

**LOVE ATTITUDE AND MARITAL SATISFACTION AMONG WOMEN
OF TRIVANDRUM**

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Counselling Psychology*

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DECLARATION

I, **Aathira Sankar**, do hereby declare that the dissertation entitled “ Love Attitude and Marital Satisfaction among Women of Trivandrum” is an authentic record of work carried out by me, under the guidance and supervision of Dr.Pramod.S.K, Course Co-ordinator, Department of Counselling Psychology, Loyola College of Social Sciences in the partial fulfillment of the requirements for the Master of Science Degree and no part of the thesis has been presented or submitted for the award of any other degree in any University.

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CERTIFICATE OF APPROVAL

Certified that this dissertation entitled “**Love Attitude and Marital Satisfaction among Women of Trivandrum**” is an authentic record of research carried out by Aathira Sankar, under my guidance and supervision and no part of this work has been presented before for the award of any degree, diploma or fellowship.

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ABSTRACT

The study on Love Attitude and Marital Satisfaction” was conducted to understand the extent of Love Attitude among Women of Trivandrum and also their marital satisfaction. A sample of 90 participants was selected through convenient sampling and standardized tools on Love Attitude and Marital Satisfaction Scale were used for measuring the dimensions such as intimacy, commitment and satisfaction in their relationship. 76.7% of the women have high extent of love attitude, 22.2% of the women has got moderate extent of love attitude and 1.1% has got low extent of love attitude. 33.3% have high extent of marital satisfaction, 63.3% have moderate extent of marital satisfaction and 3.3% have low extent of marital satisfaction. There exists significant positive average correlation between love attitude and marital satisfaction. There exist no significant difference in marital satisfaction and love attitude on the basis of demographic factors except for area of residence. As a Counselling Psychologist, it is very important to take into consideration the mental health of people with low love attitude and marital satisfaction as it has great impact not only to the present generation but also to the future generation.

Chapter 1

Introduction

1.1 General Introduction

1.2 Need and significance of the study

1.3 Statement of the problem

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1.1 GENERAL INTRODUCTION

LOVE AND LOVE ATTITUDE

The word "love" can have a variety of related but distinct meanings in different contexts. Many other languages use multiple words to express some of the different concepts that in English are denoted as "love"; one example is the plurality of Greek words for "love" which includes agape and eros. Cultural differences in conceptualizing love thus doubly impede the establishment of a universal definition.

Love in its various forms acts as a major facilitator of interpersonal relationships and, owing to its central psychological importance, is one of the most common themes in the creative arts. It may be understood as a function to keep human beings together against menaces and to facilitate the continuation of the species.

The complex and abstract nature of love often reduces discourse of love to a thought-terminating cliché. Several common proverbs regard love, from Virgil's "Love conquers all" to The Beatles' "All You Need Is Love". St. Thomas Aquinas, following Aristotle, defines love as "to will the good of another." Bertrand Russell describes love as a condition of "absolute value," as opposed to relative value. Philosopher Gottfried Leibniz said that love is "to be delighted by the happiness of another." Meher Baba stated that in love there is a "feeling of unity" and an "active appreciation of the intrinsic worth of the object of love." Biologist Jeremy Griffith defines love as "unconditional selflessness".

The color wheel theory of love is an idea created by Canadian psychologist John Alan Lee that describes six styles of love, using several of the Greek words for love. First introduced in his book *Colours of Love: An Exploration of the Ways of Loving* (1973), Lee defines three primary, three secondary and nine tertiary love styles, describing them in terms of the traditional color wheel. The three primary types are eros, ludus and storge, the three secondary types are mania, pragma and agape.

EROS LOVERS: BEAUTY AND SEXUALITY

The erotic lover focuses more on beauty and physical attraction, sometimes to point where they exclude other qualities people may find more important and lasting. You could say that they live in a fantasy world. They often see marriage as a lasting honeymoon, and see sex as the ultimate aesthetic experience. The erotic lover also has an idealized image of beauty that cannot be attainable in reality. Consequently, the erotic lover often feels empty, and they are also sensitive to imperfections of their partner or the ones they love. An erotic lover can be perceived as a hopeless romantic. Those of other love styles may see erotic lovers as unrealistic, or trapped in a fantasy.

LUDUS: ENTERTAINMENT AND EXCITEMENT

Ludic lovers are players. More interested in quantity than quality of relationships, they want to have as much fun as possible, choose their partners by playing the field, and quickly recover from break-ups. For them, love is not to be taken too seriously and emotions should be kept in check. Ludic lovers are also very self-controlled, they always find the need to manage love, rather than let love be in control. Perhaps because of this need to control love, some researchers have found that ludic lovers are linked to sexual aggression. The ludic lover will also only maintain a partner for as long as he/she is interesting or amusing. Research has shown that people who score high on ludic love are more likely to engage in "outside-the-couple" dating and sex than those who score low on ludus.

STORGE LOVE: PEACE AND SLOWNESS

Storge love lacks passion and intensity, Storgic lovers set out not to find a love, but to find a compatible relationship with someone they already know and share common interests. Storge love is gradual process of unfolding feelings and emotions. At times the storge love can

move so slowly it is hard to define where relationship stands. Sex in storge love comes late, and when it does it usually assumes no great importance.

PRAGMA LOVER: PRACTICALITY AND TRADITION

These lovers are practical and seek a relationship that will work. Pragma lovers want compatibility, and a relationship that will satisfy all their needs, desires and wants. They are more concerned with social qualities rather than personal ones; family and background are very important to pragma lovers, who don't rely so much on feelings as on logic. They view love as a useful relationship, and as a way to make the rest of life easier. They ask questions when choosing a potential partner such as: "Will this person earn a good live?", "Can this person cook?", "Will my family like this person?" Their relationships hardly ever decay, because they choose their partners very carefully and emphasize similarities, they also have realistic romantic expectations.

MANIA LOVERS: ELATION AND DEPRESSION

Mania lovers are characterized as having extreme highs and extreme lows. The manic lover loves intensely, and at the time worries intensely about the loss of the love. For this, the manic lover may experience fear that prevents them from enjoying relationships. With little reason, they may also experience extreme jealousy. Manic love is obsessive; the manic lover has to possess the beloved completely. In return, the manic lover wishes to be possessed, to be loved intensely. They tend to feel that their poor self esteem will only improve with intense love. Their sense of self-worth comes from being loved, rather than from inner satisfaction. Because love is so important, danger signs in a relationship are often ignored; the manic lover believes that if there is love, then nothing else matters.

AGAPE LOVERS: COMPASSION AND SELFLESSNESS

Agape (ah-guh-pay) is a compassionate, egoless, self-giving love. The agapic lover loves even people with whom he or she has no close ties. This lover loves the stranger on the road even though they will probably never meet again. Agape is a spiritual love, offered without concern for personal reward or gain. This lover loves without expecting that the love will be reciprocated. Jesus, Buddha, and Gandhi practiced and preached this unqualified love. In one sense, agape is more a philosophical kind of love than a love that most people have the strength to achieve.

MARRIAGE

Marriage is the union of a man and a woman who make a permanent and exclusive commitment to each other of the type that is naturally fulfilled by bearing and rearing children together.

In fact, successful marriage and marital relation can meet many physical and mental needs in a secure environment and has significant effect on mental health of individuals (Noranipour et.al, 2007). Marital relationship has positive and negative aspects like other relation in life. The main determinant in marriage is quality and type of relations between husband and wife (Gottman, 2002).

Various researches have pointed out this issue that successful marriage creates happier and healthier individuals (Dannelly, 1993). Nicolas et.al (2000) believes that marital satisfaction is one of common concepts for showing degree of happiness and solidarity of marital relationship. Also Edalati and Redzuan (2010) define marital satisfaction as a total evaluation of current marital relationship. Winch (2002) argues that marital satisfaction is conformity between current situations with expected situation between couples. Based on this definition marital satisfaction exists when current situation in marital relationship is conformed to expected situation.

Marital satisfaction is one of the main concepts in family sociology and psychology. This concept refers to amount of satisfaction of marital life and its range encompasses similar concepts to most internal and hidden perceptions and feelings of individual regarding relationship with spouse (Khaniki, 2009); therefore, it is expected that various variables were effective in this subject.

The process of change in the social structure is an inevitable universal social reality. The changes in the last few decades are so rapid and far reaching that many thinkers look upon this as a new era in human history. The processes of industrialisation, urbanisation and secularisation have brought about many socio- psychological changes in the attitudes and values of the people. The most striking one is the emancipation of women from their traditional bound ethos challenging the institution of marriage and family.

Family and marriage are considered to be the oldest and the most basic and fundamental institutions in the sub-systems of the society. Both are important for the existence and functioning not only of society, but also for the sustenance and continuation of human being. The concept of marriage varies in degree from community to community and nation to nation. Marriage is not merely a social chanalisation of instinctive impulses and motivations but it is a live social bondage.

According to Horton and Hunt (1964: 206), "Marriage is the approved social pattern, whereby two or more persons establish a family". Marriage as a socially sanctioned union of male and female, is an institution devised by society to sanction the union and mating of male and female for purposes of (a) establishing a household (b) entering into sex relations, (c) procreating and (d) providing care for the offspring.

It is an old saying that marriage is a necessary evil because it completely changes the life style of human being, particularly of woman, as she surrenders even her own identity. Still everybody wishes to marry because remaining single is not being encouraged by the society. By the time a girl attains the age of 25 or 26, society expects her to have settled in life. If a girl

remains unmarried a lot of suspicion regarding her character and temperament begins to plague the mind of people.

Marriage is a deeply established, ingrained and persistent social expectation for any Indian woman. Marriage and motherhood are two important cultural indicators that metamorphose the girl into an acceptable suitable womanhood. It is believed that marriage is central to womanhood. In fact, women establish her female identity through marriage. She is expected not only to be a wife but also a mother, the ultimate, expression of her womanhood. As wife and mother, she is expected to keep the interests of her husband and children above her own. She commands respect and honor only to the extent she excels in her role as a mother and wife. Besides, she needs her husband and children for her own being and becoming. Finally, a woman believes that her children and husband needs her.

The winds of change have been blowing over many traditional institutions and concepts. One such institution, that still remains popular and which seems to be under a savage assault from shifting social trends, is the institution of marriage. Along with the change in family norms in the contemporary society, the pattern of marriage is also changing. Men and women of today are willingly stepping out of their traditionally demarcated roles and moving towards a more egalitarian concept of marriage. Some of the changing patterns in intimate relationship that are currently posing challenges to the traditional model of marriage, according to Weiten(1986) are; (1) Increasing acceptability of singlehood, (2) Increasing popularity of cohabitation and (3) Increasing rate of divorce.

Traditionally, marriage has been guided by religion. Marriage is a sacred bond between male and female and is an indissoluble institution. The Hindu scriptures conceive marriage as sacramental in character. Sacramental in the sense that it was considered to be a sacred institution of society for the purpose of fulfilling the natural and social obligations on the one hand, while attaining salvation on the other (Hallen 1966). Moreover, marriage is said to be essential for a woman because it is the only sacrament that can be performed on her.

Dr. Radakrishnan (1956) observes that marriage is a must to fulfill the four great objectives of life-Kama, Artha, Dharma, and Moksha. Marriage is necessary for a woman as she can't attain Moksha unless her body is consecrated through the sacrament of marriage. Marriage is the most important of all samskaras and it was there in every society and it is regarded as necessary and desirable to all. Hindu marriage is a marriage between two families and the honor of the bride's family depends upon bride's behaviour in her new role as a wife. She is expected to follow all the vogues and behaviour pattern of her husband's family.

Islam and Hinduism advocate that marriage is a religious duty for everybody and those who remain unmarried even after reaching the marriageable age are considered to be improper and disreputable. Christianity encourages celibacy and late marriage by attaching purity and sanctity to unmarried life, though it recognizes that marriage is essential for procreation, those who have refrained from marrying are hailed and revered. Roman Catholics regard that marriage once established is indissoluble only death can free them from each other and from the bond of marriage. Marriage is sacrosanct among Hindus and Christians, where as it is a contract according to Islam.

The pattern and style of marriage and family varies from country to country. But the essence of the idea of these institutions is more or less same. In traditional Chinese culture, marriage is not only seen as a personal choice but also as a family responsibility. In Chinese society, marriage is almost the only recognized channel to establish intimate relations with members of the opposite sex. In China, the purpose of marriage is to 'form a family' and family is the final destination of a person. According to Sherif (1999) in Egypt, marriage continuously occupies a significant place in the life course of both men and women. Societal norms as well as family structure and expectations influence the prevalence of marriage as a necessary rite of passage for achieving adulthood among this population sector. In western society before industrial revolution, the traditional ideological position was quite different from the present. It can be summarized in the following words:

“God created men and women as essentially different types of being. Woman is weaker. Man is woman’s lord and master. This difference between the sexes must reflect itself in their relative status in society; they must enjoy different rights and be required to fulfill different duties. Only the man can be given full rights. Woman must be sheltered. By being a virtuous and gentle wife and a pious, fertile mother, a woman could gain respect” (Dahlstrom 1967:170).

