Appendix C.

Personal Values. Four different values — (1) Acceptance of Authority; (2) Impulsivity; (3) Equalitarianism; and (4) Individualism — were measured using Withey's (1965) Values scale. Each value is measured by three items resulting in a 12-item scale.

The three items in each subscale were taken from the Bales and Couch (1969) Value Scale because they were the three highest loading items on each of the four factors found in a factor analysis of the scale. For the purpose of this study only 3 items were selected which tap the dimension of individualism.

Robinson and Shaver (1973) cite an unpublished report in which a factor analysis of the Withey Values Scale essentially replicated the four dimensional structure of the Bales and Couch analysis. Average inter-item correlates for the items in the four subscales vary from .10 to .33. No data directly related to validity is available although some of the findings reported by Withey suggest some degree of construct validity (Withey, 1965). The individual's total scale score is the sum of his items scores. The total scores can fall between 3-12 points. The item scoring and direction is in Appendix C.

#### Age of Respondents

The ages of the respondents were also computed to form the four groups. The independent variable, "Age of the respondents," was divided approximately in four equal number, i.e. twenty-five percent in each group. These four groups are: 17-19 years, 20 years, 21-22 years and over 22 years of age.

#### Family Type

According to the household structure three types of families were formed. The independent variable family type was divided into three groups, namely: Nuclear, Joint, and Extended family.

Nuclear Family. A couple with their own children.

Joint Family. At least two couples and their children.

Extended Family. One couple plus one or more relatives without spouse(s) and children.

### Mate Choice

Preference for future mate was also computed to term an independent variable. Two categories were formed: self choice and joint choice.

Self Choice. Where an individual's preference for future mate is by him/her. Person has total control over his/her decision about his/her preference for future mate.

Joint Choice. Where an individual prefers to take opinions of his/her parents, other family members and others. Person does not have total control of his/her decision about his/her preference for future mate.

### Pilot Work

A pilot study was conducted by the researcher to appraise the adequacy of the instruments and testing procedures, and to test readability of instructions and questions for the Indian sample. Before administering the questionnaires to Indian students, some changes were made in the Background Form and INFORMED Inventory. Changes reflect the investigators's knowledge of Indian customs and information from college textbooks on marriage and the family. Fifteen questionnaires were distributed to unmarried Indian students who are within the range of 17-24 years of age. Only those students who recently came to O.S.U. in the Fall of 1985 were selected for pilot testing. Senior Indian students were not included in pilot testing, because their outlook, opinion, and attitudes might change after living in the U.S.A. for 3 to 4 years. A suggestion sheet was attached to each questionnaire asking for more clarity and modification in the Background Form and INFORMED Inventory if any question was not clear to the respondents. Results were used to modify the Background Form and the INFORMED Inventory.

## Data Collection

For collecting the data from various universities of India, personal contacts through letters had been made with eight universities and colleges in the month of September, 1985. A Project Interest Form had been sent to the Deans of the various universities of India (Appendix D). These were G. B Pant University of Agriculture and Technology, Punjab Agricultural University, Haryana Agricultural University, St. Stephen's College, Hindu College, Hans Raj College, Kuriori Mal College, and Institute of Technology. After receiving the permission from various universities and colleges, only G. B Pant University of Agriculture and Technology was selected.

During the personal visit by the Investigator in the month of December, 1985, all the Dean's of four colleges (Agriculture, Home Science, Veterinary Medicine, and Engineering) were contacted personally to obtain permission to take a whole class period from each college for data collection. INFORMED Inventory and Background Forms were given to the freshman and senior class students from each college. Each respondent was requested to complete both the forms. Two classes were chosen from each college and questionnaires were distributed among the whole class. The whole class was used, in order to prevent consultation by the students on the questionnaire. Class teachers and the investigator were in the room until all the students completed their questionnaires. Students were not allowed to take the questionnaires outside the classroom, as it was likely to affect the validity of the responses.

In the American sample, data were collected in three different classes at Oklahoma State University during a class period. INFORMED Inventory and Background Form were given to the respondents. Each respondent was requested to complete both the forms. These were filled out during the class session and returned before leaving the classroom.

The average completion time for the whole questionnaire was 40 minutes to an hour. Confidentiality of the respondents was maintained through the use of an identification number on each set of instruments that the subject received. Persons who were filling out

the Inventory were told by the researcher about the purpose of the study. After completion of the Forms, respondents were asked to carefully check all items on their booklet.

### Analysis of Data

Questionnaire data were converted into numerical codes representing attributes related to each variable. Analyses were conducted through the facilities of the computer center at Oklahoma State University. The statistical procedures used for the analysis of data came from the Statistical Package for the Social Sciences (SPSSX) Computer program (SPSSX User's Guide 1983) available at Oklahoma State University.

#### Statistical Procedure

Descriptive statistics were used to summarize the data collected. Frequency distributions, measures of central tendency, percentages of responses, standard deviation, standard error, variance, kurtosis, skewness, range (minimum and maximum) were calculated in relation to the descriptive objectives of the study.

Mean raw scores for all twelve INFORMED categories were calculated for four different sub-populations of Indian and American college students. The mean scores for each INFORMED category were assessed to ascertain the main similarities and differences existing among four sub-population characteristics. An analysis of variance was completed on each scale through the use of the Breakdown program in the SPSSX package. Breakdown compares sub-population means and computes the F-Ratio of differences between means. F-Ratios are calculated by the total within group homogeneity as determined by variance and weighted according to the number of cases in each group. A significant F-Ratio indicates important differences among different subpopulations.

Reliability measures were calculated for each of the scales in the INFORMED inventory and three other subscales using coefficient alpha. Cronbach's coefficient alpha, from the RELIABILITY procedure in SPSSX, is a measure of reliability based on internal

consistency. It determines whether measurement error is present due to errors in sampling content. Coefficient alpha measures the reliability based on the average correlation among items. When coefficient alpha approaches .55, minimum standards have been reached for research purposes (Nunnally, 1967).

A  $t$ -test was used to determine significance of difference between Indian and American students' attitudes toward marriage on different content categories of INFORMED. A  $t$ -test is appropriate for testing the significance of difference between two sample means.

Analysis of variance (ANOVA) is a statistical procedure designed to test for the significance of variances among two or more groups (Kerlinger, 1973). Analysis of variance is used to statistically answer the question, whether the variability between groups is large enough in comparison with the variability within groups to justify the inference that the means of the population from which the different groups were sampled are not all the same. When the differences between group variances are large enough, a significant difference is present. The specific test of significance depends on the  $F$ -Ratio. Analysis of variance was used to test the difference among groups in this study.

The one-way analysis of variance was used to determine whether there was any overall significant difference between the means of different types of family and age groups on different categories of INFORMED. The  $F$ -Ratio is used with one-way analysis of variance to determine if there is significant difference between groups to indicate a statistically significant difference. Tukey's HSD (Honesty Significant Difference) is one of the most conservative methods for pair-wise comparison of means, requiring larger differences between means of significance than other methods. The Tukey will indicate group pairs that are significantly different from each other at the  $p < .05$  level.

Two-way analysis of variance allows the examination of differences of two independent variables on a dependent variable. Two-way analysis of variance is an inferential procedure, as is one-way. It makes use of data collected from several samples to



test hypotheses about the parameters of the population from which the samples were drawn. It tests the main effect of two independent variables and also if there is any interaction effect between the two independent variables.

### Operational Hypotheses

The following operational hypotheses were developed to reach the goals of this research:

1. Indian college students will score significantly lower on 10 scales of the INFORMED Inventory than the American college students. These scales include: Expectation, personality, roles, communication, finances, conflict resolution, leisure, sexuality, children, and family and friends.
  - 1a. Indian college students will score significantly higher on 2 scales from the INFORMED Inventory compared to American college students. These scales are: Religion and Idealism.
2. Indian or American students from joint and extended families will score significantly lower on the INFORMED scales than the American or Indian students from nuclear families.
3. Indian or American older students will have significantly higher scores on the INFORMED scales than the Indian or American students who are younger.
4. Indian students will be more external (lower scores) on the locus of control scale while American students will be more internal (higher score).
  - 4a. Both Indian and the American students who score more internal on the locus of control scale will have higher scores on INFORMED content categories.
5. Indian students will score significantly higher on traditional family ideology scale than the American college students.
  - 5a. Both Indian and American students who score higher on traditional family ideology will score lower on INFORMED content categories.

6. Indian students will score significantly lower on Individualism scale than the American college students.
  - 6a. Both Indian and American students who score higher on Individualism will have higher scores on INFORMED content categories.
7. Indian and American students with a preference for selecting a mate other than self choice will score lower on the INFORMED scales than the American or Indian students with a preference for self for selection of a mate.

### Statistical Analysis of Hypotheses

Descriptive statistics and measures of central tendency were used to summarize the demographic data collected from the Background Form. This information consists of class, sex, residence, parental income and education, ethnic background, dating history, preference for choosing a mate, own say in selecting a mate, age, etc.

The  $t$ -test was used to analyze the differences and similarities between Indian and American college students' attitudes, beliefs, etc. toward marriage on various content categories of INFORMED Inventory, locus of control, traditional family ideology and individualism (Hypotheses 1, 4, 5, and 6).

Two-way analysis of variance was used to examine relationships between the two independent variables of locus of control, traditional family ideology, Individualism, and mate choice between two cultures together, when analyzing the dependent variables, expectation, personality, communication, roles, finances, children, sexuality, family and friends, conflict resolution, idealism, and religion (Hypotheses 4a, 5a, 6a, and 7).

One-way analysis of variance was used for investigating differences between the subjects from nuclear, extended, and joint family, and young and old groups on different categories of INFORMED (Hypotheses 2 and 3).

## CHAPTER IV

### ANALYSIS OF THE DATA

This study was designed to examine the differences in the marital attitudes of Indian and the American college students. The research study is based on family systems theory, and examines relationships in the variables of two different family systems, family type, age, marital choice of respondents, locus of control, traditional family ideology and individualism. The first section of Chapter IV deals with background characteristics of the respondents. The second section explains the normative scores for important subpopulations. The third section presents the results of statistical analyses related to the seven hypotheses set forth in Chapter III as the primary research questions.

For the purpose of the present study scale reliability coefficients were also computed by means of Cronbach's alpha formula for all scales used in the study. All twelve scales of INFORMED Inventory met or exceeded the acceptable levels of reliability for research ranging from .60 to .83 (see Appendix E) from the present study sample. A separate analysis within each culture indicated somewhat lower reliability for some of the scales for the Indian sample. This may have an effect in making some conclusions for the Indian sample (see Appendix E). The reliability of the other three support scales -- locus of control, traditional family ideology and individualism were lower than some standards for research purposes. Alpha for the scales locus of control, traditional family ideology and individualism were .35, .12, and .42, respectively (Appendix E). These three scales had shown acceptable levels of reliability in past research, however, reduction in the size of the original scales had a negative effect for this research sample. The lack of acceptable levels of reliability in the present study for the scales measuring locus of control, traditional

family ideology, and individualism scales presents a limitation for this study. Since low reliabilities tend to reduce rather than increase the likelihood of significant findings, analysis will be conducted as planned and appropriate limitations will be noted. It may be possible that these three scales have less utility in cross-cultural research. These results suggest that any conclusions based on these three scales must be considered tentative and that further verification of validity and reliability among subjects from different cultures needs to be done prior to new research.

### Characteristics of Respondents

Background information collected on this population was recorded on a Background Information Form. Table III presents a description of the 607 students who participated from an American and an Indian university. From the Indian sample 72.4% of the respondents were male while 27.6% of the respondents were female. But for the American samples 68.2% of the respondents were female and 31.8% were male.

A majority of respondents for both samples were undergraduate students. There was fairly good representation of respondents from each academic level for Indian and the American university students, with an exception of only 1.3% sophomore students represented in the Indian sample. The age of the total sample ranged from 17 years to over 22 years and was divided into four groups.

Approximately 40% of Indian respondents reported parental income of less than 19,999 rupees (lower middle), while for the American sample only 6.4% fell in this category. A majority of the American respondents (61.8%) reported parental income in the range of \$35,000 (high middle) and over while only 19.4% Indian students were in this range. Only 3.1% of Indian students lived on farms while 10.4% of American students were from the farm. A majority of the Indian students were from urban areas (small city 26.5% and large city 26.2%). A majority of the American sample were also from urban areas (small city 27.9% and large city 33.3%).

TABLE III  
CHARACTERISTICS OF SUBJECTS BY COUNTRY

Characteristics	India (n=384)		U.S.A. (n=223)		Characteristics	India (n=384)		U.S.A. (n=223)	
	n	%	n	%		n	%	n	%
<u>Sex</u>					<u>Religious Background</u>				
Female	106	27.6	152	68.2	*Hindu and **Baptist	350	91.1	58	26.0
Male	278	72.4	71	31.8	Muslim and Catholic	7	1.8	48	21.5
<u>Class</u>					Sikhs and Christian	15	3.9	30	13.5
Undergraduate first year	116	30.2	66	29.6	Christian and Episcopal	3	.8	6	2.7
Undergraduate second year	5	1.3	55	24.7	Jain and Jewish	4	1.0	1	.4
Undergraduate third year	97	25.3	47	21.1	Buddist and Lutheran	3	.8	7	3.1
Undergraduate fourth year	146	38.0	51	22.9	Parsi and Methodist	-	-	44	19.7
Graduate student	9	2.3	1	.4	Other and other Protestant	2	.5	18	8.1
Any other	11	2.9	3	1.3	Not listed	-	-	11	4.9
<u>Age</u>					<u>Preference for Selecting Future Marriage Partner</u>				
17-19 years	124	32.3	50	22.4	Self choice	87	22.7	207	92.8
20 years	57	14.8	55	24.7	Parents/other and self choice	288	75.0	15	6.7
21-22 years	120	31.3	92	41.3	<u>Own Say for Future Marriage Partner</u>				
Over 22 years	81	21.1	26	11.7	Little/no say	90	23.4	9	4.0
<u>Parental Income (\$ or Rs)</u>					State opinion and control over final choice	292	76.0	212	95.1
Less than 19,999	154	40.9	14	6.4	<u>Family Type</u>				
20,000-34,999	150	39.8	70	31.8	Nuclear	251	65.4	210	94.2
35,000 and over	73	19.4	136	61.8	Joint	32	8.3	-	-
<u>Residence</u>					Extended	101	26.3	13	5.8
Farm	12	3.1	23	10.4					
Non-farm rural residence/village	44	11.5	4	1.8					
Small town	67	17.6	20	9.0					
Large town	57	15.0	39	17.6					
Small city	101	26.5	62	27.9					
Large City	100	26.2	74	33.3					

\*Represents Indian sample.

\*\*Represents American sample.

Ninety-one percent of Indian respondents indicated their current religious background as Hindu, while among the American respondents 26% were Baptist and 21.5% were Catholic. Of those students surveyed the majority of Indian students' preference for selecting a future marriage partner was "parents/other and self choice" (75%); while for the American sample the overwhelming majority prefer to choose by themselves (92.8%).

A high proportion of both Indian (76.0%) and American (95.1%) respondents stated in relation to the selection of their future marriage partner that they "will state their opinions and will have control over final choice." These findings certainly show a big change in the attitudes of young Indian people, where 'arranged' marriages have been more prevalent than 'love' marriages. These results also support the findings of Ross (1961) and Shah (1961) among university students in India that there is definite desire on the part of college students to have more choice in selecting their future marriage partner.

A majority of respondents (94.2%) from the American sample were from a nuclear family and only 5.8% grew up in an extended family. None of the American respondents were from a joint family. Responses from the Indian sample showed that a majority were from a nuclear family (65.4%) and only 8.3% and 26.3% were from joint and extended families, respectively.

#### Normative Scores for Important Subpopulations

The mean scores for each INFORMED category were examined to determine the main similarities and differences existing between four subpopulation characteristics among the Indian and the American samples. A significant  $F$ -Ratio indicates important differences among different subpopulations (Table IV).

The most significant differences among Indian males and females were in the areas of roles, finances, and sexuality. Indian females scored significantly higher in the areas of roles, finances, and sexuality, suggesting that females are more equalitarian in roles in marriage relationships, more positive or knowledgeable about sexuality, and more effective

TABLE IV  
 NORMATIVE SCORES FOR INFORMED CATEGORIES FOR IMPORTANT PREMARITAL SUB-POPULATIONS

Background Characteristics		INFORMED Mean Scale Scores ( $\bar{M}$ )											
		EX	PR	RO	CO	CR	FI	LE	SE	CH	FF	RE	ID
<u>Total Population</u>	(N = 607)												
<u>Sex (India)</u>													
Female	( $\bar{n}$ = 106)	26.9	30.8	34.7	27.3	29.4	32.6	28.6	30.1	29.6	32.8	35.5	43.1
Male	( $\bar{n}$ = 275)	27.6	30.1	32.4	26.9	28.8	30.9	27.9	28.2	30.1	32.2	34.8	43.1
F-Ratio		1.3	1.5	7.6	.4	.8	8.4	.8	9.3	.9	1.2	.6	.1
		n.s.	n.s.	**	n.s.	n.s.	**	n.s.	**	n.s.	n.s.	n.s.	n.s.
<u>Sex (U.S.A.)</u>													
Female	( $\bar{n}$ = 152)	34.6	45.3	44.8	37.6	40.8	42.4	38.9	40.6	41.2	42.9	42.1	34.1
Male	( $\bar{n}$ = 71)	32.9	39.7	38.1	34.5	37.7	38.6	35.9	35.8	36.8	38.1	38.2	36.1
F-Ratio		3.6	35.8	37.5	14.4	14.9	22.6	12.1	28.3	26.7	36.7	7.5	4.3
		n.s.	***	***	***	***	***	***	***	***	***	**	*

n.s. = not significant.  
 \* =  $p < .05$ .  
 \*\* =  $p < .01$ .  
 \*\*\* =  $p < .001$ .

