

Marital Adjustment and Life satisfaction between Fertile and Infertile Indian Partners

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Abstract: The present study was conducted to measure the level of marital adjustment and life satisfaction of Fertile and Infertile Indian Partners. A total of 120 partners (60 fertile and 60 Infertile) were selected by purposive sampling method from different areas of Devipatan division of Uttar Pradesh. Partners were again subdivided into male and female in equal numbers. To collect the data, Marital adjustment questionnaire (Pramod Kumar and Kanchana Rohtagi) and Life Satisfaction Scale (Dr. Q. G. Alamand Ram ji Srivastava) was used. The obtained data was analyzed for the t-test and Percent. Results revealed that there was a significant mean difference between fertile and infertile partners in marital adjustment and life satisfaction level on ($P < 0.05$) and ($P < 0.01$) respectively.

Keywords: Marital Adjustment, Life satisfaction, Fertile and Infertile Partner, Male and Female

INTRODUCTION

Family is the smallest building block of society and good family relations are the guarantee of a bright future for society. The foundation of the family is laid through the marriage of partners who pledge many promises to each other, such as commitment, faithfulness, and fulfilling responsibilities. After marriage, individuals start to live together and raise their children in their family environment. The quality of the marriage is determined by concepts of adjustment, satisfaction, and happiness, as well as evaluations of married partners. Marital adjustment is a life long process; although in the early days of marriage, one has to give serious consideration. As Lasswell (1982) points out, "understanding the individual trait of the spouse is an ongoing process in marriage; because even if two people know each other before or at the time of marriage, there is a possibility that people change during the life cycle. Marital adjustment, therefore, calls for maturity that accepts

and understands growth and development in the spouse. If this growth is not experienced and realized fully, death in marital relationships is inevitable. Sinha and Mukerjee (1990) define marital adjustment as, "The state in which there is an overall feeling between husband and wife, of happiness and satisfaction with their marriage and with each other." It, therefore, calls for experiencing a satisfactory relationship between spouses characterized by mutual concern, care, understanding, and acceptance. Sexual compatibility and mutual enjoyment are important factors contributing to the success of most marital relationships. Many factors affect the marital adjustment of partners, such as the age of partners, duration of marriage, communication between them, fulfilling their desires and expectations, making common decisions, relations with the family and relatives, and agreeing on leisure time activities and family budget. In Indian culture, marriage is considered to be one of the sacraments, through which every man and woman must pass. Marriages have been arranged by parents or guardians, and they considered them to be sacred and obligatory performances. In India, marriage takes place very early, even before girls attained puberty. The social background was of the authoritarian joint family and caste with its domination in all spheres of life. The wife was not only attached to the husband as long as he was alive but even after his death. Due to this fact, the practice of Sati existed. In earlier days women were considered to be the weaker sect of the society. Her desires, likes, and dislikes were never to be considered and hence had very little scope for expressing her desires. Since independence, many changes have been brought about in marital relations and property rights of Hindu women. According to the Hindu Marriage Act, women have the right to freedom for fuller participation in all the sectors of social economic and political life. There

has been a profound shift in the purpose and objectives of marriage, over a few decades. Marriage was thought of largely in economic terms. This was reflected in the practice of arranged marriages in which the parents took the major responsibility for deciding whom their son or daughter would marry. Both husband and wife had heavy work roles if the family was to be a success. Work and property bound them together in a lifelong bond. The numerous duties performed in the home and on the farm made the family relationship the primary one in every aspect of life. The Hindu women considered it her sacred duty to make him happy at any cost and she lived for him. "Husband to an Indian woman is not an individual, he is an ideal. The flame of her ideal love illuminates his heart too", says Chatterjee. As a river merges itself in the ocean, loses its identity, like this a wife was supposed to merge her individuality with that of her husband. Her only concern in life was to see that all services needed by her husband were properly performed by her. The ideal of PATIVRATA became so deeply rooted in the mind of the Hindu woman that the practice of self immolation became not only customary but something a woman aspired for. Describing the traditional Indian woman Radhakrishnan as quoted by Kapoor writes, "Centuries of traditions have made the Indian women the most unselfish, the most self-denying and most patient in the world, whose pride is suffering". The setting of the situation is now changing. Marriage has come to be viewed as a means for personal happiness and companionship and not primarily as a means for subsistence or survival. It is the union of a man and a woman, who are attracted to each other physically and psychologically and who expect to find continuing pleasure in one another's company. The modern woman is no longer prepared to accept a social code in which the dominance of the male is binding on her. Many women have jobs. The majority who work do so because of economic need. Often the husband wants his wife to work because he cannot balance the family budget on his salary. But dangers may enter when she has to struggle long enough to manage a job and a husband on equal terms. At the same time, he is not willing to give up his home comforts and his holdover. He also wants her to stay as she was. Modern scientific thought has clearly shown that there is nothing inherent in the act of sex that denies women any privilege. There is nothing wrong in the concept of freedom in marriage. To quote Ellis, "Freedom cannot