With the advent of the Industrialization, several socio - economic changes began to take place. Many avenues for women were opened to acquire employment. During the 60’s and 70’s, more and more women entered into the labour market. They were ready to act dual roles such as official and household works. Due to these changes the pattern and structure of marriage and family also changed respectively. Marriage, today no longer has much connection with the desire to perpetuate property and status from generation to generation. As women became more economically independent, marriage is less of a necessary economic partnership than it used to be. In the same way the educated working women consider self-respect and the development of personality as necessary goals of life. As contrasted with marriage of the past, present American marriage presents both sexes with a changed and expanded concept of the role. The most prominent change that has occurred is increased freedom of choice. Women have more freedom of choice- in choosing husband, in getting married and in escaping an unhappy marriage.

The meaning of marriage was rooted in the socio- religious domain of Indian society. Ancient narrations reveal that women of the proto and pre historic India were much better with regard to their voice, freedom, their living status in general, education, carrier option, marriage option, family and religion. This gave them equal opportunity for survival with self-respect. The status of women was extremely rich in culture and stands supreme for its glory. At the dawn of Indian history, women possessed a high social status and some of them were widely reputed for their learning. In Vedic age, women occupied a high position in society. She had

equal rights with men and enjoyed freedom in choosing her life partner; women went to Guru Kula to receive education and married only after acquiring education.

Gradually, the condition changed. The social background provided by the authoritarian joint family and caste with its domination in all spheres of life, afforded no scope for the recognition of any personal interests and aspirations of woman in the family life. As the merging river loses its identity in the ocean, so a wife was supposed to merge her individuality with that of her husband and family. Her only concern in life was to see that all needs of her husband are properly met.

The developments of science and technology during the last two centuries have somewhat altered the definition of life. The spread of modern education, especially among the women, and the political consciousness that follows have created new phenomena. Various reform movements, social legislations and opening of modern occupational roles for women have created new outlooks. The institution of marriage is getting shifted more to the needs of individuals than as the social and religious obligations. Legally speaking, the traditional ideals of marriage have been replaced with a new set in which marriage is no longer a social or a family concern. It is purely a personal affair leading a man and woman to seek social, psychological and economic happiness by pursuing their own free will.

In Kerala, with regard to the institution of family, the dominant caste Hindus has two distinct forms of family, i.e. the patrilineal and patrilocal joint family of the Namboothiris and the matrilineal and matrilocal joint family of the Nair's and other castes. The Namboothiris had both consanguineal and affinal relations. Among the Namboothiris, only the eldest son could marry from his own caste, which alone was recognised as a genuine marriage contract and entitled the children born out of it to inherit the illam wealth. However, there was no legal provision prohibiting a junior member of a Namboothiri illam from marrying a woman of his own caste. But it was seldom done. The said custom might have originated out of their desire to conserve illam property and keep it undivided. They conceived marriage as a sacred religious

rite and divorce was not permissible. The wife of Namboothiris called 'antherjanam' was expected to respect and obey her husband. These Namboothiri women could not be as free as their Nair counterparts. They had to remain within the four walls of illam. All the younger brothers in Namboothiri illam would enter into 'Sambantham' relationship with matrilineal castes. The Nair caste belonged to the dominant group in society which provided a model for other subordinate groups. The Nairs of Kerala are different from other castes mainly because they trace their descent through the female line and they had a marriage system in which women were allowed to have several husbands simultaneously. Nair women married the higher caste Brahmins. Still in the end of the 19th century fifty six percent of all families in Travancore, a region in south Kerala, lived in a matrilineal joint family. The children born out of 'sambantham' belonged to their mothers and children have no tie with father. It is obvious that 'sambantham' had little formality, less stability and no legal or social obligation. Among the Nairs, the link between a woman and her husband was of the weakest kinds. The husband-wife relationship was not supported by familial obligation either. The institution of marriage was conceived in a loose sense in this community. Another interesting feature of women's life in Kerala is that they marry and enter the institution of marriage, by personal choice or by choice of the family, at later period or age compared to other parts of India (Alexander 1968).

Among the Muslims, the birth of a girl was looked upon as an unfortunate and unpleasant omen. Early marriage is the accepted custom. Marriage was entirely based on the theory of contract. They never considered marriage as a sacrament. There are prescribed norms for this contract of marriage. Polygyny was a permitted practice. Dowry system was in vogue. Divorce was common. With the spread of modern education, Polygyny vanished and ceased to be relevant and monogamy became the preferable type marriage.

All the above discussions show that marriage is a universal phenomenon. But even then there were many men and women who were not married. The attitude towards them is not similar. Society was looking towards the male unmarried person with a respectable eye. Gordon

(1994) says, Single men benefit from the higher social status conferred to married men. At the same time, society's outlook towards unmarried female is negative.

Harmony of needs, meeting emotional needs, having skills related to understanding and love methods and meeting sexual needs increases their satisfaction of shared life and its continuation.

One of important factors in achieving marital satisfaction is love; love is the most important factor in choosing spouse because despite its romantic and sexual aspects, it includes individuals' talent for accepting commitment to others (Abdolmaleki, 2008). According to Risavy (1995) the most common reason for marriage and divorce is love or lack of it. Beck (1994) believes that love is an important and effective element in successful marriage. Love as an important factor cause marital satisfaction and stability of marital life (Ghomrani, 2005). Results obtained from researches (Divon&Divon, 1991) show that love has a solid relationship with marital satisfaction and is one of important factors in reaching marital satisfaction. In line by mentioned researches Moshak (2010) has concluded that there is a positive and significant relationship between love and its styles (intimacy, concupiscence and commitment) with marital satisfaction in male and female students.

Crawford and colleagues (2003) concluded that love and equality are best predictors for relationship alterations and increase commitment in romantic relationship, In other words, commitment maintains romantic relationship. Overbeack, Kemp and Ingles (2007) stated in a research that there is a positive relationship between love components with continuing romantic relationship.

As it was mentioned one of the important determinants for marital satisfaction is love and its quality. Love and its quality between couples have been studied in many researches. Some findings have shown that Love has implications for the health and well-being and may activate regions related to emotion, attention, motivation and memory and decrease distress (Esch& Stefano, 2005).

In ancient time, the unmarried women were severely condemned and had no place in society. Under Roman law, an unmarried woman was considered a burden. That is, 'unmarried status' was not positively accepted by society. An unmarried girl was under the tutelage of her father during his life, under her agnates by blood or adoption after her father's death. Single women were never free from the dominance of male people.

Unlike West, in India, an analysis of the position and status of single women during the Vedic times reveals that they enjoyed a high status. A girl in Vedic India waited until she could find the right partner for marriage, failing which she could even decide to remain unmarried. Further, she had a high sense of security due to her right to paternal property. Child marriage was unknown during that period. The Vedas refer to unmarried female recluses like Apala and Aitreya and some of them received co-education.

Girls were regarded as good Omen. Girls were free to opt for their ways of life, to spend as unmarried girls or join the religious sages for meditation or to marry. The unmarried girls were paid high respects. The two daughters of pre-Vedic king Rishabhdev, Sundari and Brahmi did not marry and took a path of high academicians ending as great philosophers of their time. The girls who opted to live unmarried took up some field of learning specially

Arts and philosophy. They used to enjoy their solitude in temples or Ashrams. Thus we see that unmarried single women, enjoyed considerable status and authority during Vedic times. She was not discriminated against nor was her status lowered because she was single (Misra 1992)

During the post Vedic age the position of single women slowly began to decline. As marriage came to be considered as a goal for women, the chastity of single women was doubted and hence she came to be looked down upon. According to Manu, if the father does not give his daughter in marriage at the proper time, he will go to hell, and it was believed that a woman who was not married would be denied heaven. The sacramental status of marriage is necessary for their salvation. Thus unmarried women were severely condemned and had no place in

society. Manu supported the male's domination and compelled women who stayed in the solitude of temple, to demonstrate their art in public, by dancing before the God and they were converted as 'Devadasis' and Nagarwadhush. This deteriorated further into prostitution degrading the status of women to shameful limits

Outdoor activities were beyond the jurisdiction of Indian unmarried women. They were not allowed to participate in politics and economic affairs and social gatherings of the society. Economic dependence of single women on others has been a dominant feature of this period. This complete dependence of single women on others, in respect to economic life, was a source of exploitation of single women in the traditional Indian society. They were treated like a commodity or possession and lived under the authoritarian control of the patriarch. They did not play any role in family decision and were expected to obey their family masters. While women were constantly being victimized and exploited by society, single women were victims of a double exploitation by virtue of them being single. They lack the protection of a man and sometimes of a family and therefore, were vulnerable to exploitation economic, social, psychological and sexual levels.

With the advent of India's independence there have been several changes in the very structure of society and consequently on patterns of marriage. The new perspectives on the marriage and family have questioned many of the assumptions of the traditional view. These approaches have not assumed the family as inevitable. The new opportunities for education and employment, the emergence of new socio-economic patterns, and the privileges of new and equal legal and political rights to women, slowly changed the traditional concepts of the role and status of women in contemporary Indian society. In India, during the late 1960's the women's liberation movement began shaking the foundations of the family by attacking the role of women within it. The permissiveness of the 1960's was seen as a threat to the institution of marriage. Statistically marriage appears to be in decline. The number of first marriages per year has gone down steadily since the 1960's. The number of marriages is not a good guide to

the popularity of marriage. The proportion of adult men who are married has dropped from 71 per cent in 1971 to 53 per cent in 2000, the proportion of adult women from 65 per cent to 52 per cent (Matheson and Babb 2002). One of the most striking changes is the increasing number of people who live on their own. The women of new generation are growing up with a belief that whatever their fate be i.e., be it remaining single, they must be partly or fully self-supporting. The emancipation changed their life style, their roles, their status and life patterns. Sharma (1996) argued that in Indian context, voluntary unmarried life-style among woman is a rare phenomenon. But, compared to rural area, the rate of single women is increasing rapidly in urban centers. In the 21st century, a man or woman can opt to remain unmarried and be not only highly valuable member of society but perfectly normal as well. A woman living alone today is more acceptable than she would have been many years ago.

1.2 NEED AND SIGNIFICANCE OF THE STUDY

The divorce rates are increasing day by day in Trivandrum. Technological development, nuclear family system, environmental factors leads to a drastic change in societal atmosphere. The present divorce rates are above 19000 in Trivandrum as per the high court report. Love is very important in every relationship. When it comes to marriage it accounts more. Different types of love, its perception and expression has got a greater importance. May be love attitude can also be an area which the women herself doesn't understand and thus not able to communicate. As a counselling psychologist there is a wider scope in providing interventions to deal with the problems of people in the area of marital satisfaction. Psychological interventions help to enhance relationship, cope with tensions and to attain self awareness.

Nuclear family systems, individualistic attitude, shifting cultural values, less concern for moral principles, globalization, urbanization, workaholics, mechanical lifestyles, technological misuse, inter-caste marriages, demonetization and economic crisis which

increases cost of living, couples staying together or living separate, infertility issues, peer group influence, mutual time spend together, stress, sexual dysfunctions, low socialization, social media, climatic and environmental effects, food preferences, thyroid issues, low level of support system, inability to understand role responsibilities, over expectations, generation gap, age difference between partners

1.3 STATEMENT OF THE PROBLEM

Love attitude and marital satisfaction is very essential in long term healthy sustainability of marital life. Rapid technological development, changing life styles, varying family dynamics, equality conflicts adds to the complexities of healthy marital life of the married couples of Kerala. Marital conflicts and divorce rates are rising day by day. According to the latest report released by the High Court of Kerala, the number of divorce petitions filed in the family court have surged up from 18,500 in 2014 to 19,028 in 2015.

Trivandrum district recorded the maximum number of mutual consent petitions at 2968 closely followed by Kochi (Mathrubhumi Kerala news). Only limited studies are there in the area of love attitude and marital satisfaction with respect to Kerala. In such a scenario conducting a study on love attitude and marital satisfaction would help in knowing the exact picture of the significance of love attitude and marital satisfaction and to provide supportive suggestions

1.4 OPERATIONAL DEFINITION

Love Attitude can be defined as the ways in which love can be translated or exhibited to another person.

Marital satisfaction- It is the favourability towards ones own marital relationship which includes various domains such as family role, attitudes, sexual life, economic background.

1.5 OBJECTIVES OF THE STUDY

- a. To understand the extent of love attitude and marital satisfaction among women of Trivandrum.
- b. To identify the relationship between love attitude and marital satisfaction.
- c. To understand whether love attitude and marital satisfaction vary according to demographic factor.

1.6 METHODOLOGY IN BRIEF

The sample of the study comprises of 90 married women of Trivandrum from the age group 24- 70. The sampling method used is convenient sampling. Frequency distribution and percentage, mean and standard deviation, Mann Whitney U Test and Kruskal Wallis test were used for analysis.

1.7 VARIABLES

Love Attitude

Marital Satisfaction

1.8 PROCEDURE

Participants were identified on the basis of convenient sampling and were given the informed consent form. After obtaining their consent, the participants were made understand the significance of the present study. Then they were given a set of statements on love attitude and marital satisfaction to be filled. After the recording, the data is collected back for further analysis and interpretation.