EX = Expectation;  
 CR = Conflict Resolution;  
 CH = Children;

PR = Personality;  
 FI = Finances;  
 FF = Family and Friends;

RO = Roles;  
 LE = Leisure;  
 RE = Religion;

CO = Communication;  
 SE = Sexuality;  
 ID = Idealism.

TABLE IV (Continued)

Background Characteristics		INFORMED Mean Scale Scores ( $M$ )											
		EX	PR	RO	CO	CR	FI	LE	SE	CH	FF	RE	ID
<u>College Class (India)</u>													
Undergraduate first year	( $n = 115$ )	26.7	30.1	34.4	27.4	29.1	31.1	27.8	27.6	30.1	31.7	35.4	44.4
Undergraduate second/third year	( $n = 101$ )	27.0	30.8	34.3	26.7	28.9	31.9	28.3	29.4	30.0	32.4	34.8	42.4
Undergraduate fourth year	( $n = 165$ )	28.1	30.1	31.4	27.1	29.1	31.3	28.3	29.0	30.0	32.8	34.9	42.6
F-Ratio		3.1	.6	8.1	.4	.1	.7	.3	3.2	.1	1.2	.3	3.7
		*	n.s.	***	n.s.	n.s.	n.s.	n.s.	*	n.s.	n.s.	n.s.	*
<u>College Class (U.S.A.)</u>													
Undergraduate first year	( $n = 66$ )	32.4	42.8	42.6	35.2	39.2	40.1	37.5	38.1	39.7	40.8	41.2	35.5
Undergraduate second year	( $n = 55$ )	32.8	42.6	41.6	35.4	38.6	39.8	36.7	37.9	39.1	40.6	41.4	35.7
Undergraduate third year	( $n = 47$ )	35.1	43.5	42.1	36.4	40.4	41.4	37.9	39.2	39.5	40.6	39.3	33.6
Undergraduate fourth year	( $n = 51$ )	36.1	45.3	45.1	39.1	41.6	43.6	40.1	41.1	40.6	43.3	40.4	33.3
F-Ratio		4.8	1.6	1.8	5.2	3.2	5.5	2.9	2.6	.5	2.5	.4	1.8
		**	n.s.	n.s.	**	*	**	*	n.s.	n.s.	n.s.	n.s.	n.s.

n.s. = not significant.  
 \* =  $p < .05$ .  
 \*\* =  $p < .01$ .  
 \*\*\* =  $p < .001$ .

EX = Expectation;  
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RO = Roles;  
 LE = Leisure;  
 RE = Religion;

CO = Communication;  
 SE = Sexuality;  
 ID = Idealism.



TABLE IV (Continued)

Background Characteristics		INFORMED Mean Scale Scores (M)											
		EX	PR	RO	CO	CR	FI	LE	SE	CH	FF	RE	ID
<u>Residence (India)</u>													
Farm and non-farm rural	(n = 55)	27.4	28.5	29.8	26.7	28.3	30.7	27.9	27.9	29.2	31.9	37.4	43.2
Town	(n = 122)	27.7	30.5	33.1	27.8	29.1	30.9	28.8	28.8	29.8	31.6	35.8	42.7
City	(n = 201)	27.2	30.5	33.9	26.8	29.2	31.8	27.3	28.7	30.4	32.9	35.8	43.4
F-Ratio		.3	3.1	6.9	1.8	.7	2.1	.1	.6	1.8	2.4	6.6	.4
		n.s.	n.s.	**	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	**	n.s.
<u>Residence (U.S.A.)</u>													
Farm and non-farm rural	(n = 27)	35.1	42.7	38.8	36.9	40.5	40.8	38.4	39.4	38.2	42.3	42.3	36.1
Town	(n = 59)	33.2	44.1	42.7	37.5	39.9	40.9	37.2	38.6	39.9	41.5	43.2	35.6
City	(n = 136)	334.2	43.5	43.5	36.3	39.7	41.4	38.3	39.2	40.1	41.2	39.6	34.1
F-Ratio		.9	.4	3.6	.9	.2	.2	.6	.2	1.1	.4	3.0	1.8
		n.s.	n.s.	*	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.

n.s. = not significant.

\* = p < .05.

\*\* = p < .01.

\*\*\* = p < .001.

EX = Expectation;

CR = Conflict Resolution;

CH = Children;

PR = Personality;

FI = Finances;

FF = Family and Friends;

RO = Roles;

LE = Leisure;

RE = Religion;

CO = Communication;

SE = Sexuality;

ID = Idealism.

TABLE IV (Continued)

Background Characteristics		INFORMED Mean Scale Scores ( $M$ )											
		EX	PR	RO	CO	CR	FI	LE	SE	CH	FF	RE	ID
<u>Parental Income (India)</u>													
Rs. under 7,000 - 24,999	( $n = 153$ )	27.4	29.6	33.2	26.8	28.7	31.2	27.7	28.2	29.9	32.1	36.5	43.3
Rs. 25,000 - 34,999	( $n = 149$ )	27.2	30.2	32.8	27.5	29.1	31.6	28.2	28.8	28.9	32.6	34.4	43.4
Rs. 35,000 and over	( $n = 72$ )	27.9	31.7	33.2	27.0	29.8	31.7	29.2	29.6	30.5	33.1	33.2	42.1
<u>F-Ratio</u>		.5	3.4	.1	.6	1.2	.6	1.3	1.6	.4	.9	6.4	1.3
		n.s.	*	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.	**	n.s.
<u>Parental Income (U.S.A.)</u>													
\$ under 7,000 - 24,999	( $n = 14$ )	33.7	42.1	38.4	36.1	38.9	38.4	35.6	38.3	37.6	42.3	45.4	36.7
\$ 25,000 - 34,999	( $n = 70$ )	33.1	42.9	43.1	36.2	39.1	40.2	36.8	38.4	39.4	40.1	39.8	35.3
\$35,000 and over	( $n = 136$ )	34.5	43.9	42.8	37.1	40.4	42.1	38.8	39.5	40.4	41.9	40.8	34.2
<u>F-Ratio</u>		1.4	.7	1.9	.5	1.2	4.6	3.5	.6	1.5	2.3	1.7	1.3
		n.s.	n.s.	n.s.	n.s.	n.s.	*	*	n.s.	n.s.	n.s.	n.s.	n.s.

n.s. = not significant.  
 \* =  $p < .05$ .  
 \*\* =  $p < .01$ .  
 \*\*\* =  $p < .001$ .

EX = Expectation;  
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 SE = Sexuality;  
 ID = Idealism.

in their ideas about managing money after marriage than Indian males. These findings also support the results reported in the Ghadijally and Kazi (1979) study that Indian women are more equalitarian in roles than college men in their attitudes.

\* There were significant differences between the American females and males in all the scales of INFORMED Inventory with the exception of the expectation scale. The American female students scored significantly higher in the categories of personality, roles, conflict resolution, communication, finances, leisure, sexuality, children, and family and friends than did the American males. American males scored lower in the religion category but higher on the idealism scale than the American females. These findings suggest that the American females have more mature and realistic attitudes toward marriage than the American males. Keller et al. (1978) also indicated in their study that females had significantly higher scores than males on marriage role expectation and represented a more equalitarian role perspective.

When the means on different content categories of INFORMED were compared for freshman, sophomore, junior, and senior Indian students, four categories were significantly different. Indian seniors appeared to be more realistic about marriage, more traditional in role orientation, more knowledgeable about sexuality and less idealistic than freshmen. The American respondents, however, showed differences in the areas of expectation, communication, conflict resolution, finances and leisure. All of the significant results indicated that senior American students scored higher than freshmen, sophomores, and juniors. These findings suggest that American students become more realistic toward marriage as they progress in maturity. A study by Whately and Appel (1973) also noted some of the differences in the attitudes of American seniors and freshmen toward marriage. They reported that seniors tended to be less traditional and more homogeneous in their sex role expectation than freshmen. Indian students also became more realistic in some areas and the category differences may reflect cultural variation in the learning process about marriage.

When INFORMED scale scores were examined according to residential setting not many significant differences were found for both the American and Indian samples. The areas of roles and religion were the only categories with the significant differences at  $p < 0.05$  level. These two significant differences in twelve scales were judged insufficient to create bias in the subpopulation characteristics.

When the subpopulation characteristic of parental income was used for comparison, significant differences were found in the Indian sample, only in the categories of personality and religion. For the American sample significant differences were noted in the areas of finances and leisure at the  $p < 0.05$  level. Most of the areas of the INFORMED Inventory for both Indian and the American students were non-significant.

From the above research results, it can be concluded that the majority of significant differences were between males and females and between freshmen and seniors. Parental income and residential settings had few significant differences but the effects were minimal. The majority of the significant differences were between American males and females, rather than Indian males and females. These differences seem to indicate that the American females have more realistic attitudes toward marriage than the American males.

#### Analysis of Research Questions

Methods of analysis used to examine the research hypotheses for the present study were one-way analysis of variance, two-way analysis of variance, Tukey-HSD and the  $t$ -test. This section will examine the seven research hypotheses formulated for the purpose of the present study.

Hypothesis I: Indian college students will score significantly lower on the 10 scales of the INFORMED Inventory than the American college students. These scales include: expectation, personality, communication, roles, finances, conflict resolution, leisure, sexuality, children, and family and friends.

- 1a. Indian students will score significantly higher on 2 scales from the INFORMED Inventory compared to American college students. These scales are: religion and idealism.

Minuchin (1974) stated that openness and closedness of a system determines how family members establish their boundaries among themselves and with other systems. The clarity of boundaries within a family is a useful parameter for the evaluation of family functioning. In India the family system is "mostly closed externally" but in the U.S. it is "mostly open externally." In the Indian family system an individual has less interaction and exposure outside the family system, whereas the American family system provides opportunities to its members for more interaction and exposure outside the family system. Based on that, it can be predicted that persons from a "mostly closed externally" system will have lower scores on marriage attitude scales than will those from a "mostly open externally" family system.

A t-test was used to compare all category scores from the INFORMED Inventory between Indian and United States' college students (Table V). Hypothesis I and Ia were designed to assess the overall cultural differences in marital attitudes.

Hypothesis I was supported for all ten hypothesized relationships. The United States sample shows significantly higher scores on expectation, personality, roles, communication, conflict resolution, finances, leisure, sexuality, children, and family and friends as predicted. All ten of the scale results suggest that American students have more realistic expectations toward marriage, better understanding of the role of personality and communication in marriage, clearer conceptions of the realities of parenthood and rationale for having children, believe more strongly in equalitarian roles for husband and wife, are more aware of the value of maintaining satisfactory relationships with family and friends, and have more positive views of conflict resolution in marriage, sexuality, and leisure than do the Indian subjects. When husband and wife roles were compared in a cross-cultural study by Gardinar et al. (1979) with subjects from Thailand, Indian, and the United States,

TABLE V  
COMPARISON OF SCALES SCORES BY COUNTRY  
(N=607)

Scales	India (n=384)		U.S.A. (n=223)		t-value	p
	<u>M</u>	SD	<u>M</u>	SD		
<b>INFORMED Scales</b>						
Expectation	27.41	5.04	34.04	6.17	-13.60	***
Personality	30.24	5.72	43.55	7.00	-24.05	***
Roles	33.06	7.28	42.69	8.33	-14.35	***
Communication	27.08	5.01	36.69	5.97	-20.21	***
Conflict Resolution	29.03	5.33	39.86	5.68	-23.12	***
Finance	31.43	4.85	41.19	5.70	-21.43	***
Leisure	28.17	5.98	38.02	6.20	-19.07	***
Sexuality	28.68	5.49	39.08	6.65	-19.75	***
Children	30.01	4.58	39.81	6.16	-20.65	***
Family and Friends	32.38	5.24	41.35	0.40	-18.52	***
Religion	35.01	7.12	40.83	9.99	-7.64	***
Idealism	43.11	6.44	34.68	6.73	15.08	***
Locus of Control	10.75	1.99	11.51	1.85	-4.68	***
Traditional Family Ideology	9.37	1.71	9.60	1.68	-1.61	n.s.
Individualism	9.21	1.55	7.79	1.41	11.43	***

Note: Probability values are for one-tailed t-tests.

\* p = <.05.

\*\* p = <.01.

\*\*\* p = <.001.

n.s. = not significant.

it also was revealed that Caucasian-American women were more strongly equalitarian in their marriage preferences than Indian women.

Hypothesis 1a is supported in only 1 of the 2 hypothesized relationships. There were significant differences at the  $p < .001$  level on the scales of both religion and idealism, however, the American subjects scored significantly higher, rather than lower as expected, on the scale of religion. This result shows that some American students in this sample placed more importance on religion personally and within the marriage. They have more traditional involvement in religious practices than the Indian young people who served as subjects for this study. This could be explained by cultural variations in normative patterns about religious practice or a western cultural bias to the scale. The idealism scale indicates that Indian students scored significantly higher than American students which suggests that Indian young males and females view marriage in a less realistic manner.

These findings supported hypotheses 1 and 1a that the Indian subjects would score significantly lower on the content categories of INFORMED than the American subjects. The results indicate that the American subjects were more concerned and realistic about the role of personality, communication, conflict resolution, finances, leisure, sexuality, children, and family and friends in marriage relationship than were Indian students. They were also less idealistic than the Indian young people. Theodorson (1965) also found in a cross-societal comparison among United States, India, Singapore, and Burma that romantic ideals such as trust in one's spouse, equality in marriage, and emotional intimacy within the marital dyad were by no means wholly accepted by "most westernized" segment of Indian society.

Hypothesis 2: Indian or American students from joint and extended families will score significantly lower on the INFORMED scales than the American or Indian students from nuclear families.

With the advent of industrialization, family units became structurally simplified. Goode (1963; 1968) asserts that the range of observed changes in the family worldwide

reflects the fact that societies are converging on the conjugal pattern from different directions and at varying rates of change. The nuclear family system is more adaptive to the constraints of an industrial economy than an extended or joint family system would be. It appears that there is more cohesiveness among the people from joint and extended families than the people from nuclear families. There is less individuality and autonomy for its members in mate selection and the decision making process compared to people from nuclear families.

The research findings dealing with scale scores on the content categories of INFORMED according to family type are presented in Table VI. One-way analysis of variance was used to compare INFORMED category scores by family types of nuclear, joint, and extended. Table VI indicates that in 19 out of 24 possible category comparisons, nuclear family types scored higher than joint or extended family types.

Analysis has shown that both Indian and American subjects from joint and extended families scored lower in the areas of expectations, personality, roles, communication, conflict resolution, finances, leisure, sexuality, children, and family and friends than subjects from nuclear families (Table VI). These findings suggest that those (Indian or American) students who were from a nuclear family have more realistic expectations, realize the importance of fulfilling general needs and personality needs in their family relationships, have a better rationale for having children, can maintain satisfactory relationship with family and friends, believe in equalitarian roles of husband and wife, have better understanding about sexual relationships in marriage, are able to communicate more effectively, and resolve conflicts more adequately than those Indian or American subjects who were from joint or extended families. There were no significant differences found between the Indian or United States subjects from three types of families on the scales of religion and idealism.

Given the strong effects for culture identified in hypotheses I and Ia, an additional one-way analysis of variance was performed for each cultural sample to better isolate



TABLE VI  
EFFECT OF FAMILY TYPE ON MARITAL ATTITUDES

INFORMED Scales	Nuclear Family (n = 461)		Joint Family (n = 32)		Extended Family (n = 114)		F-Ratio	p	Group Contrasts (Tukey HSD, *= $p < .05$ )		
	M	SD	M	SD	M	SD			1 VS 2	1 VS 3	2 VS 3
Expectation	30.28	6.39	28.75	6.28	28.43	5.97	4.43	.012	-	*	-
Personality	36.15	9.11	31.62	6.40	32.11	7.91	12.34	.0001	*	*	-
Roles	37.33	9.04	32.71	8.23	34.84	8.43	6.82	.0012	*	*	-
Communication	31.32	7.11	27.31	4.88	28.76	7.02	9.89	.0001	*	*	-
Conflict Resolution	33.87	7.69	29.53	5.41	30.61	6.71	12.51	.0001	*	*	-
Finances	35.63	7.22	31.96	4.18	33.53	6.27	7.52	.0006	*	*	-
Leisure	32.52	7.86	29.09	5.42	29.71	7.08	8.30	.0003	*	*	-
Sexuality	33.28	7.92	29.84	6.64	30.18	6.86	9.46	.0001	*	*	-
Children	34.29	7.18	31.18	5.31	31.67	6.40	8.51	.0002	*	*	-
Family and Friends	35.42	7.05	32.78	6.89	33.62	6.47	10.39	.0001	*	*	-
Religion	37.41	9.01	34.43	6.60	36.92	8.13	1.78	.16	-	-	-
Idealism	39.56	7.74	40.81	9.05	41.46	6.96	2.96	.052	-	-	-

\*Difference significant beyond .05 level.