destroy but rather confirm its stability and purify its practice". But in our traditional social structure, working women are yet to get their due status. Society is still hesitant to render due status to an economically independent woman because the male factor always plays a dominant role in society. Nowadays, traditional cultural values have undergone rapid changes. Now, the Indian society and culture has become more materialistic. The social status of people has now become more dependent on money and other materialistic assets. One of the values of Indian culture is to become economically self-sufficient. These values have also inspired the womenfolk to enter into various professions. As a result, the social status of women has undergone many changes. Consequently, their mental outlook has also changed. Many women have joined such professions, which were once monopolized by the men folk. Not only that, some women have also outstanding professional efficiency. There are no single professions where women are not taking part. In our society, there are such people, who even now consider that working women are coming out 'just for recreation'. But the workingwomen have a double responsibility to bear. First, is her family's responsibility? However, she may be in a higher rank in her profession, she will have to look after the welfare of her family and do all the household chores. Second, is her urge to promote her mental qualities? Many of the working women find it difficult to coordinate between the two, and as a result, their married life becomes very complicated and miserable. Whether working women will continue their jobs after marriage is also sometimes decided by their prospective in-laws. A working woman sometimes has to give up her job after her engagement to a wealthy man. The bridegroom's family is very rich, and the father-in-law sometimes imposes this condition, that his would-be daughter-in-law will have to give up her job after marriage. Moreover, the father-in-law is apprehensive that his relatives will laugh at him for accepting a working woman as his daughter-in-law. This is the situation in our society when a girl is mad to give up her job after her engagement, whereas a boy thinks of his marriage only after getting a job (Baruah, 1992). The society does not favor their womenfolk taking such professions, which will undermine their traditional role of the mother and the wife. Therefore, women's personality is often hampered, as they cannot accept the professions of their choice. There are many,

who even though educated, and capable of earning a lot, suffer at the hands of their husbands, and as a result, problems arise in their married life. Although the condition of women in Assamese society is more or less the same as in Indian Hindu society yet, certain aspects have positively influenced the status of women. In India, since the dawn of civilization the two institutions namely marriage and family seem to have existed. In the Vedas, we find references to both these institutions. Over time, both these institutions have undergone notable changes. Therefore, before one tries to study marital adjustment in marriage, it is necessary to have a clear idea about the traditional concept and pattern of marriage. Marriage during the earlier times, was not meant mainly for individual gratification, individual's interest and aspirations, but was rather a social duty towards the family and the community. Everyone was expected to do one's duty regardless of how they felt about it. Marriage was decided according to class, caste, and gotras in the past. However, inter-caste marriages are allowed today. Marriage in the past was a permanent union of the husband and wife where they were exhorted to strive their best to fulfill their marriage vow of not failing each other in the pursuit of Dharma, Karma, and Artha and they discharged their responsibility, not only towards each other but also to the family, society and the world at large. There were no major conflicts or divorces. In the past the attitude towards marriage and family living was conservative and the family relationship was authoritarian. In rural areas, conservative attitude toward marriage persists. However, in industrial and urban areas, there is a gradual shift from authoritarian to democratic family relationships. The marriage partners may come from different areas. They don't always have a shared past. In other words, they come quite apart from prevailing patterns of ethnic, religious, and class endogamy. The social philosophy behind marriage is that is a social duty towards the family. Some fifty years back, the marriage system in India was of a set pattern. As far as the choice of a life partner was concerned, the opinion of parent's particularly male parents ruled supreme. The girl had very little or no choice at all in choosing her life partner. If a girl dared to say anything regarding this matter she was considered to be rather too forward. The parents thought that it was their duty to safeguard her interest by submitting to a man of their choice. In that period, the condition of a girl was