1.9 STATISTICAL TECHNIQUES

1.8.1. Frequency Distribution and Percentage

1.8.2. Mean and Standard Deviation

1.8.3. Mann Whitney U Test

1.8.4. Kruskal Wallis Test.

1.8.5. Spearman's Rank Correlation

1.10 ORGANIZATION OF THE REPORT

The thesis has been organized into five chapters. Chapter 1 introduces the problem under investigation, its need and importance in the present set-up, hypotheses formulated for the study and a brief narration of the methodology. Chapter 2 presents the related literature which contains both theoretical details and relevant studies conducted in this area. Chapter 3 provides a detailed description of the procedure adopted for the research. It also provides the details of the development and standardization of the tests. Chapter 4 contains the details of analysis of the data, the results obtained and interpretation of the results. Chapter 5 includes the summary and conclusion of the investigation.

Chapter 2

Review of Literature

2.1 Review of Literature on Love Attitude

2.2 Review of Literature on Marital Satisfaction

2.3 Other Related Studies

A literature review is an assessment of a body of research that addresses a research question and thereby maps its intellectual genealogy. A literature review identifies what is already known about an area of study. It may also identify questions a body of research does not answer, the gap in the knowledge and make a case for why further study of research questions is important to a field.

2.1 REVIEW OF LITERATURE ON LOVE ATTITUDE

2.1.1 CONCEPTUALIZING LOVE

In present Western society views, love is frequently considered to be the only justifiable basis for marriage (Westermarck, 1936). Riehl-Emde et al. (2003) found that love was identified by couples as being the decisive factor for quality and stability in their marriage. While some have defended that love as the only factor that can prevent modern marriage from turning into an impersonal offshoot of socioeconomic determinants, some investigators have linked the increasing divorce rate and frequency of family disintegration to the unrealistic assumption that romantic love can last beyond a brief period of discovery and initial excitement (Singer, 1984).

While love had been an unimportant aspect of marriage until the past two centuries, we now have an understanding that love is not the only aspect that is important in a successful marriage. Compatibility, communication, ability to resolve problems, and honesty are just a few of the aspects needed in order to maintain marital satisfaction. Philosophical Views on Love

The concept of love is one that has been discussed for centuries. Philosophers and theorists have sought to define and identify the purpose of love in a relationship. In his description of love, Plato described feelings of frenzy or delirium, and by the inspiration of heaven, as “enthusiasm.” Platonic love is “a divine delirium,” a transport of the soul, a madness

and supreme sanity in both. The Platonic concept of Eros is that of complete desire, luminous aspiration, the primitive religious soaring carried to its loftiest pitch, to the extreme exigency of purity which is also the extreme exigency of unity (DeReougemont, 1940).

Voltaire and Diderot defined love as primarily an impulse to enjoy another person's sexuality. Jean-Jacques Rousseau disagreed with those who believed that love was based on sexual impulses and tended to minimize the value of sexual satisfaction. He advocated purification of passion and a sense of communal oneness (Singer, 1984).

Kant's philosophy had similar elements to that of Rousseau's. They both considered sexuality as an appetite that reduces other persons to the status of material objects. Kant defined love as "good-will, affection, promoting happiness of others and finding joy in their happiness." Kant concluded that sexual impulse and love can only be combined in a monogamous marriage (Singer, 1984).

2.1.2 TYPES OF LOVE

Lee (1973) described the experience of love as six distinct types or styles. These love styles are generally described using their Greek names. Eros is characterized by physical passion and a desire for rapidly escalating romantic involvement. Ludus is characterized by game playing, an aversion to partner dependence. Storge is characterized by an emphasis on companionship and trust in relationships. Pragma is characterized by a pragmatic or practical approach to romantic relationships. Mania is characterized by an often painful obsession with the love object and alternating experiences of joy and sorrow in the relationship. Finally, agape is characterized by a selfless regard for the well-being of the partner.

In the Triangular Theory of Love, Sternberg (1986) suggested that there are three components: (a) intimacy encompassing the feelings of closeness, connectedness, and bond experienced in loving relationships; (b) passion encompassing the drives that lead to romance, physical attraction, and sexual consummation; and (c) decision/commitment encompassing, in the short term, the decision that one loves another, and in the long term, the commitment to

maintain that love. In this theory, the amount of love one experiences depends on the absolute strength of the three components, and the kind of love one experiences depends on their strengths relative to each other. The components interact with each other and with the actions that they produce and that produce them so as to form a number of different kinds of loving experiences. Sternberg (2004) described eight possible subsets of the various components of love. The first is Non-love, which is the absence of all three components of love. Non-love characterizes the large majority of personal relationships, which are simply casual interactions that do not partake of love at all. Liking is when one experiences only the intimacy component of love in the absence of passion and decision/commitment. In this subset, one feels closeness, bonded, and warmth toward the other, without feelings of intense passion or long-term commitment.

Infatuated love, or simply, infatuation, results from the experiencing of passionate arousal in the absence of the intimacy and decision/commitment components of love. Empty love is defined as love that emanates from the decision that one loves another and has commitment to that love in the absence of both the intimacy and passion components of love. It is the kind of love one sometimes finds in stagnant relationships that have been going on for years but that have lost both the mutual emotional involvement and physical attraction that once characterized them.

Romantic love derives from a combination of the intimacy and passion components of love. Romantic lovers are not only drawn physically to each other but are also bonded emotionally. Companionate love evolves from a combination of the intimacy and decision/commitment components of love. It is essentially described as a long-term, committed friendship; the kind that frequently occurs in marriages in which the physical attraction (a major source of passion) has died down.

Fatuous love results from the combination of the passion and decision/commitment components in the absence of the intimacy component. In this type of love, a commitment is

made on the basis of passion without the stabilizing element of intimate involvement. Finally, consummate, or complete, love results from the full combination of the three components. This is considered to be the kind of love that most people strive for, especially in romantic relationships.

2.1.3 LOVE AS RELATIONSHIP DEVELOPMENT

Adams' (1979) view on love was that it is the result of a couple's development of an interpersonal relationship. He suggested that there are five stages of this relationship development. In Stage One, Contact (strangers), the couple meets and begins a simple contact-type relationship in which they begin to share common interests. If this communication is successful and the couple begins to date, they move into Stage Two, Link (acquaintances). A link-type relationship, while stronger than a contact-type, only needs occasional meetings of recurrence to maintain it at the same level. Once the couple has formed a common respect for each other, they progress to Stage Three, Tie (friends).¹⁶ In order to maintain this stage of the relationship, the couple must communicate effectively, interact as frequently as reasonably possible, and maintain their level of respect for one another.

Once the couple has moved to Stage Four, Association (confidant), they have begun to formulate a level of trust between them. This is the stage at which the couple may begin to discuss their more intimate feelings for each other. In order for couples to reach Stage Five, Bond (intimates), the partners must have a considerable amount of knowledge about their mate. This is knowledge that would be gained from the time that has been invested in the relationship, the activities shared between them, and the development of future plans together.

2.2 REVIEW OF LITERATURE ON LOVE ATTITUDE

2.2.1 MEANING AND ORIGIN OF MARRIAGE

Goodsell (1934), professor at Columbia University and sociologist, defined marriage as the union of the male and female which does not cease with the act of procreation but persists after the birth of offspring until the young are capable of supplying their own essential needs. The term “marriage” may also be defined as a social institution which involves the relationship of one or more men to one or more women that is recognized by custom or law, and involves certain rights and duties in both the case of the parties entering the union and the case of the children born of it (Westermarck, 1936).

Goodsell (1934) suggested that marriage probably originated as a means of maintaining newborn survival. The man was able to provide protection and food for the woman and the child. It was a form of natural selection, as the males who did not stay were likely to not have their offspring survive. So it seems that marriage began by the focus on family and the survival of the family.

Westermarck (1937), anthropologist, proposed that the institution of marriage was developed out of primeval habit. In primitive times it was habit for a man and a woman, or several women, to live together, to have sexual relations with each other, and to rear offspring together. The man would be the guardian of the family and the woman was there to help him and to nurture the children. This habit was sanctioned by custom, and afterwards by law, and was thus transformed into a social institution. Westermarck (1937) also suggested that men are induced by instinct to remain with and care for the woman with whom he has had sexual relations and who has born his offspring.

Changes in Marriage In prehistoric times, it is thought that primitive men placed no value on romantic love, chastity of a woman, or fatherhood. The primitive sexual instinct demanded variety and was polygamous (Mueller-Lyer, 1930). The value of a wife was not that

of someone to love, but of a worker. The cultural marriage was based on an economic relationship in which the wife was a slave and a valuable piece of a husband's property.

Marriage among the ancient Greeks was held in high esteem and looked upon as a sacred ceremony in which the union of the family was perpetuated, the inheritance of property was provided for and the worship of ancestral spirits continued. Celibacy was considered to be a serious offense, such that a law was enacted in Athens directing the first magistrate in the city to see to it that no family became extinct (Goodsell, 1934).

Marriage in ancient Rome was only allowed when the parties to a marriage were of equal social rank. Marriage was contracted between the parties and the wife came under her husband's power. Like all ancient peoples, the Romans looked upon marriage as a sacred and important act and stamped celibacy with public disapproval. Celibacy was disadvantageous to the State, which needed supporters, and to the family which needed sons to continue its domestic worship (Goodsell, 1934). The importance of marriage was based in part on the continued connection to a higher power, and not on the relationship that the couple had with each other.

During the Roman period, changes in marriage and family customs began to occur. For example, the wife was able to maintain her ties with her family of origin and was no longer considered the property of her husband. With this social phenomenon, women gained increased wealth and prestige, which in turn, accounted for an increase in celibacy.

From 1 A.D. - 500 A.D., Christianity began to influence ideas of marriage in the Roman Empire. During the first three centuries the Christian Church did not interfere with the betrothal and marriage customs then in vogue in the Empire. In fact, the Church was accepting of the Roman idea of betrothal as an engagement and not as a contract. Marriage rested upon the free consent of the contracting parties. From the origination of the Church, a declaration of purity and lifelong union of one man and one woman was made. The Church also began to establish regulations which one had to follow if they were to be married (Goodsell, 1934), one of them

being consanguinity, which meant that a two people of blood relation were not allowed to marry.

Changes in marriage continued to occur during the Middle Ages. The father had complete control and power over the household. Wife capture and wife purchase were common customs during this time period. The contracting of marriage continued, but it was not necessarily a consensual contract between the parties. The contract was between the father and the suitor, in which the suitor would receive the girl in exchange for stipulated valuables, such as cattle, arms or money.

Even though the topic of Platonic love emerged in the Renaissance period, the idea of romantic love was still not associated with marriage. Thus, women continued to be treated as property. Parents would haggle over the matter of dowry and girls were regarded as eligible mates in proportion to the size of dowry they could bring to their husband (Goodsell, 1934).

Little change occurred during the 17th and 18th centuries. The conception of marriage was fundamentally a contract to secure social and economic benefits. As in previous times, the contract was usually arranged by the parents. During this timeframe came the emergence of marriage licenses and registers were kept to record marriages.

It was not until the 19th century that romantic love became an aspect of marriage in Western cultures. The concept of courtly love emerged and became an idealized part of marriage. In today's American culture, romantic love is an integral aspect of marriage.

2.2.2 BEGINNING RESEARCH ON MARRIAGE

In 1938, the first book on marital research was published. Terman, Butterwieser, Ferguson, Johnson, and Wilson began to look at the differences between happily and unhappily married couples (Gottman & Notarius, 2002). Research in the area of marriage began by looking at personality traits. In the early days of marital research, investigators believed that self-report methods for measuring personality traits were adequate, and were not concerned

with methodological issues. It was not until the mid- 1950s that researchers began developing standardized measures for assessment of marital concerns.

Once researchers had developed more reliable means of data collection, they found two phenomena in the area of marital research, which were termed the positive and negative halo effects. The halo phenomena suggest that in unhappy marriages, people tend to endorse almost any negative item about their partner and in happy marriages, people tend to endorse almost any positive item about their partner (Gottman et al., 2002). Thus, the early research on personality found that it was not necessarily the person's personality, but the partner's perception of the other's personality that was related to marital satisfaction. This was significant in that when it was replicated in the 1980s, the same phenomenon was found.

While marital research can be traced back to the 1930s, it was not until the mid- 1950s that researchers switched their focus from a personality perspective to that of an interactional perspective. This shift then required the need for observational methods and a focus on process. At the same time there was a change in social psychology that emphasized interaction patterns. Thus, in the late 1960s, researchers began to study dysfunction in interactive behavior and social cognition in relationships. By the mid- 1970s, researchers began looking at new approaches that examined relationships using interactive behavior and social cognitions to better understand the interactions between couples. During this time, behavioral psychologists entered the field of marriage research with new observational systems that made it possible to measure marital interaction patterns.

In the 1970s and 1980s, research began on emotions and the importance of affect in marriage. New work on the physiology of affect and relationships expanded the focus on marital satisfaction and stability to the functioning of the autonomic nervous system, the endocrine, and immune systems. This research led to the investigation study of other measures, such as health and longevity (Gottman et al., 2002). Research on domestic violence also emerged and non traditional and single parent families began to be recognized and studied.

Theoretically based research emerged in the 1980s, as well as an increasing awareness of male and female roles in marriage. Marital quality continued to be a topic of study and research on marital communication became more detailed. Increasing numbers of studies were done on marital dissolution and remarriage, and the effects of divorce on children.

In the 1990s, researchers continued to refine their topics of study. They began studying divorce prediction, pre-marital problem solving, newlywed happiness and stability. Studies that had been conducted in the previous decades were now longitudinal studies. After 30 years of hypotheses, evidence finally emerged on how the psychosocial quality of marriage is linked to mortality and morbidity. Research also began to show that marital conflict and distress were also associated with problematic children.