-No significant difference

within-culture variations. Table XIII and XIV in Appendix G indicates the effects of family type by country on the marital attitudes of college students. For the Indian sample, only the idealism scale was significantly different out of 24 possible comparisons. Indian subjects from joint family scored significantly lower than the subjects from nuclear family. These results suggest that Indian subjects who were from a nuclear family view marriage in a less realistic manner than those who were from a joint family.

When the scores for the American sample were compared, 4 out of 12 possible combinations indicate significant differences between American subjects from nuclear and extended families. The significant differences were in the areas of communication, finances, children and family and friends. However, American subjects from extended family scored significantly higher rather than lower as expected on these four scales. These findings suggest that American subjects from an extended family may have more variety in communication skills, may be more realistic in evaluating the realities of parenthood, and spend more time in maintaining satisfactory relationships with family and friends than those who were from nuclear families. This could be partially explained by cohesiveness among people in extended families. The greater number of persons in extended families increases the opportunities to communicate and interact within the family.

These results, isolating the effects of family type by country, suggest that within the Indian culture (subjects) there is not much variation among subjects whether they were from nuclear, joint or extended families. However, among American subjects, some differences were noted between nuclear and extended family backgrounds. In summary, the previously discussed significance of findings for the combined sample (Table VI) are not present when controlling for variation due to cultural differences. There were more differences between the subjects from both countries than there were within each country.

Hypothesis 3: Indian or American older students will have significantly higher scores on the INFORMED scales than the Indian or American students who are younger.

An Indian study by Goldstein (1972) showed that there was a definite desire among Indian youth to marry between twenty-two and twenty-four years of age. Young people now prefer to marry later and prefer a smaller age difference between marriage partners. Lee (1972) pointed out in an American study that people who marry young are unprepared for the mate-selection process and marital preference. Therefore, it was hypothesized that younger respondents will score lower on INFORMED scales than older respondents.

One-way analysis of variance was used to compare the differences in scores between young and older subjects. The research findings dealing with scores on the twelve content categories of INFORMED according to four age groups did not fully support hypothesis three even though some significant differences were found. There were significant differences between the four groups of age in all the categories of INFORMED Inventory with the exception of religion and sexuality. All ten scales had significantly different attitudes reported between one or more of the four groups of age (Table VII).

Analysis of the expectation scale showed that the significant difference was those between groups 1 and 3. The mean score tended to increase from group 1 to 4. This trend indicates that older subjects are more realistic about the marriage relationship. Similarly on the idealism category the youngest subjects scored highest compared to the other three age groups. Significant differences were noted between group 1 and 2 and 1 and 3. Higher scores on this category indicated that individuals were more idealistic and less realistic about marriage relationship. Therefore these findings indicate that as subjects get older, they begin to have more realistic perceptions of marital topics. These results corroborate the work of Burchinal and Chancellor (1963) and Chaudhary (1984) reporting that young people have a more unrealistic, romantic, and glamorized image of marriage than older people.

Significant differences were found in the area of personality (groups 1 and 2, and 2 and 4), roles (groups 1 and 4, 2 and 4, and 3 and 4) and communication (groups 1 and 3 and 3 and 4). The personality area shows that the mean scores of group 2 and 3 were

TABLE VII  
EFFECT OF AGE ON MARITAL ATTITUDES

INFORMED Scales	17-19 Years (n = 174)		20 Years (n = 112)		21-22 Years (n = 209)		Over 22 Years (n = 107)		F-Ratio	p	Group Contrasts (Tukey HSD, *= $p < .05$ )					
	M	SD	M	SD	M	SD	M	SD			1 vs 2	1 vs 3	1 vs 4	2 vs 3	2 vs 4	3 vs 4
Expectation	28.61	5.85	29.89	5.91	30.93	6.82	29.74	6.37	4.28	.012	-	*	-	-	-	-
Personality	33.97	8.42	36.85	8.86	36.06	9.41	33.50	8.54	4.36	.004	*	-	-	-	*	-
Roles	37.03	8.09	37.51	8.60	37.41	9.83	33.47	8.40	5.53	.0009	-	-	*	-	*	*
Communication	29.37	6.73	31.00	6.28	32.22	7.36	29.22	7.39	7.02	.0001	-	*	-	-	-	*
Conflict Resolution	31.71	7.43	34.11	6.45	34.12	8.20	31.91	7.16	4.85	.002	*	*	-	-	-	-
Finances	34.18	6.15	35.57	6.24	36.09	7.77	33.91	7.24	3.60	.013	-	*	-	-	-	*
Leisure	30.75	7.53	32.30	7.20	32.87	7.93	30.89	7.87	3.07	.027	-	*	-	-	-	-
Sexuality	31.72	7.30	33.56	6.77	33.26	8.48	31.22	7.93	2.92	.033	-	-	-	-	-	-
Children	32.61	6.55	34.16	6.91	34.75	7.14	32.48	7.48	4.16	.006	-	*	-	-	-	*
Family and Friends	34.39	6.84	36.69	6.42	36.81	7.44	34.61	6.68	5.45	.001	*	*	-	-	-	*
Religion	37.79	7.44	38.06	9.38	36.27	9.40	37.22	8.51	1.42	.23 n.s.	-	-	-	-	-	-
Idealism	41.58	7.18	39.09	7.85	38.79	8.26	40.55	6.76	4.91	.002	*	*	-	-	-	-

\*Difference significant beyond .05 level.  
-No significant difference.

higher than those of group 1 but the mean score of group 4 was lower than the mean scores of group 1, 2 and 3. These findings present an unexpected result that the oldest subjects do not have more positive understanding of the role of individual's personality in marriage relationship than younger subjects. Since groups 2 and 3 scored higher than group 1 there is partial support for the notion that as the people grow older they develop better understanding of the role of an individual's personality in the marriage relationship. Similarly the mean score in the area of roles decreased from group 1 to group 4. According to these findings, subjects in group 1 appeared to be the most equalitarian in their views toward roles. Subjects who were older (groups 2, 3, 4) were more traditional in views toward roles. In the communication category the mean scores consistently increased from group 1 to 3 but the oldest group mean scores were lower than the other three groups. This shows that the oldest group has more difficulties with communication in marriage than the other three age groups.

There were significant differences between the groups 1 and 2 and 1 and 3 in the area of conflict resolution, which indicate that older subjects realize that problems occur in marriage relationships and that problems can be solved by appropriate methods. Similarly, in the area of finances and leisure, significant differences were noted between the age group 1 and 3 and 3 and 4. No significant differences were found between the four groups in the category of sexuality. According to Stinnett (1971), a 23 year old individual is concerned about the role of communication and personality in marriage relationships. Ganong et al. (1981) also pointed out that younger individuals indicated that arguments and poor communication were the worst aspect of marriage, whereas sexuality was the best aspect of marriage.

Analysis has also shown that there were significant differences between the age groups 1 and 2, 1 and 3, and 3 and 4 in the area of children and family and friends. No significant differences were found in the category of religion. In summary, these findings support the hypothesis that older individuals generally score higher than younger subjects.

These results partially support the notion that older subjects are more prepared, and have developed realistic attitudes toward marriage than younger subjects.

Hypothesis 4: Indian students will be more external (lower scores) on the locus of control scale while American will be more internal (higher scores).

4a. Both Indian and the American students who score more internal on the locus of control will have higher scores on INFORMED content categories.

Rotter (1966b) has mentioned that generalized expectancies can result in characteristic differences in behavior in a situation culturally categorized as chance determined versus skill determined, and these expectancies may act to produce individual differences within a specific condition. Having a 'partly closed' family system in India which is sensitive to societal pressure it was hypothesized that Indian student will be more external on locus of control than the American students. A higher score on this scale indicates a respondent has more internal locus of control and a lower score means more external locus of control.

A  $t$  test was used to test hypothesis 4 (Table V, p. 69). There was a significant difference between Indian and the American students on the scale of locus control. The mean score of the United States students were higher on the scale of locus of control than Indian subjects. These results suggested that the American subjects feel more in control of various aspects of their life than the Indian subjects. Results of the present study support hypothesis four.

American subjects apparently perceived that events are contingent upon their own behavior while Indian subjects appear more likely to believe in chance, fate, or luck for an event to happen. In a study by Poole et al. (1982), comparing American, Australian, and Indian adolescents perceptions of family decision-making and autonomy indicated that the Australians and the Americans perceived themselves as autonomous, with the "self" as a decision maker to a greater degree than did the Indians. He also pointed out that their cultures provided the Australians and Americans with opportunities for practicing choice strategies more frequently than did the Indian culture. The results of present study clearly

support the notion expressed in the literature that the "culture" plays a significant role in developing attitudes and beliefs about different aspects of life. Hypothesis 4 in the present study is supported by the results of analyzing the scores for locus of control through  $t$  test.

Two-way analysis of variance was used to analyze hypothesis 4a. Hypothesis 4a showed a highly significant main effect for country but only a moderate main effect for locus of control for the 12 content categories of INFORMED (Table VIII). The main effect for country was significant in the areas of expectation, personality, roles, communication, conflict resolution, finances, leisure, sexuality, children, family and friends, religion, and idealism between Indian and United States subjects, while keeping locus of control constant. The main effect for high and low groups on locus of control showed significant differences in the areas of personality, roles, finances, leisure, sexuality, family and friends and religion, while controlling for country. In all ten scales of INFORMED American subjects scored higher than Indian students, indicating that they place more emphasis on involvement in religious practices. The idealism scale showed that Indian subjects were more idealistic than American subjects.

The results from INFORMED content categories showed that scores by country and locus of control did interact significantly with each other on the scales of roles, leisure, sexuality, family and friends, and religion to affect marital attitudes. These findings partially support hypothesis 4a.

An additional analysis was done to examine the effect of locus of control on marital attitudes within each country using  $t$ -test to clearly explain results from the two-way analysis of variance (Appendix G, Table XV and XVI). When comparisons were made between high and low groups on locus of control, Indian subjects had 8 significant differences out of 12 comparisons. All Indian subjects who were internal on locus of control (high score) were also scoring higher in the areas of personality, roles, finance, leisure, sexuality, children, family and friends and had lower scores on religion. However, with American subjects virtually no difference was found in groups whether

TABLE VIII  
EFFECT OF LOCUS OF CONTROL AND COUNTRY OF RESIDENCE ON MARITAL ATTITUDES

INFORMED Scales	Means				Main Effects				Two-Way Interaction	
	India		U.S.A.		Country		Locus of Control			
	Low (n=245)	High (n=133)	Low (n=104)	High (n=117)	F Ratio	p	F Ratio	p	F Ratio	p
Expectation	27.11 <sup>a</sup>	27.96	34.56	33.57	196.10	***	.08	n.s.	3.77	n.s.
Personality	29.51 <sup>a</sup>	31.65	43.09	44.00	598.59	***	10.21	***	1.32	n.s.
Roles	31.96 <sup>a</sup>	35.14	42.59	42.74	199.08	***	9.75	**	5.27	*
Communication	27.12 <sup>a</sup>	27.02	36.88	36.51	431.38	***	.20	n.s.	.08	n.s.
Conflict Resolution	28.60	29.68	39.96	39.68	526.33	***	1.43	n.s.	2.12	n.s.
Finance	30.94	32.29	40.96	41.31	464.42	***	4.90	*	1.28	n.s.
Leisure	27.40	29.67	38.03	37.94	340.58	***	7.14	**	5.18	*
Sexuality	28.00	30.00	39.21	38.92	398.99	***	4.95	*	5.03	*
Children	29.63	30.71	40.04	39.68	470.75	***	1.40	n.s.	2.58	n.s.
Family and Friends	31.62	33.83	41.43	41.25	339.55	***	7.56	**	6.33	*
Religion	36.33	32.62	40.70	41.09	79.13	***	9.44	**	8.47	**
Idealism	43.39	42.56	34.09	35.13	225.26	***	.03	n.s.	2.73	n.s.

\* p < .05.

\*\* p < .01.

\*\*\* p < .001.

n.s. = not significant.

<sup>a</sup> = (n = 247).



they scored high or low on locus of control. These findings suggest that Indian subjects who have more internal locus of control are more realistic about the role of personality, communication, finance, leisure, sexuality, children, family and friends and religion in marriage relationships than those who had external locus of control (low scores).

This interaction pattern partially supports hypothesis 4a. External and internal locus of control did influence the development of marital attitudes for Indian subjects but had little or no effect on subjects from the United States. The major variance was contributed by country in these results.

Hypothesis 5: Indian students will score significantly higher on the traditional family ideology scale than American college students.

5a. Both Indian and American students who score higher on traditional family ideology will score lower on INFORMED content categories.

According to Levinson and Huffman (1955) family ideology is measured along an autocratic-democratic continuum. The autocratic extreme is represented by various forms of "traditional family ideology" or viewpoints which involve an hierarchical conception of familial relationships, emphasis on discipline in child rearing and sharp dichotomization of sex roles. Democratic orientations tend to decentralize authority within the family, to seek greater equality in husband-wife and parent-child relationships, and to maximize individual self-determination.

There was no significant difference between Indian and the American respondents on the scale traditional family ideology (Table V p. 69). A  $t$  test was used to analyze the differences between Indian and American students when measuring their autocratic and democratic viewpoints expressed through responses to the items of the traditional family ideology scale. The mean scores of United States students ( $M = 9.60$ ,  $SD = 1.61$ ) was slightly higher than for the Indian students ( $M = 9.37$ ,  $SD = 1.71$ ). This difference was not statistically significant. This result suggests that there is not much difference between Indian and American subjects in their family ideology along an autocratic-democratic

continuum. Lack of significance may be due to previously discussed limitations in the scales used in this study.

Analysis of hypothesis 5a showed a significant main effect for the country and traditional family ideology in all the areas of the INFORMED Inventory with the exception of the communication scale (Table IX). The main effect for the country showed a highly significant difference at  $p < .001$  level in the 12 content categories of INFORMED while keeping the traditional family ideology variable constant. The mean scores of American subjects in all the areas of INFORMED were higher than Indian subjects. When the main effect for the traditional family ideology variable was analyzed, it showed a significant difference between those who were traditional (autocratic) and non-traditional (democratic) in all the scales: expectation personality, roles, conflict resolution, finances, leisure, sexuality, children, family and friends, religion, and idealism. A high score on the traditional family ideology scale represents strong adherence to "traditional" or autocratic family ideology and a low score represents opposition to this viewpoint. High scoring individuals on traditional family ideology were scoring lower on all the eleven categories of INFORMED compared to low scoring individuals. These results suggest that the subjects who had more democratic orientation (non-traditional, maximize individual self-determination, and decentralize authority in family) were more realistic and less idealistic, toward marriage. They were also more equalitarian in marriage roles, more positive about children, sexuality, leisure, family and friends, more effective in dealing with conflicts in marriage, and managing money than those who gave more emphasis to the hierarchical conception of familial relationships, with emphasis on discipline and sharp dichotomization of sex roles.