like a sacred cow; which was protected by others. In the absence of proper education, she had no scope to be independent, in other matters like earning for her living. In short, she was dependent as a child on her parents and brothers, in youth, as a wife on her husband, and in old age on her sons. (Manusmriti).

REVIEW OF LITERATURE

1. Tirgari A (2006) studied on "A comparison between emotional intelligence and marital satisfaction, and their structural relation among discordant and welladjusted couples in Sari, Iran". Findings suggested that there is a significant difference between the levels of emotional intelligence and its related competences that is positively correlated with marital satisfaction of the couples.
2. Smith L, Ciarrochi J, Heaven PCL (2008) studied on "The stability and change of trait emotional intelligence, conflict communication patterns, and relationship satisfaction: A one-year longitudinal study." In their studies on relations between spouses showed that the components of emotional intelligence influences marital adjustment.
3. Amanelahifard A, Nikbakht R, Hoseini MA, Fakhr SA, and Hoseini Z. (2012) examined the comparison of marital satisfaction and quality of life between fertile and infertile women. The results of the study on marital satisfaction and quality of life between fertile and infertile women suggest a negative effect of infertility on marital satisfaction. Infertility is an important factor in life it affects family health, job satisfaction, the success of marital life, family income, and mental health.
4. Onat G, Beji NK. (2012) investigated the marital relationship and quality of life among couples with infertility, sexuality and disability. The study showed the negative impact of infertility on marital satisfaction. In this study also significant relationships were found between marital satisfaction, spouses' jobs, and family income. However, no significant association was observed between marital satisfaction and the place of residence, fertility status, age at marriage, and marriage duration.

OBJECTIVES OF THE STUDY

The following objectives have been set for the present study

1. To inquire into the nature and dynamics of Indian marital Life.
2. Impact of fertility on Marital Adjustment and life satisfaction.

HYPOTHESIS

1. There is a significant difference between marital adjustment of fertile and infertile partners.
2. There is a significant difference between the life satisfaction of fertile and infertile partners.
3. There is a significant difference between gender in marital adjustment and Life Satisfaction.

METHODS AND PROCEDURE

Participants: 120 Marital Partners. With an equal number (60 Fertile Male Female and 60 Infertile Male Female) The fertile Couple's Age range is 30-45 years and the Infertile Partners' age group range of 30-48 Years sample was selected from Gonda, Bahraich, Sravashti and Balrampur Distt. Devipatan division is an administrative geographical unit of Uttar Pradesh state of India. The city of Gonda is the district headquarters, and also the administrative centre for the Devipatan Division. It is in the neighborhood of Ayodhya (Ram Janam Bhumi). The territory covered by the present district of Gonda formed part of the ancient Kosala Kingdom. After the going of lord Rama, the celebrated sovereign of the solar line who ruled Kosala, the kingdom was divided into two portions defined by the Ghaghara river. The northern portion was then ruled by his son, Lava with the city of Sravastias as his capital. Sravasti was the capital of Uttara (North) Kosala. The ruins of Sahet, ancient Sravasti, spread over an area of 400 acres (1.6 km²). Towards the Rapti River, a little north of Sahet lies the ancient city of Mahet. Gautam Buddha spent 21 rainy seasons under the sacred Peepal tree. The famous incident of Angulimal happened in the forest of Sravasti, where the dacoit who used to kill people and wear a garland of their fingers, was enlightened by Gautam Buddha. Balrampur is a part of Devipatan division as well as the historic Awadh region. Located on the banks of the West Rapti River. Balrampur is known for the temple of Pateshwari Devi, a Shakti Pitha. The territory which the present Balrampur covers was a part of the ancient