Gottman et al. (2002) suggested that although the direction of cause and effect between marital interaction and spousal or child well-being is often unclear, the strength and importance of these relations will likely continue to be pursued in the 21st century. For example, topics such as depression, violence, chronic physical pain, hostility and Type-A personality, and alcohol/drug abuse in marriage became areas of interest for researchers in the 1980's and 1990's, and continue to be important.

While research in the 20th century was extensive, Gottman et al. (2002) proposed areas of research that need to be extended. Some of these research agendas related to marriage include the need for more observation in naturalistic settings, continued focus on sequences or patterns of interaction, recognition of the importance of positive affect, revisiting personality, management of stress spill over into marriage, and to extension of marital research to representative and international samples.

2.2.3 STUDIES ON MARITAL SATISFACTION

Most research in the 1980s and 1990s has examined the ability of couple interactional processes to predict later marital satisfaction and stability (Holman & Larson, 1994). Couples who lack relationship skills, particularly problem-solving abilities, will begin to experience a significant amount of marital disharmony. They engage in frequent arguments punctuated by a lack of resolution of differences (Haefner, Notarius, & Pellegrini, 1991).

Previous research has shown that similarity between marital partners, based on personality traits (Myers & Diener, 1995) measured at the beginning of marriage, was substantially higher for couples who remained together after 4 years than couples who decided to end their marriage within that period of time (Bentler & Newcomb, 1978). Similarity of attitudes, values, and beliefs were also related to marital quality and stability (Holman & Larson, 1994).

Crawford, Houts, Huston, and George (2002) proposed that compatibility in leisure activities plays a role in marital satisfaction. This was a longitudinal study in which they started with couples who had just married, and followed-up with them 13 years later. Their findings showed that although it is important for couples to do activities together which they both enjoy, it is also important for each to do independent leisure activities. However, over time, involvement in leisure liked by husbands but disliked by wives, whether as a couple or by husbands alone, is both a cause and a consequence of wives' dissatisfaction.

Stroup and Wood (1990) suggested that the role of the individual in their family system is another possible predictor of marital satisfaction. They say that couples can be helped to explore and understand their life experiences as a means of shaping their expectations and assumptions in their new relationship through premarital counselling.

Couples use the engagement period as a prelude before marriage to discuss problems in their relationship and to make adjustments and work on compromises (Burgess & Wallin, 1953). Research shows that premarital preparation six to 12 months prior to marriage is much

more likely to succeed than preparation one month before a wedding. This allows for the possibility of re-evaluation of the relationship, since the decision to delay or cancel the wedding diminishes with increasing proximity to the wedding date (Giblin, 1994).

It is reported that engaged individuals generally believe that most couples benefit from marriage preparation programs (Williams, 1992). Some of the specific needs that engaged individuals considered to be most important learning aspects of these programs included: dealing with stress from work; the effect of children on marriage; how to keep romance alive in marriage; how to deal with anger or silence; learning how to resolve differences; and identifying trouble signs in marriage (1992).

2.2.4 STUDIES ON LOVE ATTITUDE

Love as an important factor cause marital satisfaction and stability of marital life (Ghomrani, 2005). Results obtained from researches (Divon & Divon, 1991) show that love has a solid relationship with marital satisfaction and is one of important factors in reaching marital satisfaction.

In line by mentioned researches Moshak (2010) has concluded that there is a positive and significant relationship between love and its styles (intimacy, concupiscence and commitment) with marital satisfaction in male and female students.

Crawford and colleagues (2003) concluded that love and equality are best predictors for relationship alterations and increase commitment in romantic relationship, In other words, commitment maintains romantic relationship.

Overbeack, Kemp and Ingles (2007) stated in a research that there is a positive relationship between love components with continuing romantic relationship.

2.3 OTHER RELATED STUDIES

Amoloza and Booth (1992) did an analysis of a longitudinal study of the stability of and the developmental changes of marital quality over an eight year period. They measured marital quality using five dimensions: one an intra-personal one that taped the personal evaluation of the relationship and four interpersonal ones: amount of interaction, amount and intensity of disagreement, behavioural attributes that cause a problem in the marriage and divorce proneness.

Zuo (1992), used the typical two major dimensions of marital quality (marital happiness and marital adjustment) as separate constructs and investigated the reciprocal relationship between marital interaction and marital happiness. Marital interactions consists of the following components: frequency that spouses shared the following activities together: eating, going shopping, visiting friends, doing household projects, and going out. The components of marital happiness are: the amount of understanding received from the other spouse, the happiness with the spouse's companionship, the happiness of the amount of love and affection received from the spouse, and the strength of love for the spouse.

Johnson and Talitman (1997) conducted an exploratory study to examine the nature and magnitude of fluctuations in marital quality. Drawing on a national sample of married persons interviewed three times over an 8- year period, they found that marital quality is a stable phenomenon.

Studying the spiritualistic attitudes and personality traits, Mc Kenna (196 1) found that those individuals who express religious attitudes are more tolerant, more optimistic, more restrained and less egoistic than those with materialistic.

Wiebie and Fleck (1980) in their study have found the intrinsically religious subjects to have greater concern for moral standards, conscientiousness, discipline, responsibility and consistency than those who are extrinsically religious or non-religious. These subjects were

also found to be sensitive, dependent, and open to their emotions, in addition to holding more conservative and traditional attitudes.

The studies of Albrecht (1979), Bahr and Chadwick (1985), Ellison (1991), Greeley (1991, p.120) also found a close relation between religion and marital well-being.

One of the most intriguing studies on the topic is reported in Stacey's (1990, p.58-70) book, *Brave New Families*, an in-depth study of two working class women's families residing in Silicon valley. In her study it is found that the religious involvement and spiritualistic attitudes improve marital quality rather than the reverse. Because many religions stress the value of keeping families intact, individuals whose marriages are troubled may view increased involvement as a way to strengthen the relationship.

Mahoney et al., (1999) conducted a study to identify the impact of spirituality on marriage. Ninety-seven couples completed questionnaires about their involvement in joint religious activities and their perceptions regarding the sanctification of marriage, including perceived sacred qualities of marriage and beliefs about the manifestation of God in marriage. In contrast to individual religiousness and religious homogamy (distal religious constructs), these proximal religious variables directly reflect an integration of religion and marriage, and they were associated with greater global marital adjustment, more perceived benefits from marriage, less marital conflict, more verbal collaboration, and less use of verbal aggression and stalemate to discuss disagreements for both wives and husbands.

In a study of over 900 adults, Poloma (1993) found that prayer was associated with higher level of life satisfaction and general happiness.

Koenig et al., (1988) found that organised religious practices to be related to higher level of perceived health in older adults. In the same study it has been found that in older people spirituality has been inversely related to a variety of chronic illnesses such as cancer, hypertension, and depression.

Kumar and Rohatgi (1987) in their study on value pattern as related to adjustment in marriage, found that the high adjusted husbands showed greater concern for hedonistic and power values, but the same time, showed less concern for family prestige values as compared to the low adjusted husbands. The high adjusted wives, on the other hand, showed greater interest in religious, economic, and family prestige values. They showed less concern for power and health values in comparison to the low adjusted wives.

The study of Booth et al., (1995) found a negative relationship between spirituality and marital quality. Their study was on the impact of changes in religiosity on marital quality and vice versa. Little support is found for the idea that an increase in religious activity leads to improved marital relations. Whereas increase in religiosity slightly decrease. The probability of thinking about divorce. On the other hand, an increase in marital happiness slightly increases two of the five dimensions of religiosity considered: church service attendance and religion's influence on daily life. Their conclusion is that the link between religion and marital quality is both reciprocal and weak.

Schoen (1975) made studies on the relation between age and marital adjustment which show that marital adjustment is low when the partners marry at a very young age, that is, when the man is under the age 20 and women is under the age 18. The study suggest that, in their immaturity, they tend to romanticise marriage and are less well prepared for the responsibilities of marriage than those who marry later. The very young, confronted by the demands and burdens of marriage, may rather quickly become disappointed, discouraged and unhappy.

Srivastav et al., (1988) studied the effect of certain demographic characteristics such as age differences, duration of marriage, education, occupation, socio-economic status and number of children on marital adjustment. The analysis indicated that the age differences between husband and wife highly contributed toward marital adjustment. Adjustmental problems are seen more among the younger groups. Udry et al., (1974), found that marital instability is

common among the husbands under 25 and wives under 20 years of age. He concludes that these young couples are less likely to tolerate unhappiness in their marriage.

The study conducted by Srivastav et al., (1988) to examine the effect of demographic characteristics on marital adjustment reveals that differences in educational level of the spouses were evident in the maladjusted couples.

The study of Bumpass (1972) reveals that for men there was a small positive correlation between the number of years of schooling and marital happiness. For the women the picture is less clear. The most highly educated women are more likely to have been divorced than a lower educational level.

Houseknecht and Spanier (1980) found that both men and women with six or more years of college experience have increased rate of divorce. For women this pattern is more clear, because highly educated women are more likely to have a career and are less financially dependent on their husbands.

The study made by Quddus (1992) about the adjustment of couples who live apart for occupational and other reasons it is reported that the number of years of schooling is not significantly related to the adjustment of couples in the absence of their partners. Gleen and Weaver (1978) also found no correlation between number of years of education and marital happiness.

White and Booth (1985) made a study of the impact of the birth of a child on marital quality and found that the structural change such as birth of a child, different nurturance patterns at various stages of child development may have very little effect on marital quality. Howell (1999) examined the relationship between coping strategies and marital satisfaction of dual career couples with children. The subjects were drawn from an urban neighborhood. The occupation -ted included business, health, education, law, and social service. The research instruments used in this study included the ways of Coping Questionnaires and the Dyadic

Adjustment Scale. The results demonstrated a significant relationship between coping strategies and marital satisfaction in dual career families with children.

According to Kengal (1973, p.316) marriage instability exists at all socioeconomic level, the general trend is for marriage break up to be more profound at the lower status level. Hofhan and Holmes (1976) found that, when other variables are controlled, marital dissolution is negatively associated with the husband's hourly wage rate and the average hours worked each weeks. But after controlling for variable such as home ownership, saving, hours worked and unemployment, the wage rate no longer had a consistent effect.

Rogers (1999) examines the nature and direction of the relationship between wives' income and marital quality. Based on panel data for a sample of 771 married women and men who are not couples and on structural equation modelling, she tests competing hypotheses. Her analyses reveal that increases in wives' income do not significantly influence either husbands' or wives' perceptions of marital discord. Rather, she finds that increases in marital discord contribute significantly to increases in wives' income. She notes that this is the case because increases in marital discord raise the likelihood that non-employed wives will enter the labour force.

Quddus (1992) study of the couples who live apart for occupational and other reasons find out that the frequency of home visit of husband and the adjustment of wives significantly related, but in the case of husbands it is contradictory reported.

The studies on relationship development by Markman (1981) indicated that factors such as poor communication and problem solving skills and dysfunction with interaction, when they are present pre-marital or early in the marriage, can predict the development of relationship distress later in marriage. Further more, once dysfunctional interaction patterns form, they are hard to modify. (Raush et al., 1998, p.94).

The study made by Riunu (1988) discusses the profile of decision making for finance. The study reports that involvement of both partners, balance and influence on the process of the decision making for finance.

Miller (1976) found a strong positive effect on satisfaction after controlling for background factors (children, social class, and length of marriage), and Snyder (1979) found a scale measuring interaction and time spent in joint activity to be one of the consistently highest correlates of marital satisfaction.

Levinger (1988, p. 139) found that companionship is reported to be a top priority in marital life. Couples who were dissatisfied with their marriages were found to have spent little time in joint activities.

White (1983) was the first to test empirical reciprocal relationship between the time a couple spent together in joint activity and marital happiness. Her study confirmed a significant effect of the impact of marital interactions on marital happiness, but it also found that marital happiness had an even stronger effect on marital interaction.

Kumar and Rohatgi (1985) examined the relationship of anxiety, neuroticism and security variables with adjustment in marriage. The result showed that anxiety affects one's adjustment in marriage. Husbands and wives with low adjustment also showed a great deal of neuroticism. The high adjusted husbands and wives felt more secure in comparison to others.

Mohan and Singh (1985) studied marital adjustment of rural and urban couples in relation to their personality in terms of extroversion, neuroticism and psychoticism. The analysis shows that rural couples were better adjusted than urban couples. Extroversion, neuroticism and psychoticism showed negative correlation with marital adjustment.

Wallerstein (1994) conducted a study to examine what makes marriages work. Five couples who considered their marriages happy and successful were interviewed. The findings revealed that couples must address and resolve seven psychological tasks during the early years of the marriage and again at the milestones of the adult life course in order to build a gratifying

and enduring marriage. The seven tasks are consolidating separation from families of origin and establishing a new type of connectedness, constructing the psychological identity of the marriage, establishing the sexual life of the couple, establishing the marriage as a zone of safety and nurturance, expanding the marital relationship to make psychological room for children while protecting the private sphere of the couple, creating a relationship that is fun and interesting, and ensuring the capacity and willingness of each partner to maintain a vision of the other that combines early idealisations with a firm grasp of the present reality.