Westly and Epstein (1969) measuring the cohesion and adaptability dimensions, pointed out how equality and harmony of family affect adolescents emotional health. They found that families who encouraged autonomy among their children had significantly more emotionally healthy adolescents. Kohn (1969) comparing white-collar and blue-collar

TABLE IX  
EFFECT OF TRADITIONAL FAMILY IDEOLOGY AND COUNTRY OF RESIDENCE ON MARITAL ATTITUDES

INFORMED Scales	Means				Main Effects				Two-Way Interaction	
	India		U.S.A.		Country		Traditional Family Ideology			
	Low (n=209)	High (n=170)	Low (n=109)	High (n=112)	F Ratio	p	F Ratio	p	F Ratio	p
Expectation	27.64 <sup>a</sup>	27.13 <sup>b</sup>	35.42	32.69	211.63	***	8.94	**	5.83	*
Personality	30.17 <sup>a</sup>	30.36 <sup>b</sup>	45.35	41.84	657.77	***	5.50	*	12.52	***
Roles	33.96 <sup>a</sup>	31.99 <sup>b</sup>	44.32	41.06	227.97	***	15.41	***	.99	n.s.
Communication	26.90 <sup>a</sup>	27.30 <sup>b</sup>	38.12	35.29	456.17	***	3.27	n.s.	12.75	***
Conflict Resolution	29.38	28.51	40.96	38.69	567.14	***	9.88	**	2.35	n.s.
Finance	32.03	30.66	42.20	40.12	512.35	***	15.26	***	.67	n.s.
Leisure	28.56	27.75	39.66	36.35	379.33	***	12.51	***	6.09	*
Sexuality	29.16	28.14	40.91	37.26	446.00	***	17.37	***	7.01	**
Children	30.23	29.74	41.24	38.49	511.20	***	9.81	**	6.62	**
Family and Friends	32.40	32.40	42.93	39.79	375.49	***	6.73	**	11.42	***
Religion	34.31	35.90	38.88	42.88	68.31	***	13.68	***	3.02	n.s.
Idealism	43.09	43.11	32.34	36.88	247.76	***	10.38	***	17.27	***

\* p < .05.                      a = (n = 209).  
 \*\* p < .01.                      b = (n = 171).  
 \*\*\* p < .001.  
 n.s. = not significant.

families also indicated that working class parents typically view the outside world as unchangeable and tend to teach their children obedience. Middle-class parents, on the other hand, view the world as masterable and encourage curiosity and self-direction in their children. The present findings also support this idea that individuals with non-traditional views, also had more realistic and positive attitudes toward marriage than those who had more traditional family ideology.

For the dependent variable marital attitude, there was a significant interaction between country (India or America) and traditional family ideology (low, high). Results showed a significant interaction in the areas of expectation, personality, communication, leisure, sexuality, children, family and friends, and idealism.

To explain the two-way analysis of variance results more clearly, a separate *t*-test was done within each country to identify the effect of traditional family ideology on marital attitudes of college students (Appendix G, Table XVII and XVIII). Analysis indicates that in 3 out of 12 category comparisons, non-traditional Indian subjects scored higher than those who had traditional family ideology. Lack of significant differences among high and low groups on traditional family ideology among Indian subjects may be due to the previously discussed limitations in the scale used in this study. These findings suggest that Indian subjects who had "non-traditional" democratic family ideology believe in equalitarian roles of husband and wife, have a greater ability to handle money and are less religious. These results corroborate with Ghadially and Kazi's (1979, 1980) work, that adolescents who had non-traditional family attitudes toward sex roles, religion, marriage and career were more likely to be from a nuclear family, believe in equalitarian husband-wife roles and were less religious compared to those who had traditional views. American subjects who were higher on the traditional family ideology scale (traditional) scored lower on ten scales and higher on idealism and religion. These results support hypothesis 4a for the American sample.

Hypothesis 6: Indian students will score significantly lower on the individualism scale than the American college students.

6a. Both Indian and American students who score higher on individualism will have higher scores on INFORMED content categories.

Gupta (1976) had explained that the Indian family system can be recognized as a "closed system" wherein, the family ties, historical origins, and family values are some factors which play significant roles in defining the in-group and out-group, particularly in marital alliances. The boundaries of a family system for outside input are rigid. Based on this, it can be predictable that Indian subjects will score significantly lower on the individualism scale than the American subjects. A  $t$ -test was used to compare individualism of the American and Indian respondents (Table V, p. 69). Significant difference was found between Indian and the American students on the individualism scale. The mean score of Indian students was higher than the American students. This indicates that Indian respondents feel more independent and consider the center of life within oneself compared to American subjects. These results suggest that even having a "partly closed family system" in India does not necessarily affect the development of independence and autonomy within oneself. It may be possible that the Indian students who represent this sample are different because of western influence in university settings and living in a boarding school.

Hypothesis 6a is partially supported by the present findings (Table X). Results of two-way analysis of variance showed a significant main effect for country (Indian and United States) using all the twelve scales of INFORMED. The American subjects scored significantly higher than Indian subjects in all the areas of INFORMED Inventory at  $p < .001$  level. Results showed only moderate significance for the main effect of individualism (high and low) in the areas of expectation, communication, conflict resolution, leisure, family and friends, and religion. Additional analysis was performed by using  $t$ -test within each country to explain more effectively the results from two-way analysis of variance

TABLE X  
EFFECT OF INDIVIDUALISM AND COUNTRY OF RESIDENCE ON MARITAL ATTITUDES

INFORMED Scales	Means				Main Effects				Two-Way Interaction	
	India		U.S.A.		Country		Individualism		F Ratio	p
	Low (n=114)	High (n=264)	Low (n=151)	High (n=69)	F Ratio	p	F Ratio	p		
Expectation	28.39 <sup>a</sup>	26.98	34.18	33.75	155.69	***	4.65	*	.96	n.s.
Personality	30.72 <sup>a</sup>	30.05	43.27	44.06	541.12	***	.05	n.s.	1.64	n.s.
Roles	33.69 <sup>a</sup>	32.80	41.95	44.09	189.46	***	.11	n.s.	4.64	*
Communication	28.17 <sup>a</sup>	26.60	36.86	36.20	346.16	***	6.74	**	.86	n.s.
Conflict Resolution	29.82	28.63	40.07	39.22	438.80	***	4.88	*	.11	n.s.
Finance	32.56	30.92	40.89	41.58	399.75	***	2.87	n.s.	6.08	*
Leisure	29.24	27.75	38.13	37.59	284.26	***	4.46	*	.73	n.s.
Sexuality	29.37	28.42	39.26	38.65	340.59	***	2.42	n.s.	.10	n.s.
Children	30.08	29.98	39.60	40.39	429.42	***	.25	n.s.	.86	n.s.
Family and Friends	32.88	32.19	41.85	40.13	282.31	***	4.76	*	1.04	n.s.
Religion	35.54	34.80	41.70	39.03	48.72	***	3.96	*	1.61	n.s.
Idealism	42.48	43.36	34.63	34.70	188.50	***	.98	n.s.	.45	n.s.

\* p < .05.

\*\* p < .01.

\*\*\* p < .001.

n.s. = not significant.

<sup>a</sup> = (n = 116).

(Appendix G, Table XIX and XX). The results of t-test comparisons show significant differences among Indian subjects in 5 areas out of 12 on low and high groups of individualism. Analysis of mean scores of low and high groups on the individualism scale showed that the low scoring groups were higher on expectation, communication, conflict resolution, finances, and leisure. This could be explained by cultural variations in normative patterns about individuality or a western bias in the scale. This trend suggests that those who were less individualistic and less autonomous have more realistic expectations toward marriage and have greater appreciation for the role of communication, leisure, and finances in marriage than those who consider themselves more autonomous and more individualistic. But among the American students no significant difference was found between low and high groups on individualism.

For the variable marital attitude (INFORMED scales), there were two significant interactions. The interaction between country and individualism was significant at  $p < .05$  level in the areas of roles and finances (Table X). The United States students who were high on individualism also scored higher on the scales of roles and finances than Indian students. These findings corroborate the results of Gardiner et al. (1974) that the American and Thai students are more strongly equalitarian in their marriage roles preferences than Indian students. Hypothesis 6a is partially supported by the findings.

Hypothesis 7: Indian and American students with a preference for selecting a mate other than self choice will score lower on the INFORMED scales than the American or Indian students with a preference for self-selection of a mate.

The criteria employed in selecting a mate vary widely between societies with autonomous and arranged mate-selection systems. Love-marriage which is more common in the United States and arranged-marriage in India, it can be predicted that there will be some difference in the marital attitudes for those persons who prefer "self choice" than "choice by others and self."

For hypothesis seven, a separate  $t$ -test was done on the Indian sample because of the low number of subjects in "other than self choice" group (Table XII) in the American sample. Analysis partially supports hypothesis seven (Table XI). There was a significant main effect for country (India, America) at  $p < .001$  level in all the twelve content categories of INFORMED.

For the variable preference for selecting future marriage partner, there was a significant main effect for roles, communication, children, and religion (Table XI). Subjects who prefer 'self choice' in selecting their future marriage partner scored significantly higher in the areas of roles, communication, children, and religion than those who prefer 'joint choice'. When a separate  $t$  test was done for the Indian sample on this variable similar results were obtained (Table XII). Indian subjects who prefer to select their future marriage partner on their own scored significantly higher on the scales of roles, children, and religion.

These results suggest that both Indian and the American subjects who prefer to select their future marriage partner by 'self choice' were more equalitarian in their view toward roles expectations. They believe in both husband and wife sharing assorted roles in marriage. Subjects whose preference for selecting future marriage partner was 'self choice', also had a better understanding of the role of communication and children within marriage. They had a better understanding of the realities of parenthood and a rationale for having children. 'Self choice' respondents have less traditional religious beliefs, religious attitudes and less involvement in church activities. Ghadially and Kazi (1979) in a study mentioned that Indian adolescents who were non-traditional in their attitudes, tended to come from a nuclear family, believe in equalitarian roles of husband and wife and were not very religious. Khatri (1975) also pointed out that core characteristics of western conjugal family are autonomous mate selection, equality in roles, and decision-making without kin involvement. Indian family systems also appear to be developing in this direction.



TABLE XI

## EFFECT OF PREFERENCE FOR SELF CHOICE FOR SELECTING FUTURE MARRIAGE PARTNER AND COUNTRY OF RESIDENCE ON MARITAL ATTITUDES

INFORMED Scales	Means				Main Effects				Two-Way Interaction	
	India		U.S.A.		Country		Preference for selecting future marriage partner			
	Preference for selecting Self choice (n=85)	Other than self choice (n=285)	Preference for selecting Self choice (n=207)	Other than self choice (n=15)	F Ratio	p	F Ratio	p	F Ratio	p
Expectation	27.85 <sup>a</sup>	27.23 <sup>b</sup>	34.22	31.87	91.65	***	2.26	n.s.	1.16	n.s.
Personality	30.95 <sup>a</sup>	30.01 <sup>b</sup>	43.57	43.60	319.27	***	1.25	n.s.	.28	n.s.
Roles	34.90 <sup>a</sup>	32.60 <sup>b</sup>	42.92	39.73	78.89	***	8.21	**	.15	n.s.
Communication	27.78 <sup>a</sup>	26.70 <sup>b</sup>	36.85	35.13	213.54	***	4.03	*	.16	n.s.
Conflict Resolution	29.41	28.86	40.00	38.27	267.57	***	1.52	n.s.	.54	n.s.
Finance	31.25	31.45	41.33	39.67	266.26	***	.05	n.s.	1.51	n.s.
Leisure	28.42	27.99	38.20	36.07	185.13	***	1.19	n.s.	.92	n.s.
Sexuality	29.39	28.42	39.15	38.60	205.64	***	1.79	n.s.	.05	n.s.
Children	31.31	29.69	39.86	39.27	210.48	***	6.06	*	.44	n.s.
Family and Friends	32.25	32.36	41.38	40.87	197.16	***	.00	n.s.	.14	n.s.
Religion	32.34	35.76	40.66	42.47	70.92	***	11.56	***	.44	n.s.
Idealism	42.86	43.28	34.56	36.33	112.58	***	.81	n.s.	.49	n.s.

\* p = &lt;.05.

a = (n = 86)

\*\* p = &lt;.01.

b = (n = 286)

\*\*\* p = &lt;.001.

n.s. = not significant.

TABLE XII  
 COMPARISON OF MARITAL ATTITUDES BY MATE CHOICE PREFERENCE  
 AMONG INDIAN COLLEGE STUDENTS  
 (n=372)

INFORMED Scales	Self Choice (n=86)		Joint Choice (n=286)		t-value	p
	M	SD	M	SD		
Expectation	27.84	5.12	27.23	4.96	.98	n.s.
Personality	30.95	6.60	30.1	5.34	1.21	n.s.
Roles	34.89	7.43	32.59	7.17	2.53	*
Communication	27.77	5.1	26.69	4.82	1.75	n.s.
Conflict Resolution	29.44	5.91	28.89	5.17	.77	n.s.
Finance	31.24	5.12	31.44	4.68	-.32	n.s.
Leisure	28.42	6.61	27.95	5.64	.59	n.s.
Sexuality	29.39	6.48	28.39	5.09	1.32	n.s.
Children	31.30	5.84	29.69	4.04	2.38	*
Family and Friends	32.24	5.79	32.34	5.03	-.15	n.s.
Religion	32.34	7.77	35.72	6.66	-3.63	***
Idealism	42.96	7.36	43.28	6.12	-.37	n.s.

\* p = <.05.

\*\* p = <.01.

\*\*\* p = <.001.

n.s = not significant.

The preference for marriage partner and country did not interact on INFORMED content categories. Hypothesis seven is partially supported. Analysis shows that those who believe in autonomous mate selection also approve equalitarian roles of husband and wife than those who prefer joint choice.

### Summary of Findings

In summary, there were significant differences in marital attitudes between Indian and the American college students in all the scales of the INFORMED Inventory. These results indicate that belonging to a "mostly open family system" among American subjects may have helped them to become more realistic and positive toward marriage than Indian subjects who belong to a "mostly closed family system." This suggests an effect of culture in the development of more positive and realistic attitudes toward marriage. "Mostly open externally" and "partly closed internally" family system in America provides opportunities and experiences among young people for more interaction and intercommunication both inside and outside of the family. Individuals from the United States seem to become more realistic toward different aspects of marriage than Indian students.

Subsequent analysis has also shown that it is not only the culture which effects one's attitudes but there were other factors influencing both Indian and American college students' marital attitudes. When sex and country variables were compared to see the differences in marital attitudes, American females were more realistic than American males. On the other hand no significant differences were found among Indian males and females on all the categories of INFORMED except roles, finances and sexuality. This shows Indian females are more equalitarian, have better knowledge about handling money and are more knowledgeable about sexuality. These results suggest that the Indian family system may also be moving toward western norms, where there are less rigid boundaries in the family system and more input and interaction outside the family system.

Significant differences in marital attitudes were also found between the subjects from nuclear/joint/extended family types. However, when the family type factor was isolated by country, not much effect was found among Indian and American subjects from different types of family background. It could be postulated that culture plays a significant role in developing one's marital attitudes and that within each culture, there were less differences in marital attitudes. Therefore even though both Indian and American college students were from different family systems, different family types do not necessarily effect their marital attitudes. Age of the subjects also plays a significant role in developing more positive marital attitudes. As both Indian and American subjects mature, they were more knowledgeable and realistic about marital topics.

Locus of control, family ideology, individualism, and mate choice were concluded to be some of the other factors affecting one's marital attitudes. American subjects who were non-traditional in their family ideology, tended to be more realistic toward marriage. It can be concluded that within a "mostly open family system" in the United States, there are some variations in family orientation which make them more realistic and knowledgeable about different marital attitudes than those who had traditional family ideology. Because of more openness in the American family system, locus of control, mate choice and individualism were not significant factors affecting American college students' marital attitudes.

Contrary to the findings in the American sample, locus of control, family ideology, individualism, and mate choice were factors that did affect some of their marital attitudes of students from the "mostly closed externally" family system in India. Those Indian subjects who were more internal on locus of control, non-traditional in family ideology, and prefer 'self choice' for future marriage partner were more knowledgeable and more realistic about some areas of marriage attitudes. It can be concluded that even in the "mostly closed" system in India, there are some variations among the families which allows more input from outside the family system. The boundaries are not that rigid. It can also be further

postulated from these results that there are some changes in the Indian family system which may also be moving toward a western-type family system by allowing more input and interaction within and outside of the family system.

CHAPTER V  
SUMMARY, CONCLUSIONS, AND  
RECOMMENDATIONS

Marriage offers a variety of potential rewards for young people. It is a means for fulfillment of personal desires for happiness, companionship, security, and children. In addition to social role expectations and economic security, there is also an increase in self-esteem and the confirmation of being desired. Individuals reared in present day urban settings are exposed to a number of experiences which contribute to their conception of marriage, and influence their evaluation of marriage.

The family in India is often portrayed as being distinctly different from the family in the United States. The Indian's identity, occupation, and activities center around family and caste. The joint family and arranged marriages are still common. However, in the American culture 'romantic' love serves as a rationale for mate choice (Stephens, 1963). Indian family systems are also changing toward patterns of western culture due to urbanization and western education. Awasty (1962) has pointed out that changes are taking place among modern Indian youth, particularly in their attitudes towards marriage and in an increase in unrealistic or romantic expectations of the future marriage relationship. Both the Indian and American cultures recognize the desirability of marital contentment and the intimate misery of marital discontent.

From the perspective of the Family Systems theory, the family system in India is "mostly closed externally" but "partly open internally." The boundaries of a family system for outside input are rigid but each family member's own boundaries within the family system are less defined and more diffuse. In the United States, the family system is

"mostly open for external input" and "partly closed for internal input". There is more autonomy and individualism among family members. Two different family systems in the two cultures influence individual's behavior in marriage which probably affects their attitudes toward marriage in several ways. There is a need to better understand the factors associated with differences in attitudes toward marriage between two different cultures with "love" and "arranged" patterns for choice of mate. In order to facilitate growth in the area of preparation for marriage and family life, researchers, teachers, family life educators, and counselors must be informed about differences in marital attitudes of young people with backgrounds from different family systems. Those designing and developing marriage education programs for young people must take into account cultural differences, particularly those related to the family.