Chapter 3**Method****3.1 Research Design****3.2 Sample****3.3 Major Variables of the study****3.4 Tools Used****3.5 Procedure****3.6 Statistical Techniques**

Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In research methodology we study various steps that are generally adopted by the researcher in studying his/her research problem along with the logic behind them in detail. This chapter encapsulates the methodology used for the present study.

In the present study Love Attitude And Marital Satisfaction Among Women Of Trivandrum has been studied. The needed information and data related to the variables are gathered from a sample of 90 women from Trivandrum. The methodology of the present study is described below under five headings

- 1) Research Design
- 2) Sample
- 3) Variables of the study
- 4) Tools Used
- 5) Procedure
- 6) Statistical Techniques.

3.1 RESEARCH DESIGN

In order to achieve objectives of the study the researcher adopted descriptive research design. Descriptive research designs help provide answers to the questions of who, what, when, where, and how associated with a particular research problem; a descriptive study cannot conclusively ascertain answers to why. Descriptive research is used to obtain information concerning the current status of the phenomena and to describe "what exists" with respect to variables or conditions in a situation.

3.2 SAMPLE

The sample taken for the present study consists of 90 women from the age group 24 to 70 residing in Trivandrum who are married and of various strata of society. The sampling technique used here is Convenient Sampling, where the researcher collected the data according to the convenience.

3.3 MAJOR VARIABLES OF THE STUDY

Love Attitude: it is an idea created by John Alan Lee that describes six styles of love. Love styles are also called colours of love which includes EROS, LUDUS, STORGE, PRAGMA, MANIA and AGAPE.

Marital Satisfaction: It is a mental state that reflects the perceived benefits and costs of marriage to a particular person. The more costs a marriage partner inflicts on a person the less satisfied one generally is with marriage and with the marriage partner.

3.4 TOOLS

The following tools were used to get necessary data regarding the different variables in the study. Brief description of the tools used for data collection is given below:

LOVE ATTITUDE SCALE

Love Attitude Scale combines attitudes toward one's partner with attitudes about love in general. The scale is broken into 4 subscales that each represent a different love style: EROS (passionate love) STORGE (friendship love) PRAGMA (practical love) AGAPE (altruistic love). Participants respond to each item using a 5-point scale, ranging from 1 (strongly agree), 2 (moderately agree), 3 (neutral), 4 (moderately disagree), 5 (strongly disagree). The reliability of the scale is 0.88 and also it has got adequate face validity.

MARITAL SATISFACTION SCALE

Marital Satisfaction Scale comprises of 15 statements in which marital quality is assessed. The reliability of the scale is 0.86 and has got face validity. It was developed by Blaine J. Fowers and David H. Olson.

PERSONAL DATA SHEET

Personal Data Sheet is a useful tool used to gather relevant biographical and logistical information. It is a compendium of information regarding the participants. In the present study the Socio demographic variables include age, marital status, number of family members.

3.5 PROCEDURE FOR DATA COLLECTION

Participants were identified on the basis of convenient sampling and were given the informed consent form. After obtaining their consent, the participants were made understand the significance of the present study. Then they were given a set of statements on love attitude and marital satisfaction to be filled. After the recording, the data is collected back for further analysis and interpretation.

3.6 STATISTICAL TECHNIQUES USED FOR DATA ANALYSIS

The following were the statistical techniques used for the analysis of data. SPSS Version 20 was used for data analysis.

1. Frequency Distribution and Percentage

Frequency distribution is an organized tabulation/graphical representation of the number of individuals in each category on the scale measurement. It allows the researcher to have a glance at the entire data conveniently.

2. Mean and Standard Deviation

Simple or arithmetic average of a range of values or quantities, computed by dividing the total of all values by the number of values, in addition, the Standard Deviation is a measure of how spreads out numbers are. Its symbol is the Greek letter sigma.

1 Mann Whitney U Test

The Mann-Whitney U test is used to compare differences between two independent groups when the dependent variable is either ordinal or continuous, but not normally distributed

2 Kruskal Wallis Test

It (sometimes also called the "one-way anova on ranks") is a rank-based nonparametric test that can be used to determine if there are statistically significant differences between two or more groups of an independent variable on a continuous or ordinal dependent variable. It is considered the nonparametric alternative to the one-way ANOVA, and an extension of the Mann-Whitney U test to allow the comparison of more than two independent groups.

3 Spearman's rank correlation

In statistics, Spearman's rank correlation coefficient or Spearman's rank, named after Charles Spearman is a non-parametric measure of rank correlation (statistical dependence between the ranking of 2 variables). It assesses how well the relationship between 2 variables can be described using a monotonic function. In the present study Spearman's rank was used to understand the relationship between Love Attitude and Marital satisfaction.

Chapter 4

Results and discussion

Chapter 4 entails with the results obtained through analysis of the data using different statistical techniques and its discussion. The discussions are done on the basis of objectives, researcher's experience with the participant and previous studies.

4. 1.Extent of Love Attitude and Marital Satisfaction among women of Trivandrum.

4.1. a. In order to address the objective “To understand the extent of Love Attitude among women of Trivandrum”, percentage analysis was done and the results are shown below in figure 4.1

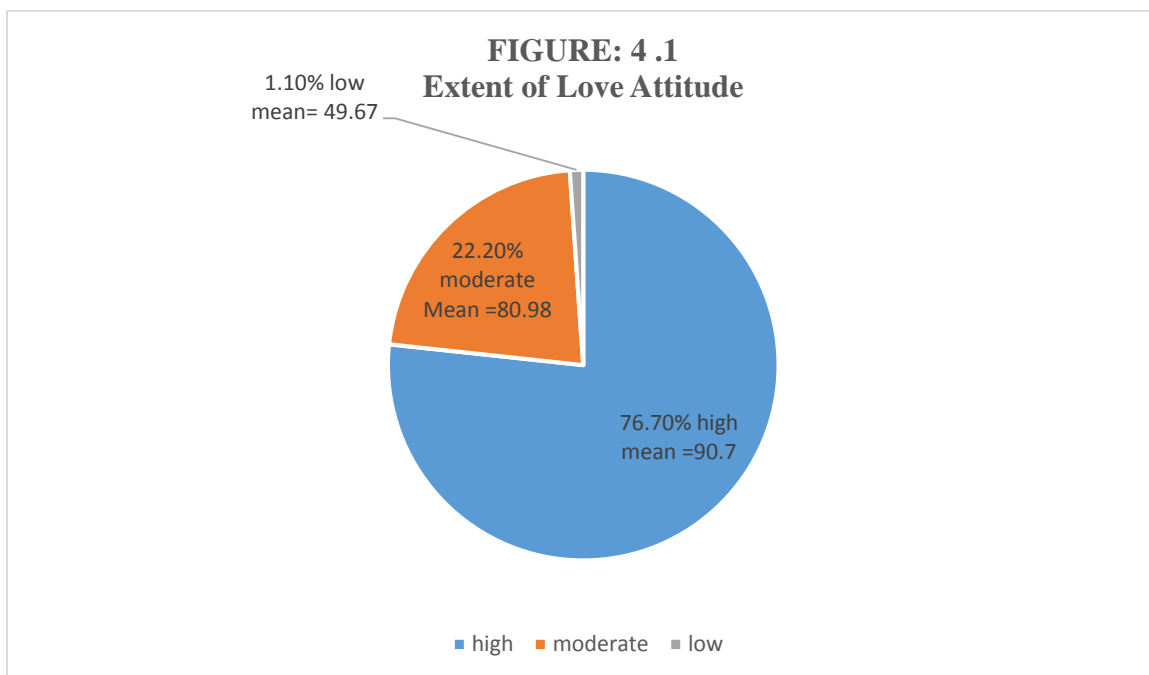


Figure 4.1 indicates that 76.7% of the women have high extent of love attitude, 22.2% of the women has got moderate extent of love attitude and 1.1% has got low extent of love attitude. Eros is the strong physical and emotional appeal. Storge is the love based on friendship. Pragma (rational love) is a combination of dramatic love and friendly love styles and Agape (devoting love) which is altruistic and strong. The rate of these subcomponents may vary among individuals. Some may be more romantic and some may be friendlier and these

depends on the personality of the person. The high love attitude also depends on the personality of the partner too. And problems arise if both partners are far apart of the need of one another and also if they possess extreme exhibition of these subcomponents.

According to the researcher there are many reasons for a married woman to have high levels of love attitude. The mutual interests among the couple may be one possible reason. The mutual likes and dislikes and how it is being executed play a vital important in a married life. The quality time spend by the husband and wife can increase the bonding between husband and wife and hence results in increased love attitude. The culture which is imbibed from the family right from the childhood is yet another important factor which determine the love attitude among the people. Women who enjoy good childhood relationships with their fathers are more likely to select partners who resemble their dads research suggests. In contrast, the team of psychologists from Durham University and two Polish institutions revealed that women who have negative or less positive relationships were not attracted to men who looked like their male parents. Author Dr Lynda Boothroyd of Durham University explains: "While previous research has suggested this to be the case, these controlled results show for certain that the quality of a daughter's relationship with her father has an impact on whom she finds attractive. It shows our human brains don't simply build prototypes of the ideal face based on those we see around us, rather they build them based on those to whom we have a strongly positive relationship. We can now say that daughters who have very positive childhood relationships with their fathers choose men with similar central facial characteristics to their fathers."

A person's family dynamics- interaction pattern within the family, results in the personality formation which in turn results in attitude towards love which reflects evidently in the married life.

The lower and moderate rate in the extent of love can be the result of miscommunications, conflicts, habitual problems of the partners etc.

4.1.b. In order to address the objective “To understand the extent of Marital Satisfaction among women of Trivandrum”, percentage analysis was done and the results are shown below in figure 4.B.

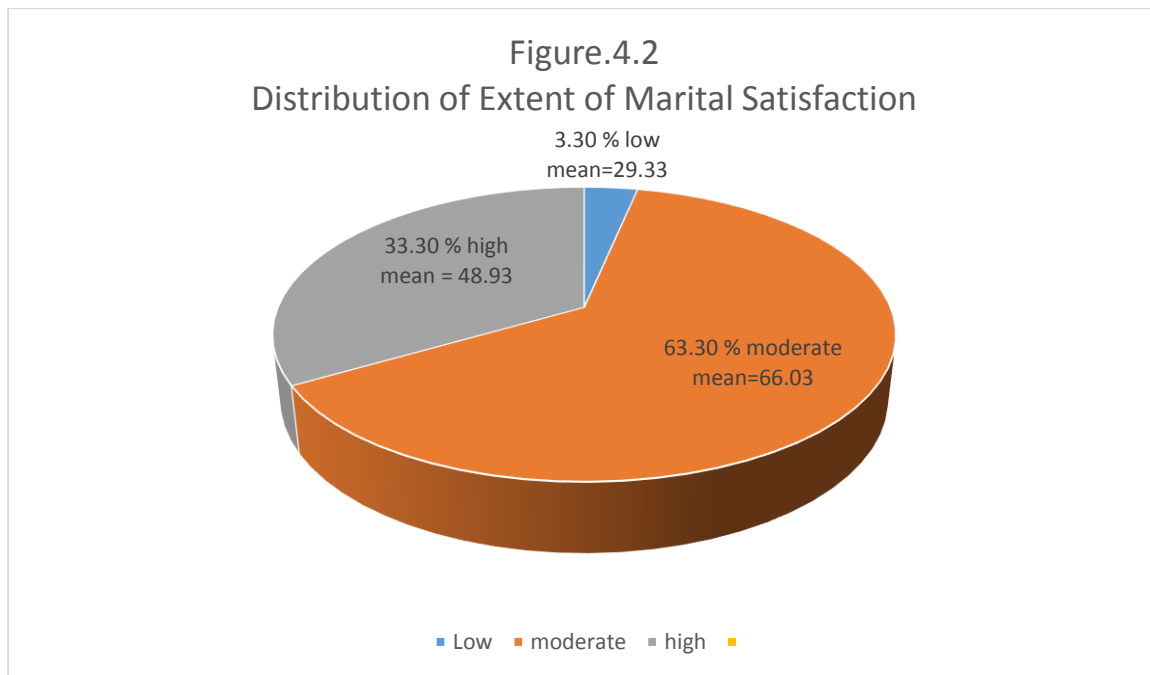


Figure 4.2 indicates that only 33.3% have high extent of marital satisfaction, 63.3% have moderate extent of marital satisfaction and 3.3% have low extent of marital satisfaction. Marital satisfaction is the degree to which partners in marriages assess their approval of different aspects of their marital relations. The figure indicates that majority of the sample possess moderate amount of marital satisfaction.

According to the researcher’s observation marital satisfaction comprises of various factors other than love. The financial position, time spend together by the couples, their occupation, number of family members and above all their individual personalities contribute to marital satisfaction. The materialistic nature of the present day people contributes to the rate

of marital satisfaction. Pleasure seeking tendencies including craving for luxuries, demanding priced possessions, comparison with married people other than the family members. Positive age gap between husband and wife increase the life satisfaction among married couples. Professor Terra McKinnish, who co-authored the study, said “We find that men who are married to younger wives are the most satisfied, and men who are married to older wives are the least satisfied. Women are also particularly dissatisfied when they’re married to older husbands and particularly satisfied if they’re married to younger husbands.”

Also higher sexual satisfaction results in higher marital satisfaction , which in turn decreases marital instability and divorce. One of the factors affecting the incidence of divorce and relationship problems between couples is the behaviour associated with their sexual performance. As an important and integral part of every woman’s life (Tayebi, 2011), sexuality is considered to be one of the most significant factors affecting women’s health. It is also a major indicator of life satisfaction affecting couples’ level of mental health (Movahedi & Azizi, 2011).

4.2. Relationship between love attitude and marital satisfaction.

In order to obtain answer of the relationship between love attitude and marital satisfaction Spearman’s Rank Correlation was used and the results are obtained and provided in Table 4.

TABLE 4.1: CORELATIONAL ANALYSIS
RELATIONSHIP BETWEEN LOVE ATTITUDE AND MARITAL SATISFACTION

Variables	Spearman's Correlation	
	1	2
MSS		
LAS	()	0.527**
	0.527**	()

NOTE: # indicates that the values are significant at 0.01 level

The value 0.527 indicate that there is significant positive and moderate level of correlation between love attitude and marital satisfaction. It indicates that as love attitude increases marital satisfaction also increases.

In present Western society views, love is frequently considered to be the only justifiable basis for marriage (Westermarck, 1936). Riehl-Emde et al. (2003) found that love was identified by couples as being the decisive factor for quality and stability in their marriage. While some have defended that love as the only factor that can prevent modern marriage from turning into an impersonal offshoot of socioeconomic determinants, some investigators have linked the increasing divorce rate and frequency of family disintegration to the unrealistic assumption that romantic love can last beyond a brief period of discovery and initial excitement (Singer, 1984). One of the essential contributing factors of marital satisfaction is love attitude. It comprises of physical and sexual intimacy, friendship, feelings for each other, romance, familial bonding etc. Also social and economic status also contribute to the marital satisfaction.

TABLE 4.2 CORRELATION ANALYSIS
RELATIONSHIP BETWEEN LOVE ATTITUDE, ITS COMPONENTS
AND MARITAL SATISFACTION

VARIABLES	N	SPEARMAN'S CORRELATION					
		1	2	3	4	5	6
1 Love attitude	90	1.00	0.861**	0.752**	0.872**	0.863**	0.542**
2.Eros	90	0.861**	1.00	0.566**	0.692**	0.642**	.523**
3.Agape	90	.752**	.566**	1.00	0.591**	599**	.319**
4.Storge	90	0.872**	692**	0.591**	1.00	0.692**	.438**
5.Pragma	90	0.863**	642**	0.599**	0.692**	1.00	.472**
6.Marital Satisfaction	90	542**	523**	319**	438**	472**	1.00

**correlation significant at the 0.01 level.

This table indicates that there is significant relation between the components of love attitude, marital satisfaction and the love attitude as a whole. Each of the component is related to one or the other indicates the influence of each component in marital relationship and love attitude. Behrozi and Taghipour (2010) in a study concluded that there is significant relationship between Eros, Ludus, Storge, pragma, Mania and Agape love styles with marital satisfaction. Overall love attitude in general has significant relationship with eros, agape, storge, pragma and marital satisfaction.

Eros comprises of the sexual attraction , sexual desire , physical attraction and physical love. Sex is unavoidable content of married life and the lack of sexual desire or sexual love would lead to decreased amount of love between couples. Studies have shown that the in-discrepancy in sexual life would lead to conflicts, dislikes, blaming , infidelity etc. In some studies, sexual problems of divorce-asking women have been reported from 68% to 89% (Agha-Mohammadian et al., 2003; Amirian-Zadeh et al., 2005; Foroutan & Jadid Milani, 2008).

Marital satisfaction can be fully accomplished with mutual complementarity. Problems are unavoidable in every relation. Agape love or unconditional love involves self-tolerance and accepting the other person as he or she is, which is essential in marital satisfaction.

Storge is the familial love that provides sense of security and emotional refuge by feeling of belongingness. It's a free and altruistic form of love in which the partner's treat each other with maturity. Since family is a primary group, accepting and understanding among family members is highly essential to maintain a healthy family life. Thus storge or familial love boosts the relationship with in the family thereby leading to marital satisfaction.

Pragmatic love helps the person to take up responsibilities and function effectively as a family members according to their needs. Thus a logical rather than emotional aspect of love is being showcased.

4.3. Demographic wise variation in love attitude and marital satisfaction

To identify whether love attitude and marital satisfaction vary according to demographic features, Mann Whitney U test and Kruskal Wallis test were used.

4.3.1.a. Love Attitude based on Age.

TABLE:4.3

Mann Whitney U: Love Attitude based on Age

Variable	Sample	N	Mean rank	Mann- Whitney U
Love Attitude	Early adulthood	66	47.24	677.000#
	Middle adulthood	34	40.71	

Note: # indicates no significance at 0.01 level.

The results indicate that there is no significant difference between love attitude based on age. The mean rank indicates that higher rate for love attitude is more in early adulthood. The romance is seen more in this age group. The women would be more sexually active in this

age compared to middle adulthood. Love also have other components such as care, compassion etc which is more important in marital relation.

4.3.1.b. Marital Satisfaction based on Age.

TABLE:4.4

Mann Whitney U: Marital Satisfaction based on Age

Variable	Sample	N	Mean rank	Mann- Whitney U
Marital Satisfaction	Early adulthood	66	47.31	672.500#
	Middle adulthood	34	40.52	

Note: # indicates no significance at 0.01 levels.

Marital satisfaction do not have any significant difference based on age. Early years of marriage, where romance is more prominent and also the physical beauty is at its peak, inflicts more attachment between couples which might be the reason for higher mean rank for early adulthood women.

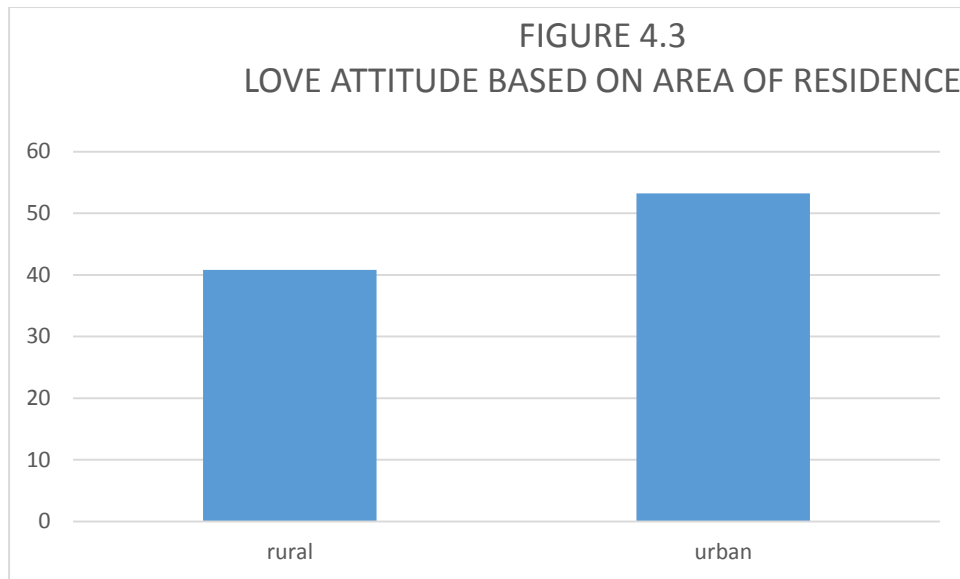
4.3.2.a. Love Attitude based on Area of Residence.

TABLE:4.5

Mann Whitney U: Love Attitude based on Residence

Variable	Sample	N	Mean rank	Mann- Whitney U
Love Attitude	Rural	56	40.82	690.000*
	Urban	34	53.21	

Note: *Indicates that the value is significant at 0.5 level.



There is significant relationship between love attitude and area of residence. The table 4.5 shows that the people in the urban area are having more love attitude. In rural areas people do not have much hangout places, where the partners could spend time among themselves. In rural areas the stigmas related to open relationships are more and thus people exhibit introverted and suppressed attitude in expressing love towards their partners in public. Rural people are moving towards urban areas in search of jobs as part of industrialization and urbanization. As a result, the interaction between husband and wife thus become limited as they cannot stay together and express their love.

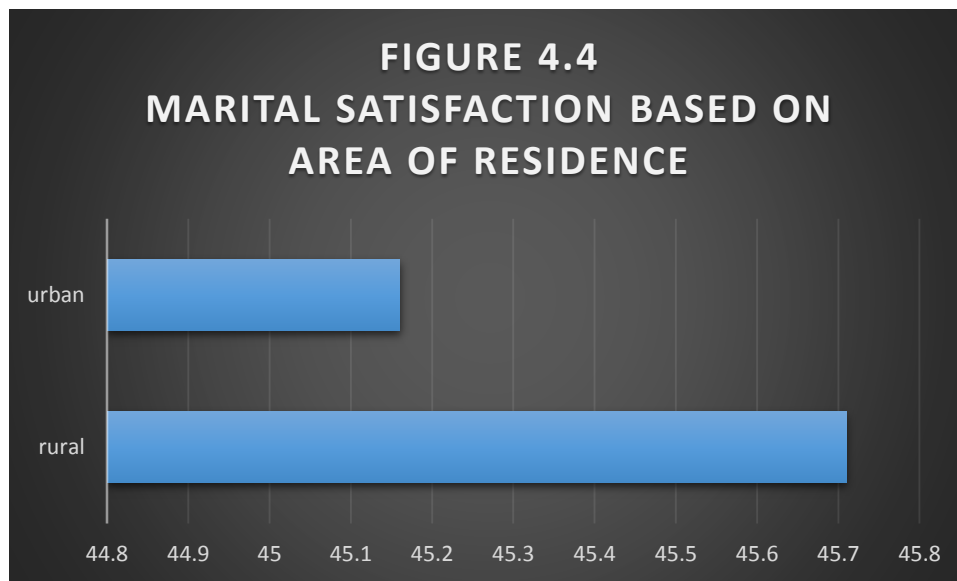
4.3.2.b. Marital satisfaction based on Area of Residence.

Table :4.6

Mann Whitney U test: Marital satisfaction based on Area of Residence

Variable	Sample	N	Mean rank	Mann- Whitney U
Marital Satisfaction	Rural	56	45.71	940.500#
	Urban	34	45.16	

Note: # indicates no significance at 0.01 levels



It is not about the place where the partners reside but to what extent they are able to meet their marital purpose, to what extent they are able to interact among each other, and are able to lead a healthy life together results in marital satisfaction.

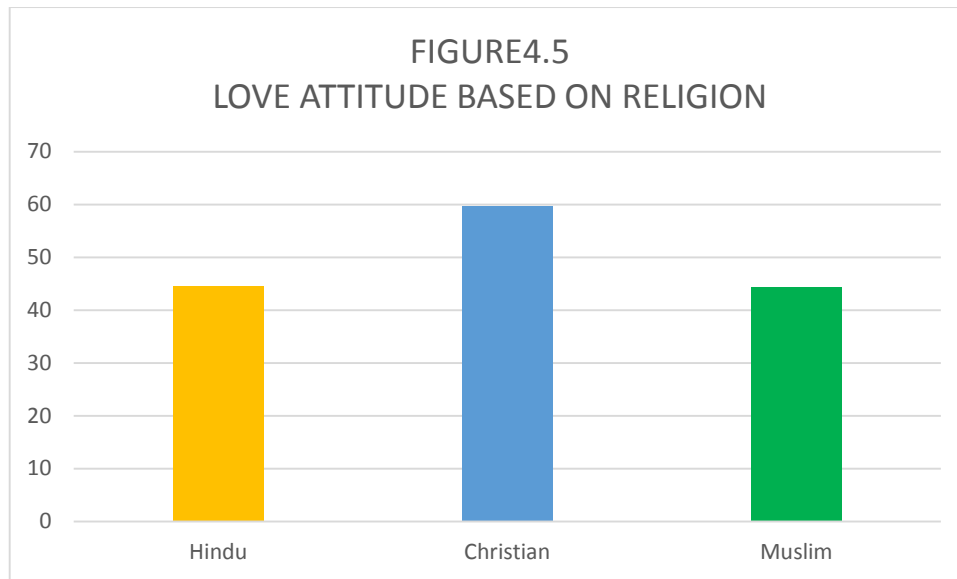
4.3.3.a Love Attitude based on Religion.

Table : 4.7

Kruskal wallis test: Love Attitude based on Religion

Variable	Sample	N	Mean rank	Chi Square
Love Attitude	Hindu	83	44.67	1.59#
	Christian	5	59.80	
	Muslim	2	44.25	

Note: # indicates no significance at 0.01 levels



All religions preach love and its importance through their respective holy books. There is not any significant difference between the religion's impact on love attitude as there is uniqueness among the religions regarding love and its varied aspects. All religions propagate the need and significance of love in marital relationship and always motivate the followers to spread love in their marital relationship.