The primary purpose of this investigation was to determine the differences in attitudes of college students of India and the United States toward marriage. Attempts were also made to examine the effect of family type, age, locus of control, traditional family ideology, and individualism on the marital attitudes of Indian and American college students. The resolution of these purposes will provide information for discovering additional facts and for the acceptance or rejection of previously formulated theoretical generalizations. The resulting information will also be helpful to counselors and teachers who are trying to assist young persons in self understanding and assessing the effect of family type, marital choice, locus of control, family ideology, and individualism on their marital attitudes. With the knowledge from this study teachers and counselors can more effectively design courses in marriage education. To accomplish the purpose of this study seven hypotheses were developed. These hypotheses include:

1. Indian college students will score significantly lower on 10 scales of the INFORMED Inventory than the American college students. These scales include: expectation, personality, roles, communication, finances, conflict resolution, leisure, sexuality, children, and family and friends.

- 1a. Indian college students will score significantly higher on 2 scales from the INFORMED Inventory compared to American college students. These scales are: religion and idealism.
2. Indian or American students from joint and extended families will score significantly lower on the INFORMED scales than the American or Indian students from nuclear families.
3. Indian and American older students will have significantly higher scores on the INFORMED scales than the Indian or American students who are younger.
4. Indian students will be more external (lower scores) on the locus of control scale while American students will be more internal (higher scores).
  - 4a. Both Indian or American students who score more internal on locus of control scale will have higher scores on INFORMED content categories.
5. Indian students will score significantly higher on traditional family ideology scale than the American college students.
  - 5a. Both Indian and American students who score higher on traditional family ideology will score lower on INFORMED content categories.
6. Indian students will score significantly lower on individualism scale than the American college students.
  - 6a. Both Indian and American students who score higher on individualism will have higher scores on INFORMED content categories.
7. Indian and American students with a preference for selecting a mate other than self choice will score lower on the INFORMED scales than the American or Indian students with a preference for self-selection of a mate.

### Summary of Review

The review of recent literature addressed some of the issues relevant to this study. The topic areas include: family as a system; family functioning; American and Indian views



of marriage which include concept of marriage, mate selection, family type, age as a factor in marriage; and some related empirical cross-cultural investigations.

The family system is a purposive, goal-oriented, and task-performing system. A distinguishing characteristic of the family as a social system involves the functions which it performs for its members and for the society at large (Hill, 1972). Becvar and Becvar (1982) stated that a fundamental characteristic of a system is that it has boundaries. Boundaries are defined by the redundant patterns of behavior which characterize the relationships within that system. The amount of information permitted into a system from without, or the rigidity of the boundary, is indicative of the openness or closedness of a system. If a system is closed, the family boundaries are rigid and nonpermeable, allowing little input from another system (Minuchin, 1974).

Combining cohesion and adaptability as dimensions of behavior within a family provides a base for the model called "Circumplex Model" for the Assessment for the marital and Family Functioning (Olson et al., 1979). Sundberg et al. (1969) found a greater perceived cohesion in both males and females in India and conversely, greater perceived autonomy in the U.S. sample.

Another facet of the review examined American and Indian views of marriage. Romantic love has been regarded as the justification or necessary precondition for marriage among Americans (Goode, 1959). Reiss (1980) mentioned that because of romantic love, mate selection process is "autonomous." Goode (1963) and Khatri (1975) emphasized that family units become structurally simple as societies undergo the process of industrialization. In the United States very few households contain any kin other than nuclear family members.

Some related empirical studies were also examined, which reported that young Americans are poorly prepared to cope with the task of marriage. Ganong et al. (1981) reported unrealistic expectations, arguments, poor communication, and financial problems were major concerns of youth. Keller et al. (1978) noted that females were more

equalitarian in role expectations, and Lee (1977) suggested that people who marry young were unprepared for the mate selection process.

An Indian view of marriage presents an entirely different theme in the process of mate selection and marriage. The Hindu concept of marriage is a sacrament, and marriages are arranged by parents (Kapadia, 1966; Das & Bardis, 1979). Love is not a necessary basis for mate selection. With modernization and westernization, sacramental marriage and joint families which adheres to traditional patterns have been becoming less frequent and more men and women are giving preference to nuclear family living (Kapur, 1973; Cormack, 1961; Gore, 1968). Because of changes in the family system in India, Kapur (1973) indicated that youth preferred a smaller age difference between marriage partners than had been usual in the past. Ross (1961) and Shah (1961) mentioned that almost all the university students in their studies considered marriage a personal affair between two individuals in which their personal voices should prevail. Intra-professional and intra-religious marriages have also been started in traditional joint family systems in India (Bhargava, 1983; Bombawala and Ramanamma, 1981). Ghadially and Kazi (1979, 1981) indicated that there is a systematic difference in attitudes between traditional and non-traditional college men and women in marriage and career expectations.

In a comparative study among Indian, Burmese, American, and Singapore Chinese students attitudes toward marriage, romantic orientation was highest among Americans and least among Indians (Theodorson, 1965). Gardiner et al. (1974) mentioned that Thai college women are more strongly equalitarian in their marriage role preferences than American or Indian women.

#### Summary of Methods

The present study is a descriptive design with characteristics of comparative and correlational research. Oklahoma State University in the United States, and G. B. Pant University of Agriculture and Technology in India were chosen as the locations for subject

selection. A sample of 607 unmarried college students from the Indian and American universities completed a Background Form and the INFORMED Inventory (Fournier, 1981, 1985), assessing the differences in their marital attitudes. Subjects in the study are fairly representative of groups from both universities.

Five major instruments were utilized to accomplish the goal of this study. These were: INFORMED Inventory; Background Information Form; Locus of control scale, Individualism scale; and the Traditional family ideology scale. The respondents were divided into four age groups: 17-19 years, 20 years, 21-22 years, and over 22 years. Similarly three types of family background were identified: nuclear, joint, and extended family.

In order to determine similarities and differences in the marital attitudes of the American and Indian college students  $F$  ratios,  $t$  test, one-way analysis of variance, two-way analysis of variance and the Tukey HSD were used. Alpha reliability was also calculated for all the scales used in the present study.

#### Summary of Findings

The background characteristics of the subjects were judged to be generally representative of college students in the university from which they came. A majority of respondents from the Indian sample were male (72.4%), while for the American sample the majority were female (68.2%) with age ranging from 17 years to over 22 years. There was fairly good representation of respondents from each academic class level for Indian and American university students. Among the Indian respondents 40% reported parental income was less than 19,999 rupees (lower middle), while for the American sample 61.8% fell in the range of \$35,000 and over (high middle). Indian and American subjects both came primarily from small and large city areas. Among the students, 76% of Indian and 95% of the American stated that they "will state their opinions and will have total control over final choice" for future marriage partner selection. In the Indian sample, 91% were

Hindu; while among the Americans, 26% were Baptist and 21.5% were Catholics. For both samples a majority of respondents were from a nuclear family.

Some similarities and differences were found among the four subpopulation characteristics used to determine normative scores for the INFORMED Inventory. The major significant differences were between males and females and between freshmen and seniors. Results indicated that American and Indian females were more realistic in their opinion about marriage than men. Results also revealed that the American and Indian senior students were more realistic in several attitudes toward marriage compared to freshmen students.

Hypothesis 1 and 1a were accepted as a result of analysis of the data. Significant differences were noted in the scales of INFORMED Inventory between Indian and the American college students. Indian subjects scored significantly lower in areas of expectation, personality, communication, conflict resolution, finances, leisure, sexuality, children, family and friends, religion, and higher on idealism than the American students. Only the direction of the religion scale was different than hypothesized. Hypothesis two was also supported by the present findings. Indian and American subjects from joint and extended families scored significantly lower on all the INFORMED scales except religion and idealism than did the American or Indian subjects from nuclear families. However, when the effect of country was isolated, not many differences between family types were noted and that most of the effects were due to cultural differences.

Hypothesis 3 and 3a were partially supported by the data. Younger subjects scored significantly lower on all the scales of INFORMED except religion than subjects who were older. However on some scales (personality, roles, and communication) the oldest group subjects scored lower than group 2, 3, and 4. Older subjects were more prepared and have more realistic attitudes toward marriage than younger subjects. The same was true for Hypotheses 4 and 4a which were partially supported by the present findings. The American students scored significantly higher on the scale of locus of control than Indian

subjects. Significant main effects for country were noted on all 12 scales of the INFORMED Inventory. The interaction pattern showed that Indian subjects who had more internal locus of control also scored higher in the areas of roles, leisure, sexuality, family and friends and lower in the area of religion. Similar results were obtained when the effect for country was isolated. Indian students who were high on locus of control scored higher on 8 out of 12 category comparisons. It should be noted, however, that for the American subjects virtually no differences were found in their mean scores, whether they were high/low on locus of control.

Hypotheses 5 and 5a were partially supported by the results. No significant differences were found between Indian and the American subject's family ideology. But Hypothesis 5a was supported by the findings. Both American and Indian subjects whose viewpoints were toward autocratic (traditional) dimension (high score), scored lower in the areas of expectation, personality, communication, leisure, children, family and friends, and higher on idealism than those who were lower on family ideology scale. Non-traditional subjects were more realistic and positive toward marriage than traditional subjects. After isolating the effect of country, American non-traditional subjects scored higher in all twelve comparisons but Indian subjects higher in only 3 out of 12 comparisons.

In direct opposition to hypothesis six, American students scored significantly lower on the individualism scale than Indian subjects. This shows that Indian students feel more independent than the American students. Highly significant main effects for country were found in all the 12 categories of INFORMED. Roles and finances were the two categories where significant interaction was found. The American students who were high on individualism also scored higher on the scales of roles and finances than Indian students. These results must be considered tentative due to low scale reliabilities for individualism.

Hypothesis seven was moderately supported by the present findings. No significant interaction was found between self choice and joint choice on the content categories of INFORMED. Subjects (Indian and American) who prefer self choice in selecting their

future marriage partner scored significantly higher in the areas of roles, communication, children, and religion than those who prefer joint choice.

### Conclusions

Based on the analyses for this study and limited by the extent to which procedures were both valid and reliable, the following conclusions were drawn. These conclusions must be read with the knowledge that limitations as discussed do exist within the study. The reliability of the scales in the INFORMED Inventory was found to be satisfactory in the present study. Therefore, it can be concluded that this Inventory can be used for cross-cultural purposes. Locus of control, traditional family ideology, and individualism scales did not yield acceptable measures of reliability in the present study. This posed limitations in generalizing some of the findings of the present study. It should be recognized, however, that factors other than cross-cultural use may have been responsible for the low alpha measures for these scales. Only three to four items were used for the present study from each 20-30 item scale. Past research indicated acceptable level of reliability for all three scales used in this study.

The goal of this study was to compare the marital attitudes of college students from India and the United States. It was hypothesized that Indian students represented a "mostly closed" family system and that the U.S. sample represented a "mostly open" family system. It can be concluded that culture plays a significant role in the development of marital attitudes in both countries. The "mostly open" family system in U.S. plays a significant role for American students to interact, communicate more within and outside the family system and develop more positive and realistic attitudes toward marriage than Indian subjects from a family system that is "mostly closed". The "mostly closed" family system in India does not allow their children to learn about many aspects of marriage and may allow less interaction and input outside the family system.

When other factors related to realistic marital attitudes were analyzed, it was found that in both cultures different factors play some role in the development of marital attitudes. In the American family system, age, college grade level, family ideology, family type and sex has some effect on marital attitudes of young individuals. It can be concluded from these findings that even though the American family system is "mostly open", there are some differences among the families which make American females more realistic toward marriage than males. It can also be stated that American individuals who are older, have a more non-traditional family ideology, or came from a nuclear family are more realistic toward marriage.

In India, age, sex, college grade level, locus of control, family ideology, individualism, and mate choice were some of the factors which affected the marital attitudes of young individuals. Even though in India they have a 'mostly closed' family system, the above mentioned factors did play some role in the development of more realistic marital attitudes. It could be that the Indian family system is also moving toward a more westernized culture and is making some changes in some of the former traditions related to marriage.

### Recommendations

Based on this study the following recommendations are made:

1. A more diversified sample in both of the cultures could be used to make generalizations more representative for this type of study.
2. Three scales used in the present study were found to have low alpha values when calculated on responses of the subjects in this study; therefore, generalizations cannot be formulated. More reliable instruments are needed to assess the attitudes of single persons particularly in cross-cultural studies. If these three instruments can be further revised for use cross-culturally a clearer picture of relationships among the variables locus

of control, family ideology, and individualism and their effect on marital attitudes of single persons might be derived.

3. A breakdown of sample according to family structure could also be used to ascertain the relationships of family structure to marital attitudes of single persons of two different countries, e.g. India and the United States.

4. There is a high divorce rate among American families as compared to Indian families; yet according to this study, American students are more realistic and have more positive attitudes toward marriage than Indian students. Further research is needed to examine the differences in marital satisfaction among Indian and American families and to formulate a relationship between realistic expectations toward marriage and marital satisfaction.

5. A study could also compare Indian college students in India and those who have come to the United States to see the effect of changes in culture, society, and environment in the development of marital attitudes for further generalization in this area.

Despite its limitations, this study seems to have contributed to the knowledge available for assessing the marital attitudes of Indian and American college students. The overall conclusion is that American college students are more realistic and have more positive attitudes toward marriage than Indian students. These results support the idea that different family systems definitely affect the development of one's marital attitudes. The American family system which is 'mostly open for external input' and 'partly closed for internal input' tends to make individuals more positive and realistic toward marriage, as compared to Indian family system where there is less autonomy and individualism among family members.

This study has accomplished its purposes by increasing the knowledge available to counselors, teachers, and those who work with single persons. It also provides an opportunity for young persons to evaluate their own attitudes in relation to their peers. The



INFORMED Inventory is potentially a valuable tool in the assessment of marital attitudes of Americans as well as for cross-cultural purposes.

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APPENDIX A

INFORMED INVENTORY



# INFORMED

## THE INVENTORY FOR MARRIAGE EDUCATION

DEVELOPED BY

DAVID G. FOURNIER, PH.D.

OKLAHOMA STATE UNIVERSITY

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**INSTRUCTIONS:**

INFORMED contains 120 items related to marriage. It is an inventory designed to assess an unmarried persons' attitudes about a variety of topics concerning marriage. There are no right or wrong answers to the Inventory questions. Please circle the number of the response choice that best fits your opinion about each statement. Your responses are confidential and the results will help you to determine how similar or different your marital attitudes are compared to your peers. A separate answer sheet is provided for your responses.

---

001. Most individuals know themselves and what they want to become before they get married.
002. It is easier to change another person's habits after a couple is married.
003. I believe that a woman's place is basically in the home.
004. Married persons should be aware of their partner's feelings without having to be told.
005. Most couples know how to fight fairly and how to resolve their problems.
006. As long as one partner enjoys handling the finances it is not necessary for the other marriage partner to know how.
007. Increasing the amount of time together automatically improves a marriage relationship.
008. Most couples find it easy to fulfill expectations regarding their sexual relationship after marriage.
009. Keeping the family together at all costs for the sake of the children is always better than divorce or separation.
010. Relatives and friends rarely interfere with a couples marriage.
011. Loving one's marriage partner is an extension of one's love for God.
012. My future marriage partner and I will be as well adjusted as any two persons in the world could be.
013. There is only one person in the world who is perfectly compatible with me for marriage.
014. After marriage it is easier to accept and live with another person's habits which may bother you.
015. If married partners are both working, they should equally share cooking, cleaning and other household duties.
016. Married partners should avoid saying anything critical to their partner.
017. In order to end an argument it is better to give in to the other person.
018. Couples who pay cash for everything they buy will have an excellent credit rating.
019. It is important for married couples to spend all their spare time together.
020. Married partners should be ready and willing to have sexual relations whenever one of them has the desire.

021. Married couples usually are much happier and disagree less after they have children.
022. After marriage a person is always treated as an adult by his/her family.
023. It is important for couples to explore the meaning of their relationship by praying together.
024. When I get married my partner and I will be able to understand each other completely.
025. Happily married couples are able to handle their serious conflicts without placing stress on their relationship.
026. It is generally more effective to help a partner change smoking or drinking habits if you wait until after you are married.
027. The husband should have the final word in all the important decisions in the family.
028. Many couples find it difficult to communicate effectively after marriage.
029. Couples should always be able to solve even their most difficult problems without having to talk with family, friends or counselors.
030. It is more important that the husband keep control over financial matters.
031. Partners with different leisure interests will become more similar after they have been married for a while.
032. A married person should be willing to try any sexual activity whenever it is suggested by their partner.
033. Having children dramatically reduces the freedom in a married couple's lifestyle.
034. If your parents dislike your spouse it is best to not visit or see your family.
035. It is not necessary to include a religious aspect in the commitment that a couple makes to each other.
036. My future partner will not have many faults or personality traits that are different than mine.
037. It is easy to be a best friend and companion to your partner after marriage.
038. Problems that a couple has during courtship about jealousy are usually resolved by marriage.
039. The husband's occupation should be the first priority in determining where a couple should live.
040. It is easier for couples to become more clear and honest in their communication after marriage.

041. Most marital arguments are about concerns that are very important.
042. Married persons should have personal spending money which may be spent without first checking with their partner.
043. Most married partners equally enjoy the things they do and places they go while on vacation.
044. Decisions regarding family planning or birth control are very easy after marriage.
045. Couples should be married at least three years before they start a family.
046. It is relatively easy for married couples to decide which relatives to visit during holidays.
047. One particular church/temple/mosque should be attended by a couple after marriage.
048. When I marry I will be able to completely understand and sympathize with my partners every mood.
049. A person can expect a marriage partner to fulfill almost all needs for security, support and companionship.
050. A person who is stubborn before marriage usually becomes more agreeable after marriage.
051. It is more important that the husband be satisfied with his job because his income is more important to the family.
052. Even when couples become aware of poor communication habits it is difficult for them to change.
053. A married person should do anything to avoid having conflicts with their marriage partner.
054. Couples who budget their money wisely will rarely have financial problems.
055. Marriage partners should be willing to participate in all activities that their spouse enjoys.
056. Most couples find it easy to discuss sex after marriage.
057. Having children could have a negative effect on a couples marriage.
058. After marriage partners usually get along better with each other's friends.
059. A religious commitment is not important for a couple to build a strong relationship.
060. When I marry I am sure there will be times that I will not feel very affectionate or loving toward my partner.

061. Couples who are highly compatible and who carefully prepare for marriage will not have problems serious enough to lead to divorce.
062. All individuals tend to become more responsible and dependable after marriage than they were as single persons.
063. Even if the wife works outside the home she should have the primary responsibility for taking care of the home.
064. After a couple has been married for awhile each person will know what the other is feeling and what they want.
065. To avoid hurting a persons feeling during a disagreement it is best not to say anything.
066. Married partners usually agree on how much money to spend and how much money to save.
067. One of the best aspects about marriage is being able to spend all of one's spare time with their partner.
068. Married persons usually have very similar sex drives.
069. Raising children is a natural thing that most people need little help doing.
070. Accepting financial assistance from parents after marriage can create more problems than it resolves.
071. A couple should be actively involved and share religious beliefs with others in the community.
072. It would be difficult to imagine a happier marriage than the one I plan to have with my future partner.
073. Problems experienced during engagement will probably become worse after marriage.
074. After marriage one can depend on their spouse to get them out of a bad mood or depression.
075. A wife should be employed outside of the home if she wants to work.
076. When there are problems to be discussed in a marriage, most partners are eager to talk about it.
077. All marital problems can be resolved by ways other than getting a divorce.
078. It makes very little difference where couples go to get a loan as long as the place has a good reputation.
079. Spending an evening alone and without your spouse rarely happens after a couple is married.
080. Physical readiness for sexual intercourse usually takes longer for wives than for husbands.

081. Married persons will automatically feel closer to each other after having a child.
082. A person's desire to continue old personal friendships is not as important after marriage.
083. Religion is an individual matter and need not have the same meaning for both partners in a relationship.
084. I do not expect my marriage to be a perfect success.
085. Most couples are able to maintain a high level of romantic love in their relationship after marriage.
086. A bad temper during courtship is probably not going to improve after marriage.
087. The husband should be the head of the family.
088. Many married couples are unhappy about the way in which they talk with each other.
089. Most problems experienced by marriage partners will be resolved simply by the passage of time.
090. Couples have fewer money problems when one partner is responsible for handling all debts and financial matters.
091. It is important that married partners share all of the same hobbies and interests.
092. During sexual relations each partner should know what the other would enjoy without being told.
093. Most couples agree on the number of children they want and when to have them.
094. Couples having marital problems should always seek advice from relatives or friends.
095. Continuing to search out and share religious beliefs is necessary for a growing relationship.
096. There will be times in my future marriage when I will probably be very unhappy.
097. Divorce means that a person has not tried hard enough to make their marriage work.
098. A person who is always late before marriage will probably be on time after marriage to please their spouse.
099. Husbands must be able to cook, clean, and perform the same household duties as their wives.
100. It is best not to share negative feelings with a marriage partner if you think they may become angry.

101. Having a serious argument may help strengthen a married couple's relationship.
102. Most couples have less personal spending money after marriage than when they were single.
103. Married partners should always prefer to spend time with each other rather than with other persons.
104. Couples that are sexually compatible will always reach orgasm at the same time during intercourse.
105. Most couples agree on the best form of discipline for their children.
106. Personal friendships developed before marriage will become stronger after a person is married.
107. Regular church/temple/mosque attendance is important for spiritual growth.
108. My future marriage partner will have all of the qualities that are important in a mate.
109. Most engaged couples know their partner completely before they get married.
110. Marriage is a good solution for feelings of loneliness.
111. The wife should be willing to adapt her life to fit her husband's desires.
112. I expect that my spouse and I would be able to discuss any marital topic without difficulty.
113. Problems severe enough to end a marriage take several years to develop.
114. Most couples find it easy to stay within their budget and to keep records or receipts once they agree on a financial plan.
115. If partners do not share an interest in an activity it would be best for both to stay home.
116. Husbands should initiate sexual activities rather than wives.
117. If my spouse wanted a child I would agree to have one even if I was against the idea.
118. Chances for marital success are not affected by the opinions of friends or relatives.
119. I could not marry a person who did not agree completely with my views about religion.
120. I will never regret my choice in a marriage partner once I have made my final decision.

## INFORMED by Category

### REALISTIC EXPECTATIONS SCALE

- 001. Most individuals know themselves and what they want to become before they get married.
- 013. There is only one person in the world who is perfectly compatible with me for marriage.
- 025. Happily married couples are able to handle their serious conflicts without placing stress on their relationship.
- 037. It is easy to be a best friend and companion to your partner after marriage.
- 049. A person can expect a marriage partner to fulfill almost all needs for security, support and companionship.
- 061. Couples who are highly compatible and well prepared for marriage will not experience problems serious enough to lead to divorce.
- 073. Problems experienced during engagement will probably become worse after marriage.
- 085. Most couples are able to maintain a high level of romantic love in their relationship after marriage.
- 097. Divorce means that a person did not try to make their marriage work.
- 109. Most engaged couples know their partner completely before they get married.

### PERSONALITY ISSUES SCALE

- 002. It is easier to change another person's habits after a couple is married.
- 014. After marriage it is easier to accept and live with another person's habits which may bother you.
- 026. It is generally more effective to help a partner change smoking or drinking habits if you wait until after you are married.
- 038. Problems that a couple has during courtship about jealousy are usually resolved by marriage.
- 050. A person who is stubborn before marriage usually becomes more agreeable after marriage.
- 062. All individuals tend to become more responsible and dependable after marriage than they were as single persons.
- 074. After marriage one can depend on their spouse to get them out of a bad mood or depression.
- 086. A bad temper during courtship is probably not going to improve after marriage.
- 098. A person who is always late before marriage will probably be on time after marriage to please their spouse.
- 110. Marriage is a good solution for feelings of loneliness.



### COMMUNICATION SCALE

- 004. Married persons should be aware of their partner's feelings without having to be told.
- 016. Married partners should avoid saying anything critical to their partner.
- 028. Many couples find it difficult to communicate effectively after marriage.
- 040. It is easier for couples to become more clear and honest in their communication after marriage.
- 052. Even when couples become aware of poor communication habits it is difficult for them to change.
- 064. After a couple has been married for awhile each person will know what the other is feeling and what they want.
- 076. When there are problems to be discussed in a marriage, most partners are eager to talk about it.
- 088. Many married couples are unhappy about the way in which they talk with each other.
- 100. It is best not to share negative feelings with a marriage partner if you think they may become angry.
- 112. I expect that my spouse and I would be able to discuss any marital topic without difficulty.

### CONFLICT RESOLUTION SCALE

- 005. Most couples know how to fight fairly and how to resolve their problems.
- 017. In order to end an argument it is better to give in to the other person.
- 029. Couples should always be able to solve even their most difficult problems without having to see a marriage counselor.
- 041. Most marital arguments are about concerns that are very important.
- 053. A married person should do anything to avoid having conflicts with their marriage partner.
- 065. To avoid hurting a person's feelings during a disagreement it is best not to say anything.
- 077. All marital problems can be resolved by ways other than getting a divorce or annulment.
- 089. Most problems experienced by marriage partners will be resolved simply by the passage of time.
- 101. Having a serious argument may help strengthen a married couple's relationship.
- 113. Problems severe enough to end a marriage take several years to develop.

### FINANCIAL MANAGEMENT SCALE

- 006. As long as one partner enjoys handling the finances it is not necessary for the other marriage partner to know how.
- 018. Couples who pay cash for everything they purchase will have an excellent credit rating.
- 030. It is more important that the husband keep control over financial matters.
- 042. A married person should have personal spending money which can be spent at any time without consulting with their partner.
- 054. Couples who budget their money wisely will rarely have financial problems.
- 066. Married partners usually agree on how much money to spend and how much money to save.
- 078. It makes very little difference where couples go to get a loan as long as the place has a good reputation.
- 090. Couples have fewer money problems when one partner is responsible for all bill paying and financial matters.
- 102. Most couples have less personal spending money after marriage than when they were single.
- 114. Most couples find it easy to keep spending records and receipts for budgeting once they agree on a financial plan.

### LEISURE ACTIVITIES SCALE

- 007. Increasing the amount of time together automatically improves a marriage relationship.
- 019. It is important for married couples to spend all their spare time together.
- 031. Partners with different leisure interests will become more similar after they have been married for a while.
- 043. Most married partners equally enjoy the things they do and places they go while on vacation.
- 055. Marriage partners should be willing to participate in all activities that their spouse enjoys.
- 067. One of the best aspects about marriage is being able to spend all of one's spare time with their partner.
- 079. Spending an evening alone and without your spouse rarely happens after a couple is married.
- 091. It is important that married partners share all of the same hobbies and interests.
- 103. Married partners should always prefer to spend time with each other rather than with other persons.
- 115. If partners do not share an interest in an activity it would be best for both to stay home.

### SEXUAL RELATIONSHIP SCALE

- 008. Most couples find it easy to fulfill expectations regarding their sexual relationship after marriage.
- 020. Married partners should be ready and willing to have sexual relations whenever one of them has the desire.
- 032. A married person should be willing to try any sexual activity whenever it is suggested by their partner.
- 044. Decisions regarding family planning or birth control are very easy after marriage.
- 056. Most couples find it easy to discuss sex after marriage.
- 068. Married persons usually have very similar sex drives.
- 080. Physical readiness for sexual intercourse usually takes longer for wives than for husbands.
- 092. During sexual relations, each partner should know what the other would enjoy without being told.
- 104. Couples that are sexually compatible will always reach orgasm at the same time during intercourse.
- 116. Husbands should initiate sexual activities rather than wives.

### CHILDREN AND MARRIAGE SCALE

- 009. Keeping the family together at all costs for the sake of the children is always better than divorce or annulment.
- 021. Married couples usually are much happier and disagree less after they have children.
- 033. Having children dramatically reduces the freedom in a married couple's lifestyle.
- 045. Couples should be married at least three years before they start a family.
- 057. Having children could have a negative effect on a couple's marriage.
- 069. Raising children is a natural thing that most people need little help doing.
- 081. Married persons will automatically feel closer to each other after having a child.
- 093. Most couples agree on the number of children they want and when to have them.
- 105. Most couples agree on the best form of discipline for their children.
- 117. If my spouse wanted a child I would agree to have one even if I was against the idea.

### **FAMILY AND FRIENDS SCALE**

- 010. Relatives and friends rarely interfere with a couple's marriage.
- 022. After marriage a person is always treated as an adult by their family.
- 034. If your parents dislike your spouse it is best to not visit or see your family.
- 046. It is relatively easy for married couples to decide which relatives to visit during holidays.
- 058. After marriage, partners usually get along better with each other's friends.
- 070. Accepting financial assistance from parents after marriage can create more problems than it resolves.
- 082. A person's desire to continue old personal friendships is not as important after marriage.
- 094. Couples having marital problems should always seek advice from relatives or friends.
- 106. Personal friendships developed before marriage will become stronger after a person is married.
- 118. Chances for marital success are not affected by the opinions of friends or relatives.

### **EQUALITARIAN ROLES SCALE**

- 003. I believe that a woman's place is basically in the home.
- 015. If married partners are both working, they should equally share cooking, cleaning and other household duties.
- 027. The husband should have the final word in all the important decisions in the family.
- 039. The husband's occupation should be the first priority in determining where a couple should live.
- 051. It is more important that the husband be satisfied with his job because his income is more important to the family.
- 063. Even if the wife works outside the home she should have the primary responsibility for taking care of the home.
- 075. A wife should be employed outside of the home if she wants to work.
- 087. The husband should be the head of the family.
- 099. Husbands must be able to cook, clean and perform the same household duties as their wives.
- 111. The wife should be willing to adapt her life to fit her husband's desires.

### RELIGION AND MARRIAGE SCALE

- 011. Loving one's marriage partner is an extension of one's love for God.
- 023. It is important for couples to explore the spiritual nature of their relationship by praying together.
- 035. It is not necessary to include a religious aspect in the commitment that a couple makes to each other.
- 047. One particular church should be chosen by a couple after marriage.
- 059. A religious commitment is not important for a couple to build a strong relationship.
- 071. A couple should be actively involved and share religious beliefs with others in the community.
- 083. Religion is an individual matter and need not have the same meaning for both partners in a relationship.
- 095. Continuing to search out and share religious beliefs is necessary for a growing relationship.
- 107. Regular church attendance is important for spiritual growth.
- 119. I could not marry a person who did not agree completely with my views about religion.

### IDEALISTIC RESPONSE BIAS SCALE

- 012. My future marriage partner and I will be as well adjusted as any two persons in the world could be.
- 024. When I get married my partner and I will be able to understand each other completely.
- 036. My future partner will not have many faults or personality traits that are different than mine.
- 048. When I marry I will be able to completely understand and sympathize with my partner's every mood.
- 060. When I marry I am sure there will be times that I will not feel very affectionate or loving toward my partner.
- 072. It would be difficult to imagine a happier marriage than the one I plan to have with my future partner.
- 084. I do not expect my marriage to be a perfect success.
- 096. There will be times in my future marriage when I will probably be very unhappy.
- 108. My future marriage partner will have all of the qualities that are important in a mate.
- 120. I will never regret my choice in a marriage partner once I have made my final decision.

**APPENDIX B**

**INFORMED BACKGROUND FORMS**

# **BACKGROUND FORM**

**FOR THE INDIAN SAMPLE**

**CONFIDENTIAL**

**PLEASE DO NOT PUT YOUR NAME ON THIS FORM**

**IDENTIFICATION NUMBER \_\_\_\_\_**





7) What is your current college major?

- |   |   |
|---|---|
| <input type="checkbox"/> 1. Agriculture             | <input type="checkbox"/> 6. Engineering         |
| <input type="checkbox"/> 2. Arts and Sciences       | <input type="checkbox"/> 7. Home Science        |
| <input type="checkbox"/> 3. Architecture            | <input type="checkbox"/> 8. Veterinary Medicine |
| <input type="checkbox"/> 4. Business Administration | <input type="checkbox"/> 9. Other               |
| <input type="checkbox"/> 5. Education               |   |

8) What is the highest grade or level of education your parents completed and the highest that you expect to complete?

- | Mother                   | Father                   | Self                     |  |
|--------------------------|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 1. Graduate or professional education              |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 2. Graduate of four year college (Master's degree) |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 3. Some college                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 4. Intermediate or preuniversity                   |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 5. High school                                     |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 6. Grade school                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 7. No education                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 8. Don't know                                      |

9) What is the current occupation of your parents? (Check appropriate spaces.)

- | Mother                   | Father                   |  |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. Professionals (Doctors, Lawyers, Executives)                      |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. Other professionals (Managers, Teachers, Nurses)                  |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. Skilled/Construction Trades (Carpenter, Electrician, Brick Layer) |
| <input type="checkbox"/> | <input type="checkbox"/> | 4. Clerical, Technical (Secretary, Clerks, Computer Operator)        |
| <input type="checkbox"/> | <input type="checkbox"/> | 5. Laborer/Factory Worker (Field worker, waitress)                   |
| <input type="checkbox"/> | <input type="checkbox"/> | 6. General Service Employees (Maintenance, Operator)                 |
| <input type="checkbox"/> | <input type="checkbox"/> | 7. Student   |
| <input type="checkbox"/> | <input type="checkbox"/> | 8. Housewife   |
| <input type="checkbox"/> | <input type="checkbox"/> | 9. Retired   |
| <input type="checkbox"/> | <input type="checkbox"/> | 10. Unemployed   |
| <input type="checkbox"/> | <input type="checkbox"/> | 11. Other _____  |

10) What is your current religious background?