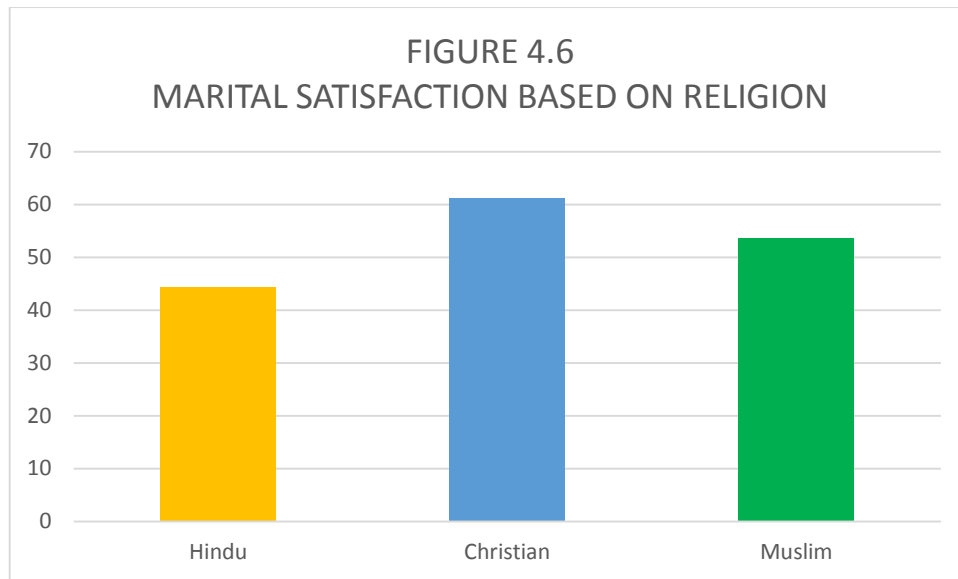
4.3.4.b. Marital Satisfaction based on Religion

Table : 4.8

Kruskal Wallis test: Marital Satisfaction based on Religion

Variable	Sample	N	Mean rank	Chi Square
Marital Satisfaction	Hindu	83	44.36	2.170#
	Christian	5	61.20	
	Muslim	2	53.75	

Note: # indicates no significance at 0.01 levels



Family is the basic unit of society and it is achieved through the institution of marriage. Even though marriages are conducted along with religious ceremonies, the success of marriage as an institution depends on how the partners live among themselves by fulfilling their marital responsibilities. If the religious beliefs are mutually favourable it helps the partners to bind themselves together as an unit that in turn helps them to lead a secured marital life.

4.3.5.a. Love Attitude based on Education.

Table :4.9

Kruskal Wallis test: Love Attitude based on Education

Variable	Sample	N	Mean rank	Chi Square
Love Attitude	Pre degree/ Plus Two	10	42.95	4.318#
	Degree	66	43.06	
	Post graduate	14	58.82	

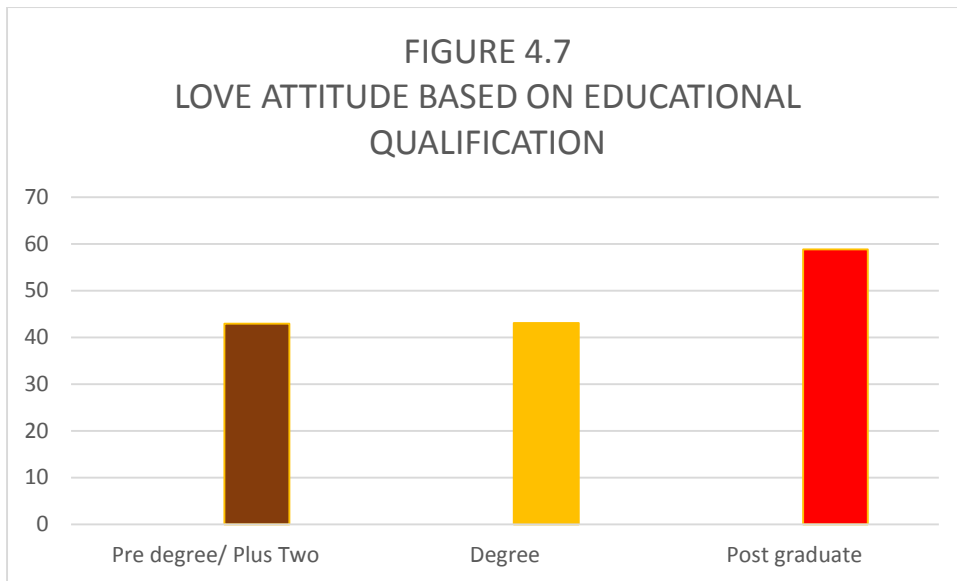


Table 4.9 indicate that there is no significant difference in love attitude based on education. Women in general seem to prefer men who are higher educated than themselves. To ensure financial security women prefer men who are somewhat higher educated. Technology development has made life easier with respect to knowledge insemination and all people are getting almost equal opportunities to learn. Its not the educational degrees that makes the life completely successful but the emotional intelligence that plays a key role in making it more meaningful. Love being an emotion, is a need that fosters any relationships no matter to what age, education, caste, or creed they belong to.

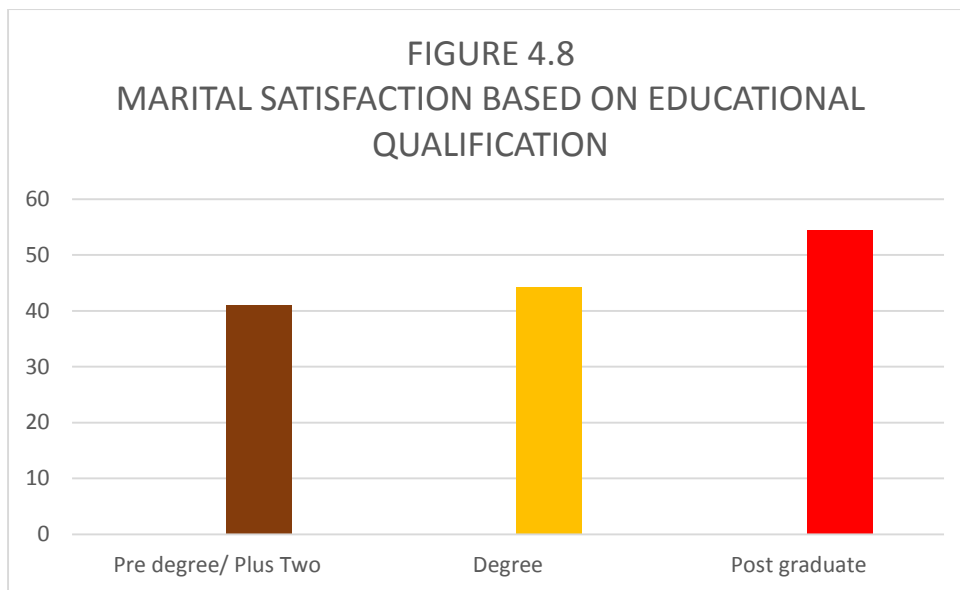
4.3.5.b. Marital Satisfaction based on Education.

Table : 4.10

Kruskal Wallis test: Marital satisfaction based on Education

Variable	Sample	N	Mean rank	Chi Square
Marital Satisfaction	Pre degree/ Plus Two	10	41.00	2.109#
	Degree	66	44.27	
	Post graduate	14	54.50	

Note: # indicates no significance at 0.01 level



Education is not merely gathering degrees; but also it helps to increase wisdom and make a person acknowledged. It helps in nurturing the values in any relationship and helps the individuals to learn the basics of socialization and the ways to adjust and lead a healthy relationship. Good and standardized education thus provides financial security in a family which results in marital satisfaction. But more than education, the cultural values which are passed on from generation to generation emphasise the importance of relationship rather than any other factor for a successful marital relationship. Women are often considered as a symbolization of tolerance and peace and these factors might have outnumbered the rate of education for a successful marital relation.

4.3.6.a. Love Attitude based on Economic Status.

Table: 4.11

Kruskall Wallis Test: Love Attitude based on Economic Status

Variable	Sample	N	Mean rank	Chi Square
Love attitude	Low	7	43.36	1.295#
	Average	78	44.87	
	High	5	58.30	

Note:# Indicates no significance difference at 0.01 level.

Economic status of the participants is based on income, occupation and education. The results indicate that there exists no major differences in love attitude with respect to economic status. Economic status do not play any major role in love attitude as per the study. To love and to be loved does not involve the barriers of economic constraint. Emotions play a major role in love attitude rather than economy.

4.3.6.b.Marital Satisfaction based on Economic Status

Table: 4.12

Kruskall Wallis Test: Marital Satisfaction based on Economic Status

Variable	Sample	N	Mean rank	Chi Square
Marital Satisfaction	Low	7	45.36	0.005#
	Average	78	45.56	
	High	5	44.70	

Note:# Indicates no significance difference at 0.01 level.

Table indicates that there exists no significant difference in marital satisfaction based on economic status. Even though finance is an important necessity to survive in the present scenario, marital satisfaction may not completely rest upon economic conditions. Faith, trust, and tolerance among the partners can help them to survive under adverse economic conditions.

4.3.7.a. Love Attitude based on Duration of Marriage

Table: 4.13

Kruskall Wallis Test: Love Attitude based on Duration of Marriage

Variable	Sample	N	Mean rank	Chi Square
Love Attitude	Upto 10 years	52	46.53	0.197#
	11 to 20 years	23	43.83	
	21 and Above	15	44.50	

Note:# Indicates no significance difference at 0.01 level

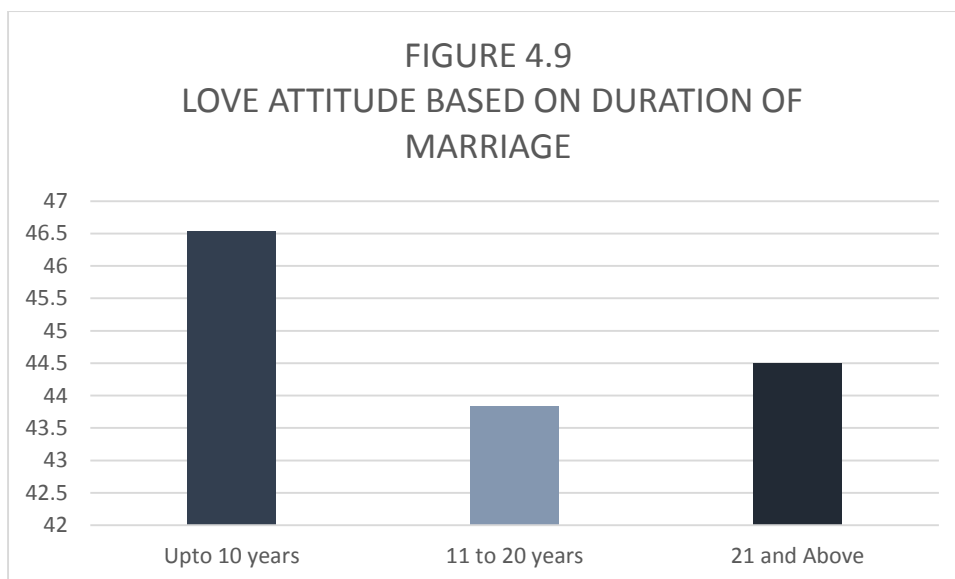


Table 4.13 indicates that there is no significant difference in love attitude based on duration of marriage. During the first ten years of marriage love attitude will be more. During these years responsibilities would be less compared to the rest of the years. During 11 to 20 years of marriage the responsibilities would be more and the physical changes like greying of hair, gaining body weight etc... would happen. There would be changes in viewpoints regarding values, knowledge, roles and responsibilities too. Life responsibilities make them share time and energy with other family members also. For the participants who belong to 21 years and above duration of marriage the mean value is 44.5. It indicates that after a period of

stress and struggle in making up the roles and responsibilities, people have gradually become settled and now their life perspectives become broader with life experiences. People take up new members get added to the family. Transition from parents to grandparents would also uplift their status as elderly. Age is never a barrier in love. Whether old or young love remains evergreen.

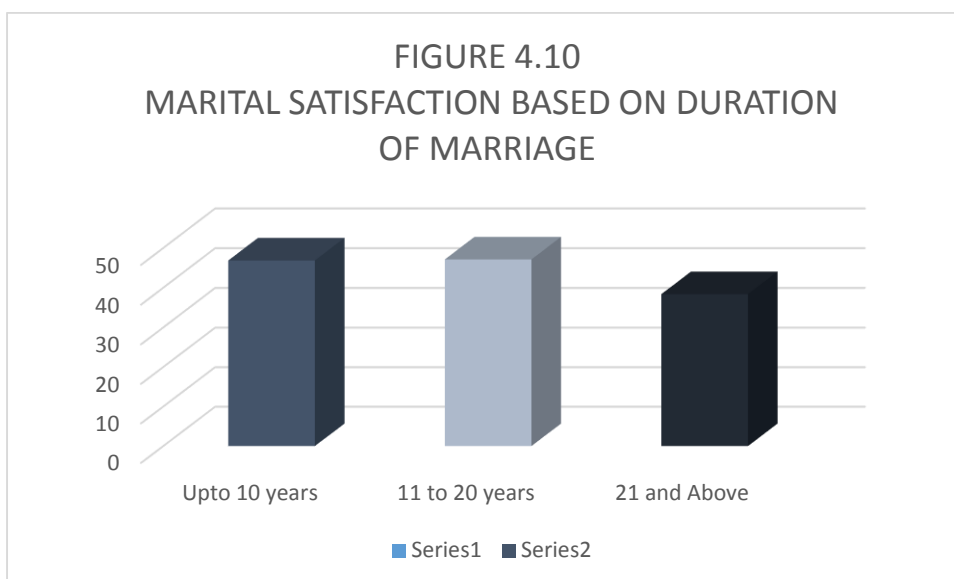
4.3.7.b. Marital Satisfaction based on Duration of Marriage

Table: 4.14

Kruskall Wallis Test: Marital Satisfaction based on Duration of Marriage

Variable	Sample	N	Mean rank	Chi Square
Marital Satisfaction	Upto 10 years	52	46.85	1.347#
	11 to 20 years	23	47.11	
	21 and Above	15	38.37	

Note:# Indicates no significance difference at 0.01 level



The figure 4.10 Indicates that there exists no significant difference in marital satisfaction based on duration of marriage.usually at the initial years of marriage the satisfaction among the couples increases and then there will be a gradual decline in marital satisfaction and as age increases there will be changes in the extent of marital satisfaction and gradually marital satisfaction increases. The current changes in the marital purpose and the perspectives of people , shifting family dimensions with respect to individualistic viewpoint may be the reason for the no variation in marital satisfaction.