- |                                       |  |
|---------------------------------------|--|
| <input type="checkbox"/> 1. Hindu     | <input type="checkbox"/> 5. Jain                     |
| <input type="checkbox"/> 2. Muslim    | <input type="checkbox"/> 6. Buddhist                 |
| <input type="checkbox"/> 3. Sikhs     | <input type="checkbox"/> 7. Parsi (Zoroastrianism)   |
| <input type="checkbox"/> 4. Christian | <input type="checkbox"/> 8. Not Listed (Other) _____ |

11) What is your ethnic background?

- |  |  |
|--|--|
| <input type="checkbox"/> 1. Indo-Aryan | <input type="checkbox"/> 3. Mongoloid                |
| <input type="checkbox"/> 2. Dravidian  | <input type="checkbox"/> 4. Not Listed (Other) _____ |



- 17) In making a selection of your future marriage partner, how much will your parents ask you to help in making the decision?

- \_\_\_\_\_ 1. I will not be asked to comment at all.  
 \_\_\_\_\_ 2. I will have very little to say about it.  
 \_\_\_\_\_ 3. I will be allowed to state an opinion but not be able to make the final choice.  
 \_\_\_\_\_ 4. I will be able to make comments and also approve the final choice.  
 \_\_\_\_\_ 5. I will have total control on making the decision on who I will marry.

- 18) What is the current marital status of your parents?

- \_\_\_\_\_ 1. Married and living together (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 2. Separated (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 3. Divorced and single, both (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 4. Divorced and remarried, both.  
 \_\_\_\_\_ 5. Divorced, one single, one married.  
 \_\_\_\_\_ 6. Single (partner deceased) (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 7. Remarried (partner deceased).  
 \_\_\_\_\_ 8. Both parents, deceased.

- 19) What do you think is a good age to marry? \_\_\_\_\_

- 20) Of all the people you know who are married, how would you rate their overall satisfaction with marriage? (Circle one.)

Highly Satisfied	Satisfied	Not at all Satisfied
1	2	3
4	5	

- 21) Do you think a couple should automatically marry if the woman becomes pregnant? \_\_\_\_\_ Yes \_\_\_\_\_ No

- 22) Please look at the following problems and rank each according to which area is most likely to be the reason that a marriage fails. (Place a "1" for the highest rank, "2" for the second, etc.) (Please rank all 10.)

- |   |                                   |
|---|-----------------------------------|
| _____ Immaturity                              | _____ Different backgrounds       |
| _____ Dissatisfied                            | _____ Drinking/Drugs              |
| _____ Too many arguments                      | _____ Conflict Over Roles/Careers |
| _____ Incompatible interests                  | _____ Extra-marital Sex           |
| _____ Lack of Communication/<br>Understanding | _____ Money                       |

The following 11 statements reflect opinions that people have about a variety of topics. Please indicate whether you Strongly Agree, Agree, Disagree or Strongly Disagree with the statements below by circling the appropriate letters.

SA = Strongly Agree; A = Agree; D = Disagree; SD = Strongly Disagree

- |     |  |    |   |   |    |
|-----|--|----|---|---|----|
| 23) | Many of the unhappy things in people's lives are partly due to bad luck.   | SA | A | D | SD |
| 24) | A child should not be allowed to talk back to his parents, or else he will lose respect for them.                    | SA | A | D | SD |
| 25) | We should all admire a man who starts out bravely on his own.  | SA | A | D | SD |
| 26) | Becoming a success is a matter of hard work, luck has little or nothing to do with it.                               | SA | A | D | SD |
| 27) | There is hardly anything lower than a person who does not feel a great love, gratitude, and respect for his parents. | SA | A | D | SD |
| 28) | In life, a person should for the most part, "go it alone" working on his own and trying to make his own life.        | SA | A | D | SD |
| 29) | Who gets to be the boss (authority) depends on who was lucky enough to be in the right place first.                  | SA | A | D | SD |
| 30) | A teenager should be allowed to decide most things for himself.  | SA | A | D | SD |
| 31) | One should not depend on other persons or things, the center of life should be found inside oneself.                 | SA | A | D | SD |
| 32) | Many times I feel that I have little influence over the things that happen to me.                                    | SA | A | D | SD |
| 33) | In making family decisions, parents ought to take the opinions of children into account.                             | SA | A | D | SD |

THANK YOU FOR YOUR COOPERATION

# **BACKGROUND FORM**

**FOR THE AMERICAN SAMPLE**

**CONFIDENTIAL**

**PLEASE DO NOT PUT YOUR NAME ON THIS FORM**

**IDENTIFICATION NUMBER \_\_\_\_\_**

1) What is your present class in college?

1. Undergraduate first year  
 2. Undergraduate second year  
 3. Undergraduate third year  
 4. Undergraduate fourth year  
 5. Graduate student  
 6. Any other (please specify) \_\_\_\_\_

2) What is your sex?

1. Female  2. Male

3) What is your date of birth?

Day \_\_\_\_\_ Month \_\_\_\_\_ Year \_\_\_\_\_

4) Where have you resided most of your life? (Check appropriate space.)

1. Farm  
 2. Non-farm rural residence/village  
 3. Small town (population under 25 00 )  
 4. Large town (population 25 00 - 25,000)  
 5. Small city (population 25,000 - 100,000)  
 6. Large city (population over 100,000)

5) What was the approximate total income of your parents for the last year? (Check one, estimate if not sure.)

1. Under \$7,000  5. \$20,000 - 24,999  
 2. \$7,000 - 9,999  6. \$25,000 - 29,999  
 3. \$10,000 - 14,999  7. \$30,000 - 34,999  
 4. \$15,000 - 19,999  8. \$35,000 and over

6) Please identify all persons who live in your household.

Household Members

Write in the title of each person (e.g. Mother, father ... see list below*)	Age (Write In)	Sex (Circle)
1. self		M F
2.		M F
3.		M F
4.		M F
5.		M F
6.		M F
7.		M F
8.		M F
9.		M F
10.		M F

\*Self = you; Mother, Brother, Sister, Aunt, Uncle, Grandmother, Grandfather, Cousin - others (please indicate).

7) What is your current college major?

- |   |   |
|---|---|
| <input type="checkbox"/> 1. Agriculture             | <input type="checkbox"/> 6. Engineering         |
| <input type="checkbox"/> 2. Arts and Sciences       | <input type="checkbox"/> 7. Home Science        |
| <input type="checkbox"/> 3. Architecture            | <input type="checkbox"/> 8. Veterinary Medicine |
| <input type="checkbox"/> 4. Business Administration | <input type="checkbox"/> 9. Other               |
| <input type="checkbox"/> 5. Education               |   |

8) What is the highest grade or level of education your parents completed and the highest that you expect to complete?

- | Mother                   | Father                   | Self                     |  |
|--------------------------|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 1. Graduate or professional education              |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 2. Graduate of four year college (Master's degree) |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 3. Some college                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 4. Intermediate or preuniversity                   |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 5. High school                                     |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 6. Grade school                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 7. No education                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 8. Don't know                                      |

9) What is the current occupation of your parents? (Check appropriate spaces.)

- | Mother                   | Father                   |  |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. Professionals (Doctors, Lawyers, Executives)                      |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. Other professionals (Managers, Teachers, Nurses)                  |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. Skilled/Construction Trades (Carpenter, Electrician, Brick Layer) |
| <input type="checkbox"/> | <input type="checkbox"/> | 4. Clerical, Technical (Secretary, Clerks, Computer Operator)        |
| <input type="checkbox"/> | <input type="checkbox"/> | 5. Laborer/Factory Worker (Field worker, waitress)                   |
| <input type="checkbox"/> | <input type="checkbox"/> | 6. General Service Employees (Maintenance, Operator)                 |
| <input type="checkbox"/> | <input type="checkbox"/> | 7. Student   |
| <input type="checkbox"/> | <input type="checkbox"/> | 8. Housewife   |
| <input type="checkbox"/> | <input type="checkbox"/> | 9. Retired   |
| <input type="checkbox"/> | <input type="checkbox"/> | 10. Unemployed   |
| <input type="checkbox"/> | <input type="checkbox"/> | 11. Other _____  |

10) What is your current religious background?

- |  |  |
|--|--|
| <input type="checkbox"/> 1. Baptist          | <input type="checkbox"/> 5. Jewish           |
| <input type="checkbox"/> 2. Catholic         | <input type="checkbox"/> 6. Lutheran         |
| <input type="checkbox"/> 3. Christian        | <input type="checkbox"/> 7. Methodist        |
| <input type="checkbox"/> 4. Episcopal        | <input type="checkbox"/> 8. Other Protestant |
| <input type="checkbox"/> 9. Not listed _____ |  |

11) How religious would you say that you are?

- |  |   |
|--|---|
| 1. <input type="checkbox"/> Very Religious     | 3. <input type="checkbox"/> Not Religious       |
| 2. <input type="checkbox"/> Somewhat Religious | 4. <input type="checkbox"/> Opposed to Religion |

12) What is your ethnic background?

- |                              |                             |
|------------------------------|-----------------------------|
| _____ 1. Afro-American/Black | _____ 4. American Indian    |
| _____ 2. Asian-American      | _____ 5. Spanish or Mexican |
| _____ 3. Caucasian/White     | _____ 6. Other _____        |

13) Which language(s) do you speak and write?

Name of language	Can Speak (Please Check)	Can Write (Please Check)
1. _____		
2. _____		
3. _____		
4. _____		

14) How many different persons of the opposite sex have you gone out with or dated (When you were the following ages)?

	Age Under 19	Age Over 19
None	_____	_____
1 or 2	_____	_____
3 to 5	_____	_____
6 to 10	_____	_____
11 to 20	_____	_____
Over 20	_____	_____

15) How many different persons of the opposite sex have you gone out with or dated more than 10 times?

- |              |               |                  |
|--------------|---------------|------------------|
| _____ None   | _____ 1 or 2  | _____ 3 to 4     |
| _____ 6 to 8 | _____ 9 to 10 | _____ 11 or more |

16) What is your preference for selecting your future marriage partner?

- \_\_\_\_\_ 1. Self choice
- \_\_\_\_\_ 2. Parent's choice
- \_\_\_\_\_ 3. Joint (parent and self choice)
- \_\_\_\_\_ 4. By other member of family
- \_\_\_\_\_ 5. No preference for selection

16b) Which of the following categories best describes the type of relationship that you have right now. (check one)

- |                               |                         |
|-------------------------------|-------------------------|
| 1. _____ Married              | 4. _____ Steady Dating  |
| 2. _____ Engaged              | 5. _____ Serious Dating |
| 3. _____ Pre-Engaged          | 6. _____ Casual Dating  |
| 7. _____ Not currently Dating |                         |



17) In making a selection of your future marriage partner, how much will your parents ask you to help in making the decision?

- \_\_\_\_\_ 1. I will not be asked to comment at all.  
 \_\_\_\_\_ 2. I will have very little to say about it.  
 \_\_\_\_\_ 3. I will be allowed to state an opinion but not be able to make the final choice.  
 \_\_\_\_\_ 4. I will be able to make comments and also approve the final choice.  
 \_\_\_\_\_ 5. I will have total control on making the decision on who I will marry.

18) What is the current marital status of your parents?

- \_\_\_\_\_ 1. Married and living together (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 2. Separated (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 3. Divorced and single, both (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 4. Divorced and remarried, both.  
 \_\_\_\_\_ 5. Divorced, one single, one married.  
 \_\_\_\_\_ 6. Single (partner deceased) (number of years \_\_\_\_\_).  
 \_\_\_\_\_ 7. Remarried (partner deceased).  
 \_\_\_\_\_ 8. Both parents, deceased.

19) What do you think is a good age to marry? \_\_\_\_\_

20) Of all the people you know who are married, how would you rate their overall satisfaction with marriage? (Circle one.)

Highly Satisfied	Satisfied	Not at all Satisfied
1	2	3
4	5	

21) Do you think a couple should automatically marry if the woman becomes pregnant? \_\_\_\_\_ Yes \_\_\_\_\_ No

22) Please look at the following problems and rank each according to which area is most likely to be the reason that a marriage fails. (Place a "1" for the highest rank, "2" for the second, etc.) (Please rank all 10.)

- |   |                                   |
|---|-----------------------------------|
| _____ Immaturity                              | _____ Different backgrounds       |
| _____ Dissatisfied                            | _____ Drinking/Drugs              |
| _____ Too many arguments                      | _____ Conflict Over Roles/Careers |
| _____ Incompatible interests                  | _____ Extra-marital Sex           |
| _____ Lack of Communication/<br>Understanding | _____ Money                       |

The following 11 statements reflect opinions that people have about a variety of topics. Please indicate whether you Strongly Agree, Agree, Disagree or Strongly Disagree with the statements below by circling the appropriate letters.

SA = Strongly Agree; A = Agree; D = Disagree; SD = Strongly Disagree

- |     |  |    |   |   |    |
|-----|--|----|---|---|----|
| 23) | Many of the unhappy things in people's lives are partly due to bad luck.   | SA | A | D | SD |
| 24) | A child should not be allowed to talk back to his parents, or else he will lose respect for them.                    | SA | A | D | SD |
| 25) | We should all admire a man who starts out bravely on his own.  | SA | A | D | SD |
| 26) | Becoming a success is a matter of hard work, luck has little or nothing to do with it.                               | SA | A | D | SD |
| 27) | There is hardly anything lower than a person who does not feel a great love, gratitude, and respect for his parents. | SA | A | D | SD |
| 28) | In life, a person should for the most part, "go it alone" working on his own and trying to make his own life.        | SA | A | D | SD |
| 29) | Who gets to be the boss (authority) depends on who was lucky enough to be in the right place first.                  | SA | A | D | SD |
| 30) | A teenager should be allowed to decide most things for himself.  | SA | A | D | SD |
| 31) | One should not depend on other persons or things, the center of life should be found inside oneself.                 | SA | A | D | SD |
| 32) | Many times I feel that I have little influence over the things that happen to me.                                    | SA | A | D | SD |
| 33) | In making family decisions, parents ought to take the opinions of children into account.                             | SA | A | D | SD |

THANK YOU FOR YOUR COOPERATION

**APPENDIX C**

**SUBSCALE ITEMS AND SCORING DIRECTIONS**

## APPENDIX C

## SUBSCALE ITEMS AND SCORING DIRECTIONS

## Locus of Control Scale

- (+) 23. Many of the unhappy things in people's lives are partly due to bad luck.
- (+) 29. Who gets to be the boss (authority) depends on who was lucky enough to be in the right place first.
- (+) 32. Many times I feel that I have little influence over the things that happen to me.
- (-) 26. Becoming a success is a matter of hard work, luck has little or nothing to do with it.

## Traditional Family Ideology Scale

- (-) 24. A child should not be allowed to talk back to his parents, or else he will lose respect for them.
- (-) 27. There is hardly anything lower than a person who does not feel a great love, gratitude, and respect for his parents.
- (+) 30. A teenager should be allowed to decide most things for himself.
- (+) 33. In making family decisions, parents ought to take the opinions of children into account.

## Individualism Scale

- (-) 25. We should all admire a man who starts out bravely on his own.
- (-) 28. In life, a person should for the most part, "go it alone" working on his own and trying to make his own life.
- (-) 31. One should not depend on other persons or things, the center of life should be found inside oneself.

**APPENDIX D**

**DATA COLLECTION INTEREST FORMS**



*Oklahoma State University*

DEPARTMENT OF FAMILY RELATIONS  
AND CHILD DEVELOPMENT

STILLWATER, OKLAHOMA 74078  
241 HOME ECONOMICS WEST  
(405) 624-5057

Dear Sir:

I was a former undergraduate student at G. B. Pant University of Agriculture and Technology and completed my B. Sc. in Home Science there in 1975. I also worked there as Teaching Associate in College of Home Science from 1977-81. Presently I am a Ph.D. student at Oklahoma State University, Stillwater, U.S.A. in the Department of Family Relations and Child Development.

I am planning a dissertation project, in which I am comparing cross-culturally the attitudes of American and Indian undergraduate students toward marriage. Since we are interested in obtaining a representative cross-section from both universities, I am interested in using one or two classes from your college as part of my Indian sample.

David G. Fournier, Ph.D. is my dissertation advisor as well as the project director of this study. Dr. Fournier has carried much research in preparing young people for marriage, however none have examined the cross-cultural differences. We would be highly appreciative if you would permit us to utilize one or two of your classes as our Indian sample.

I am planning to visit India in the month of December 1985 for 4 weeks and if agreeable with you, would like to collect data during my visit. I will stay in touch with you and would send you more details of this project.

Thank you.

Sincerely yours,

Rita Chaudhary  
Ph.D. Graduate Student, Dept. FRCD  
Graduate Research Assistant

David G. Fournier, Ph.D.  
Associate Professor, FRCD

Enclosures:  
Professor Fournier's Curriculum Vita



## RESEARCH PROJECT INTEREST FORM

Due to the time constraints, great distance and slow mail deliveries it is necessary for us to receive a preliminary statement of interest so that we can make appropriate arrangements. Please indicate below whether your college can participate in this research and your preferences for how to distribute materials to students. We have enclosed an addressed envelope and stamp coupons to assist you.