4.3.8.a Love Attitude based on Type of Marriage

Table : 4.15

Mann Whitney U test: Love Attitude based on Type of Marriage

Variable	Sample	N	Mean rank	Mann-Whitney U
Love Attitude	Love marriage	21	45.57	723.000#
	Arranged marriage	69	45.48	

Note:# Indicates no significance difference at 0.01 level

The table 4.15 indicates that there exists no significant difference in love attitude based on type of marriage. Both love marriages and arranged marriage should possess love which strongly bind the people together. The type of the marriage does not matter because, the more importance belongs to how they are able to lead a healthy married life.

4.3.8.b. Marital Satisfaction based on Type of Marriage

Table : 4.16

Mann Whitney U test: Marital satisfaction based on Type of Marriage

Variable	Sample	N	Mean rank	Mann-Whitney U
Marital satisfaction	Love marriage	21	43.55	683.500#
	Arranged marriage	69	46.09	

Note:# Indicates no significance difference at 0.01 level

The table indicates that there is no significant difference in marital satisfaction with respect to type of marriage. The mean rank for arranged marriage is slightly more than that of love marriage. The reason for such an increase may be due to the acceptance and privileges which the arranged marriages often get compared to love marriages.

4.3.9.a. Love Attitude based on Number of Children.

Table :4.17

Kruskal wallis test:: Love Attitude based on No: of Children

Variable	No: of children	N	Mean rank	Chi-square
Love Attitude	0	10	62.15	2.138#
	1	39	43.36	
	2	36	43.60	
	3	2	35.00	
	4	2	55.00	
	5	1	33.00	

Note: # Indicates no significance difference at 0.01 level

The table 4.17 indicates that there is no significant difference between love attitude based on no: of children. The mean rank is higher for the ones who does not possess children. There can be two reasons for such a result. One reason is that the duration of marriage might be less than one year. It is the peak time of romance in a marital relation, where there exists love and only love between the couples. The second reason lies with reference to couple who don't possess children even after years of marriage. In such a condition both the couples would be more emotionally attached and supporting each other to fill the gap of the child.

4.3.9.b. Marital Satisfaction based on Number of children.

Table :4.18

Kruskal wallis test:: Love Attitude based on No: of Children

Variable	No:of children	N	Mean rank	Chi-square
Marital satisfaction	0	10	49.55	5.340#
	1	39	45.79	
	2	36	42.32	
	3	2	61.75	
	4	2	51.50	
	5	1	63.50	

Note: # Indicates no significance difference at 0.01 level

The table 4.18 indicates that there isn't any significant difference between marital satisfaction based on no: of children. It can be because of the individual views regarding life and its perception, between the partners than the number of children plays the more important role in marital satisfaction.

4.3.10.a. Love Attitude based on Number of Family Members.

Table :4.19

Kruskal wallis test:: Love Attitude based on No: of Family Members

Variable	No: of family members	N	Mean rank	Chi-Square
Love Attitude	3	16	43.25	4.867#
	4	36	49.69	
	5	28	44.02	
	6	8	36.50	
	7	1	14.00	
	8	1	75.50	

Note: # Indicates no significance difference at 0.01 level

The table clearly indicates that there is no significant difference in love attitude based on number of family members. The mean rank is higher for maximum number of family members. As the number of family members increases the aspects such as sharing, caring etc will increase and also in case of conflicts between the partners, adults can effectively take up the roles of mediators in solving problems.

4.3.10.b. Marital Satisfaction based on Family Members

Table : 4.20

Kruskal wallis test: Marital Satisfaction based on no: of family members

Variable	No: of family members	N	Mean rank	Chi-Square
Marital Satisfaction	3	16	36.16	5.819
	4	36	48.21	
	5	28	47.14	
	6	8	48.69	
	7	1	4.50	
	8	1	67.00	

Note: # Indicates no significance difference at 0.01 level

Even though there exists no significant difference in marital satisfaction based on number of family members, the mean value remains higher for family with higher number of family members. More members in family would provide more security for children, the households work could be shared, problems could be discussed and there would be more socialization.

Chapter 5

Summary and conclusion

5.1 .Resume of the Study

5.2 Major Findings

5.3 .Implications

5.4 Limitations of the Study

5.5 Suggestions for Future Study

5.1 .RESUME OF THE STUDY

The study aimed at understanding the extent, relation and factors affecting love attitude and marital satisfaction among the participants residing in Thiruvananthapuram city, Kerala. To understand whether significant relation exists between Love Attitude and Marital Satisfaction and also significant difference on the basis of age, economic status, duration of marriage and place of residence, a sample of 90 participants (married woman) through convenient sampling were selected. For measuring the variables, love attitude Scale and marital satisfaction scale were used respectively. After getting the informed consent from the participants, data were collected from them on the basis of the above mentioned tools. After the data collection, Statistical analysis was done using SPSS. Since the sample was not normally distributed, non-parametric statistical techniques like Mann Whitney U-test, Kruskal Wallis test and Spearman's rho Correlation were used.

The results of the study indicate that majority of the participants high level of love attitude and moderate level of marital satisfaction. There exists significant correlation between love attitude and marital satisfaction. The demographic features does not have any significant relation between love attitude and marital satisfaction.

5.2 MAJOR FINDINGS

- a.76.7% of the sample has got high love attitude.
- b.63.3% of the sample has got moderate marital satisfaction.
- c. Love attitude and Marital Satisfaction has got significant relation between each other.
- D Love attitude and Marital Satisfaction does vary significantly with respect to demographic factors such as age, duration of marriage etc.
- e. Age does not have significant difference based on love attitude and marital satisfaction.
- f. Urban people have more love attitude than rural people.

g. The sub components of love attitude such as eros and pragma has got significant relation with marital satisfaction.

h .Love attitude and marital satisfaction do not have any significant difference based on number of family members and number of children.

5.3 .IMPLICATIONS

The present study on Love Attitude and Marital Satisfaction was conducted among the married woman who are residents of Trivandrum from the age group of 24-70. This understanding will help health care professionals- medical and mental, to take necessary actions to help them attain a stable and healthy relationship during their entire period of life.

“Love Attitude and Marital Satisfaction” is a relatively new topic of study in Kerala context that too with woman alone as sample. Love Attitude is a concept taken from Lee, who introduced about six styles of love. Marital satisfaction refers to a mental state that reflects the perceived benefits and costs of marriage to a particular person.

The current study gives an idea that the participants have high amount of love attitude and moderate level of marital satisfaction based on the extent of both the variables. Based on the study it was found that love attitude and marital satisfaction has significant relation with each other. There is no significant relation between the variables and the demographic factors. Study was examined from a psychological perspective and found that materialistic preferences of the sample leads to low amount of marital satisfaction. Only 33% out of 90 participants has got high satisfaction ate and majority has moderate satisfaction. Thus conducting such study, the future researches can adopt the literature review for further investigations and research purposes and explore various other dimensions in Love Attitude and Marital Satisfaction. As a Counselling Psychologist, it is very important to take into consideration the mental health of people with low love attitude and marital satisfaction as it has great impact not only to the present generation but also to the future generation.

5.4 LIMITATIONS OF THE STUDY

Based on the design of present investigation, the findings that are arrived at and the limitations that are inevitable, certain suggestions can be made for further studies in this area:

Although the research was carefully prepared, it contains various limitations and shortcomings.

- The research was conducted only on the married woman of Thiruvananthapuram as a result the data collected is not an encouraging number.
- If the study had extended the survey beyond the limits of Thiruvananthapuram, the researcher would have been able to gather more data than what has been collected.
- Questionnaire survey was lengthy, which affected the number of participation and response in completing the survey.
- Lack of prior research studies on the topic and relevant tool to collect data on Love Attitude and Marital Satisfaction in Kerala.
- As there are too many professions which are listed out, coding was a bit difficult.
- Questions were too personal in certain area. This was a problem in obtaining accurate results when the researcher was collecting the data directly from the participant.

5.5 SUGGESTIONS FOR FUTURE STUDY

. The study could have been extended in a comparative study. Male participants could have been included in the study so as to make a gender-based difference in identifying marital satisfaction and love attitude.

The study could have been done among Indian married women so that the researcher could done a comparative study between women of North-Indian and South-Indian as well as differences between Indian women and women from other cultural societies.

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APPENDIX

Informed Consent Form

Please complete this form after you have read the Information Sheet and/or listened to an explanation about the research.

Project Title: Love Attitude And Marital Satisfaction Among Women Of Trivandrum

Researcher: Mrs. Aathira Sankar

Thank you for your interest in taking part in this research. Before you agree to take part, the person organising the research must explain the project to you. This project aims at knowing the marital satisfaction of women and their attitude towards love. What type of love is favoured by the women the most is attended over here. The increasing divorce rates in the present scenario shows the importance of such a study.

If you have any questions arising from the Information Sheet or explanation already given to you, please ask the researcher before you to decide whether to join in. You will be given a copy of this Consent Form to keep and refer to at any time.

Participant's Statement

I agree that:

- I have read the notes written above and the Information Sheet, and understand what the study involves. .
- I consent to the processing of my personal information for the purposes of this research study.
- I understand that such information will be treated as strictly confidential and handled in accordance with the provisions of the Data Protection Act 1998.
- I agree that the research project named above has been explained to me to my satisfaction and I agree to take part in this study.

Signature:

Date:

LOVE ATTITUDE SCALE

Sl.No	The following statements refer to some aspects of your marital life. You are requested to respond to each statement by putting a circle around A,B,C,D or E . A denotes Strongly Disagree, B denotes Moderately Disagree, C denotes Neither Agree nor Disagree, D denotes Moderately Agree and E denotes Strongly Agree.	A	B	C	D	E
1.	I'm able to maintain a healthy romantic relation with my partner.					
2.	I'm having a very healthy sexual relationship with my partner.					
3.	I'm satisfied with the physical appearance of my partner.					
4.	Me and my partner have the right physical chemistry with each other.					
5.	Our love making is very intense and satisfying.					
6.	I always try to help my partner through his difficult times.					
7.	I would rather suffer myself than let my partner suffer.					
8.	I'm usually willing to sacrifice my own wishes to let my partner achieve his.					
9.	Whatever I own is my partner to use as he chooses.					
10.	I would endure all things for the sake of my partner.					
11.	I'm able to maintain a friendly relationship with my partner.					
12.	I'm able to accept my partner as he is.					
13.	I feel comfortable in the presence of my partner.					
14.	I feel secure in my relation with my partner.					
15.	My partner participates with me in the household activities.					
16.	My partner and I involves equally in the family matter.					
17.	My partner always stands with me in my difficult times.					
18.	Both of us discuss together before taking decision.					
19.	When there is a problem in the family, he always stands with me.					
20.	We both give suggestions to each other for improving.					

MARITAL SATISFACTION SCALE

The following statements refer to some aspects of your marital life. You are requested to respond to each statement by putting a circle around **A,B,C,D** or **E**. **A** denotes Strongly Disagree, **B** denotes Moderately Disagree, **C** denotes Neither Agree nor Disagree, **D** denotes Moderately Agree and **E** denotes Strongly Agree.

SL.NO.		A	B	C	D	E
1	My partner and I understand each other perfectly.	A	B	C	D	E
2	I am not pleased with the personality characteristics and personal habits of my partner.	A	B	C	D	E
3	I am very happy with how we handle role responsibilities in our marriage.	A	B	C	D	E
4	My partner completely understands and sympathizes with my every mood.	A	B	C	D	E
5	I am not happy about our communication and feel my partner doesn't understand me.	A	B	C	D	E
6	Our relationship is a perfect success.	A	B	C	D	E
7	I am very happy about how we make decision and resolve conflicts.	A	B	C	D	E
8	I am unhappy about our financial position and the way we make financial decisions.	A	B	C	D	E
9	I have some needs that are not being met by our relationship.	A	B	C	D	E
10	I am very happy with how we manage our leisure activities and the time we spend together.	A	B	C	D	E
11	I am very pleased about how we express affection and relate sexually.	A	B	C	D	E
12	I am not satisfied with the way we each handle our responsibilities as parents.	A	B	C	D	E
13	I have never regretted our relationship with my partner, not even for a moment.	A	B	C	D	E
14	I am dissatisfied about our relationship with my parents, in laws and ,or friends.	A	B	C	D	E
15	I feel very good about how we each practice our religious beliefs and practice.	A	B	C	D	E