\_\_\_\_\_ Yes, this is acceptable, please keep me informed about your activities and your arrival.

\_\_\_\_\_ No, it is not possible to help with your project at this time.

I have described several data collection methods which might be possible in your college. Please mark the method which would be most suitable for you and your classes.

CHOICES:

\_\_\_\_\_ Distribute questionnaire in a theory class period and collect information at the end of class period, approximately twenty five minutes.

\_\_\_\_\_ Distribute questionnaire in a lab class period and collect information at the end of lab period, approximately twenty five minutes.

\_\_\_\_\_ Distribute to the students during class period and have them return completed questionnaire at the time of next class period.

\_\_\_\_\_ Any other method (please specify).

**APPENDIX E**

**SUMMARY OF RESEARCH INSTRUMENTS**



## APPENDIX E

## SUMMARY OF RESEARCH INSTRUMENTS

Name of Variable	Number of Items	Range of Scores	Reliability Summary		
			Alpha for Whole Sample	U.S.	India
INFORMED*					
Expectation scale	10	6-60	.60	.62	.38
Personality scale	10	6-60	.83	.79	.56
Roles scale	10	6-60	.79	.81	.68
Communication scale	10	6-60	.71	.65	.39
Conflict Resolution scale	10	6-60	.72	.58	.41
Finances scale	10	6-60	.68	.59	.30
Leisure scale	10	6-60	.77	.72	.60
Sexuality scale	10	6-60	.74	.71	.50
Children scale	10	6-60	.67	.67	.24
Family & Friends scale	10	6-60	.67	.67	.37
Religion scale	10	6-60	.78	.89	.64
Idealism scale	10	6-60	.75	.76	.64
Locus of Control scale	4	4-16	.36	.44	.34
Traditional Family Ideology scale	4	4-16	.12	.36	.10
Personal Value scale	3	3-12	.42	.38	.23

\* Reliability summaries are based on present studies dates.

APPENDIX F

CIRCUMPLEX MODEL

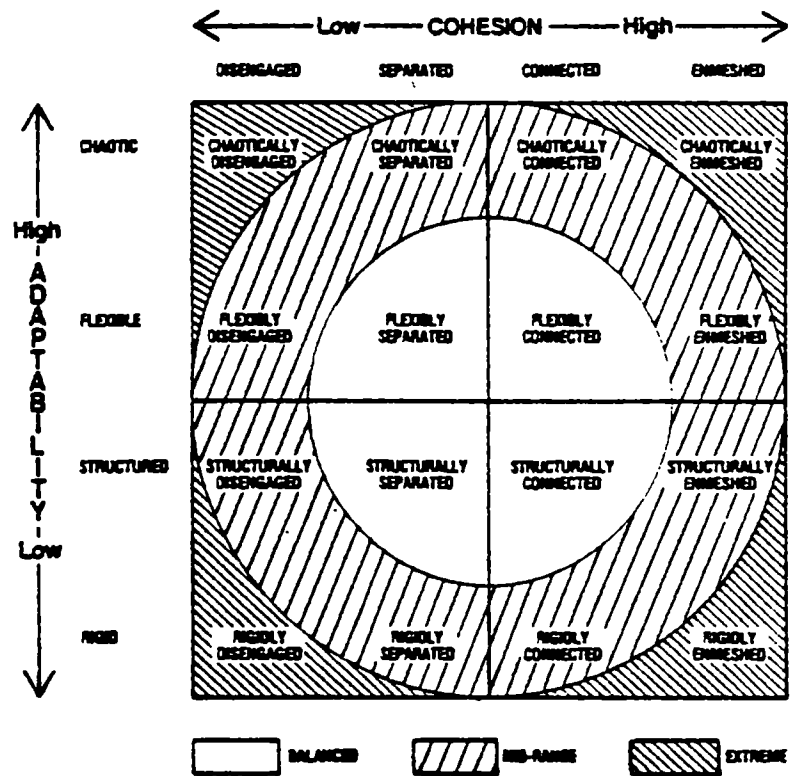


Figure 3. Sixteen Possible Types of Marital and Family Systems Derived from the Circumplex Model

**APPENDIX G**

**SUPPORTIVE MATERIAL FOR TESTING OF HYPOTHESES**

TABLE XIII

## EFFECT OF FAMILY TYPE ON MARITAL ATTITUDES AMONG INDIAN COLLEGE STUDENTS

INFORMED Scales	Nuclear Family (n = 249)		Joint Family (n = 32)		Extended Family (n = 100)		F-Ratio	p	Group Contrasts (Tukey HSD, *=p<.05)		
	M	SD	M	SD	M	SD			1 VS 2	1 VS 3	2 VS 3
Expectation	27.18	4.76	28.75	6.28	27.55	5.26	1.41	0.24	-	-	-
Personality	30.06	5.57	31.62	6.40	30.26	5.87	1.04	0.35	-	-	-
Roles	32.87	7.15	32.72	8.24	33.67	7.34	0.46	0.63	-	-	-
Communication	26.99	4.96	27.31	4.89	27.25	5.21	0.13	0.88	-	-	-
Conflict Resolution	28.92	5.35	29.53	5.41	29.16	5.28	0.22	0.79	-	-	-
Finances	31.07	4.91	31.96	4.18	32.14	4.84	1.94	0.14	-	-	-
Leisure	27.95	6.03	29.09	5.42	28.41	6.04	0.61	0.53	-	-	-
Sexuality	28.49	5.42	29.84	6.64	28.70	5.28	0.87	0.41	-	-	-
Children	29.79	4.37	31.18	5.31	30.18	4.81	1.41	0.24	-	-	-
Family and Friends	32.41	5.22	32.78	6.39	32.21	4.94	0.41	0.86	-	-	-
Religion	34.77	7.29	34.43	6.60	35.78	6.85	0.82	0.44	-	-	-
Idealism	43.67	5.99	40.81	9.05	42.44	6.35	3.57	0.02	*	-	-

\*Difference significant beyond .05 level.

-No significant difference

TABLE XIV  
EFFECT OF FAMILY TYPE ON MARITAL ATTITUDES AMONG UNITED STATES COLLEGE STUDENTS

INFORMED Scales	Nuclear Family (n = 210)		Extended Family (n = 13)		F-Ratio	p	Group Contrasts (Tukey HSD, *= $p < .05$ ) 1 VS 2
	M	SD	M	SD			
Expectation	33.96	6.13	35.23	6.94	0.51	.47	n.s.
Personality	43.37	6.97	46.38	7.08	2.27	.13	n.s.
Roles	42.62	8.16	43.84	10.95	0.26	.61	n.s.
Communication	36.46	5.72	40.38	8.50	5.39	.02	*
Conflict Resolution	39.74	5.64	41.76	6.20	1.56	.21	n.s.
Finances	41.01	5.65	44.23	5.84	3.96	.04	*
Leisure	37.91	6.17	39.76	6.61	1.09	.29	n.s.
Sexuality	38.97	6.55	41.00	8.16	1.13	.28	n.s.
Children	39.60	6.14	43.15	5.59	4.10	.04	*
Family and Friends	41.15	5.92	44.53	6.67	3.92	.04	*
Religion	40.53	9.83	45.69	11.67	3.29	.07	n.s.
Idealism	34.72	6.71	34.00	7.15	0.14	.70	n.s.

\*Difference significant beyond .05 level.  
-No significant difference

TABLE XV  
COMPARISON OF MARITAL ATTITUDES BY LOCUS OF CONTROL AMONG  
INDIAN COLLEGE STUDENTS  
(n=380)

INFORMED Scales	Locus of Control				t-value	p
	Low (n=247)		High (n=133)			
	<u>M</u>	SD	<u>M</u>	SD		
Expectation	27.11	5.04	27.96	5.04	-1.57	n.s.
Personality	29.51	5.52	31.64	5.89	-3.45	***
Roles	31.95	6.92	35.13	7.54	-4.03	***
Communication	27.12	4.83	27.01	5.35	0.18	n.s.
Conflict Resolution	28.65	4.91	29.68	5.98	-1.70	n.s.
Finance	30.93	4.55	32.29	5.24	-2.51	*
Leisure	27.36	5.66	29.66	6.30	-3.52	***
Sexuality	27.97	5.04	30.00	6.07	-3.29	***
Children	29.63	4.35	30.71	4.93	-2.12	*
Family and Friends	31.61	5.02	33.82	5.37	-3.91	***
Religion	36.29	7.00	32.61	6.75	4.99	***
Idealism	43.42	6.30	42.56	6.68	-1.22	n.s.

Note: Probability values are for one-tailed t-tests.

\* p = <.05.

\*\* p = <.01.

\*\*\* p = <.001.

n.s. = not significant.

TABLE XVI  
 COMPARISON OF MARITAL ATTITUDES BY LOCUS OF CONTROL AMONG  
 UNITED STATES COLLEGE STUDENTS  
 (n=221)

INFORMED Scales	Locus of Control				t-value	p
	Low (n=104)		High (n=117)			
	<u>M</u>	SD	<u>M</u>	SD		
Expectation	34.55	6.25	33.57	6.12	1.18	n.s.
Personality	43.08	6.96	44.00	7.08	-0.97	n.s.
Roles	42.58	8.38	42.74	8.37	-0.14	n.s.
Communication	36.88	6.36	36.51	5.67	0.46	n.s.
Conflict Resolution	39.96	5.65	39.67	5.67	0.37	n.s.
Finance	40.96	6.08	41.30	5.35	-0.45	n.s.
Leisure	38.02	6.52	37.94	5.94	0.11	n.s.
Sexuality	39.21	7.01	38.92	6.37	0.32	n.s.
Children	40.03	6.17	39.67	6.19	0.44	n.s.
Family and Friends	41.43	6.31	41.24	5.77	0.23	n.s.
Religion	40.70	10.12	41.09	9.87	-0.29	n.s.
Idealism	34.08	6.01	35.12	7.30	-1.16	n.s.

Note: Probability values are for one-tailed t-tests.

\* p = <.05.

\*\* p = <.01.

\*\*\* p = <.001.

n.s. = not significant.



TABLE XVII  
 COMPARISON OF MARITAL ATTITUDES BY TRADITIONAL FAMILY IDEOLOGY  
 AMONG INDIAN COLLEGE STUDENTS  
 (n=380)

INFORMED Scales	Traditional Family Ideology				t-value	p
	Low (n=247)		High (n=133)			
	<u>M</u>	SD	<u>M</u>	SD		
Expectation	27.63	4.81	27.13	5.32	0.97	n.s.
Personality	30.17	5.75	30.35	5.72	-0.31	n.s.
Roles	33.95	7.43	31.98	6.99	2.65	**
Communication	26.89	5.11	27.30	4.89	-0.79	n.s.
Conflict Resolution	29.41	5.14	28.52	5.52	1.61	n.s.
Finance	32.03	5.02	30.65	4.52	2.80	**
Leisure	28.51	6.26	27.75	5.62	1.25	n.s.
Sexuality	29.12	5.45	28.15	5.53	1.70	n.s.
Children	30.23	4.27	29.74	4.94	1.03	n.s.
Family and Friends	32.38	5.42	32.40	5.04	-0.02	n.s.
Religion	34.27	7.07	35.90	0.54	-2.22	*
Idealism	43.09	6.47	43.15	6.42	-0.10	n.s.

Note: Probability values are for one-tailed t-tests.

\* p = <.05.

\*\* p = <.01.

\*\*\* p = <.001.

n.s. = not significant.

TABLE XVIII  
 COMPARISON OF MARITAL ATTITUDES BY TRADITIONAL FAMILY IDEOLOGY  
 AMONG UNITED STATES COLLEGE STUDENTS  
 (n=221)

INFORMED Scales	Traditional Family Ideology				t-value	p
	Low (n=109)		High (n=112)			
	<u>M</u>	SD	<u>M</u>	SD		
Expectation	35.42	6.35	32.68	5.73	3.35	***
Personality	45.34	6.24	41.83	7.33	3.83	***
Roles	44.32	8.04	41.06	8.38	2.95	**
Communication	38.11	5.42	35.29	6.21	3.60	***
Conflict Resolution	40.96	5.06	38.68	5.99	3.05	**
Finance	42.20	5.56	40.12	5.65	2.76	**
Leisure	39.66	5.44	36.34	6.49	4.11	***
Sexuality	40.90	5.59	37.25	7.14	4.23	***
Children	41.23	5.73	38.49	6.31	3.39	***
Family and Friends	42.92	5.27	39.78	6.32	4.02	***
Religion	38.88	10.03	42.88	9.55	-3.04	**
Idealism	32.33	5.79	36.87	6.85	-5.32	***

Note: Probability values are for one-tailed t-tests.

\* p = <.05.

\*\* p = <.01.

\*\*\* p = <.001.

n.s. = not significant.

TABLE XIX  
COMPARISON OF MARITAL ATTITUDES BY INDIVIDUALISM AMONG INDIAN  
COLLEGE STUDENTS  
( $n=380$ )

INFORMED Scales	Individualism				t-value	p
	Low ( $n=116$ )		High ( $n=264$ )			
	<u>M</u>	SD	<u>M</u>	SD		
Expectation	28.38	4.91	26.98	5.06	2.55	*
Personality	30.72	5.55	30.04	5.81	1.08	n.s.
Roles	33.68	6.57	32.79	7.58	1.16	n.s.
Communication	28.17	5.14	26.60	4.88	2.78	**
Conflict Resolution	29.91	5.23	28.62	5.33	2.18	*
Finance	32.56	5.08	30.92	4.66	2.95	**
Leisure	29.15	6.49	27.74	5.71	2.01	*
Sexuality	29.28	5.62	28.41	5.43	1.40	n.s.
Children	30.08	4.17	29.98	4.76	.22	n.s.
Family and Friends	32.85	5.46	32.19	5.15	1.10	n.s.
Religion	35.46	6.56	34.80	7.36	0.86	n.s.
Idealism	42.56	5.79	43.36	6.70	-1.17	n.s.

Note: Probability values are for one-tailed t-tests.

\*  $p = <.05$ .

\*\*  $p = <.01$ .

\*\*\*  $p = <.001$ .

n.s. = not significant.

TABLE XX  
 COMPARISON OF MARITAL ATTITUDES BY INDIVIDUALISM AMONG UNITED STATES COLLEGE STUDENTS  
 (n=220)

INFORMED Scales	Individualism				t-value	p
	Low (n=151)		High (n=69)			
	<u>M</u>	SD	<u>M</u>	SD		
Expectation	34.17	6.34	33.75	5.91	0.48	n.s.
Personality	43.27	7.05	44.05	6.91	-0.78	n.s.
Roles	41.94	8.22	44.08	8.47	-1.75	n.s.
Communication	36.86	5.91	36.20	6.17	0.74	n.s.
Conflict Resolution	40.07	5.56	39.22	5.89	1.02	n.s.
Finance	40.89	5.67	41.57	5.71	-0.83	n.s.
Leisure	38.13	6.16	37.59	6.35	0.59	n.s.
Sexuality	39.25	6.97	38.65	6.03	0.66	n.s.
Children	39.59	6.11	40.39	6.36	-0.87	n.s.
Family and Friends	41.85	5.74	40.13	6.49	1.89	n.s.
Religion	41.69	10.01	39.02	9.69	1.87	n.s.
Idealism	34.69	6.53	34.69	7.22	-0.07	n.s.

Note: Probability values are for one-tailed t-tests.

\* p = <.05.

\*\* p = <.01.

\*\*\* p = <.001.

n.s. = not significant.

VITA<sup>2</sup>

Rita Chaudhary

Candidate for the Degree of

Doctor of Philosophy

**Thesis: A COMPARATIVE STUDY OF MARITAL ATTITUDES OF SINGLE COLLEGE STUDENTS FROM INDIA AND THE UNITED STATES**

**Major Field: Family Relations and Child Development**

**Biographical:**

**Personal Data:** Born in Delhi, India, May 20, 1957, the daughter of Shri Shanker and Raj Kumari Singh. Married Lala R. Chaudhary, June 16, 1978.

**Education:** Graduated from Pantnagar High School, Nainital, India in May, 1970; received Bachelor of Science in Home Science degree from G. B. Pant University of Agriculture and Technology, Patnagar, India in June, 1975; received Master of Science from M. S. University of Baroda, Baroda, India in 1977; received Master of Science from Oklahoma State University, Stillwater in 1984; completed requirements for the Doctor of Philosophy degree at Oklahoma State University in December, 1986.

**Professional Experience:** Teaching Associate in the Department of Home Management, G. B. Pant University of Agriculture and Technology, Pantnagar, India, 1978-81. Member of All India Home Science Association and Oklahoma Council of Family Relations; graduate research assistant, Oklahoma State University, Department of Family Relations and Child Development, January 1983-December 1985.