Kosala kingdom. Bahraich was in historic Awadh. The district was part of the Nanpara Taluqdari ruled by a succession of Rajas who owned more than three hundred villages in the district and all the forests. Raja Baldev Singh has built a fort later captured by Sadat Ali. A famous Dargahshareef fair is organized every year at Bahraich in his remembrance. Devipatan division is also considered a backward region. In 2006 the Ministry of Panchayati Raj named Bahraich one of the country's 250 most backward districts Gonda also received the "Backward Region Grant Fund", created by the government of India. So Devipatan division is the region that has great diversity religiously, educationally, as well as economically. That's why we have selected this region for our study.

Tools: The following tools were used for collecting data in the study:

Marital Adjustment Questionnaire: This Questionnaire is used to measure the marital adjustment of the partners. It was developed by Pramod Kumar and Kanchana Rohtagi. It consists of 25 highly discriminating items. Each item elicits a response of 'Yes' or 'No'. Each 'Yes' response contributes to higher marital adjustment. The authors administered this scale on 200 copies drawn from the Jodhpur and Gandhinagar Cities. The respondent's ages ranged from 28 to 58 years. The split-half reliability was found to be 0.49 (N=60) which yielded an index of reliability of 0.70. Further, they obtained a reliability of 0.84 through test-retest. According to the authors, the scale provided a high content validity and face validity.

Life Satisfaction Scale: This Questionnaire is used to measure the Life Satisfaction. It was developed by Dr. Q. G. Alamand Ram ji Srivastava. It consists of 60 highly discriminating items. Each item elicits a response of 'Yes', can't say or 'No'. The authors administered this scale on 875 responders from the different Cities of India. The respondent's ages ranged from 18 to 48 years. The test-retest reliability was found to be 0.84 and the scale provided 0.74 validity.

Procedure:

After collecting the necessary tools and selecting the sample, the marital adjustment questionnaire and Life Satisfaction Scale was administered to the sample according to the instructions given in the inventories.

Results:

Total 120 married partners. An equal number (60 fertile partners and 60 infertile partners) of Fertile partners age group range 30-45 years and infertile partners age group range 30-48 Years participated in the study. Their Marital adjustment and life Satisfaction was measured with standardized inventories. The mean of marital adjustment scores of the participants as per their Fertility and infertile traits have been presented in Table

Table - 01 Marital Adjustments

Marital Adjustment	Mean	SEd	df	T - Value	P ≤0.01	P ≤0.05
Fertile Partners	20.0	.89	118	2.8	2.63	1.98
Infertile Partners	17.5					

Table - 02 Marital Life Satisfaction

Life Satisfaction Level	Mean	SEd	df	T - Value	P ≤0.01	P ≤0.05
Fertile Partners	56.2	1.29	118	2.8	2.63	1.98
Infertile Partners	52.6					

Table - 03 Marital Adjustments and Life Satisfaction

	Marital Adjustment		Life Satisfaction	
	Fertile	Infertile	Fertile	Infertile
Male	19.43	15.8	55.4	50.7
Female	20.6	19.2	56.9	54.38
SEd	.83	1.4	1.69	1.37
T - Value	1.45	2.43	2.31	2.69
DF	58			
P ≤0.05	2.00			
P ≤0.01	2.66			

Table - 03 Life Satisfaction Percent with Infertile Partner

Gender	Satisfied with infertile Partner	Unsatisfied With infertile Partner
Female	59%	41%
Male	36.6%	63.4%

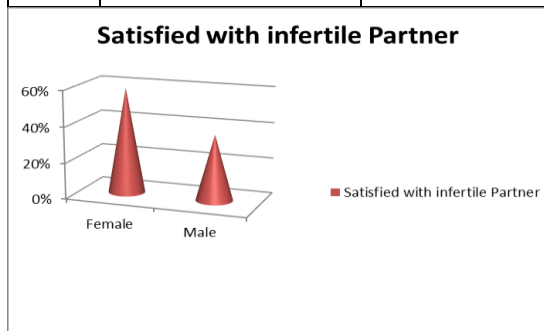
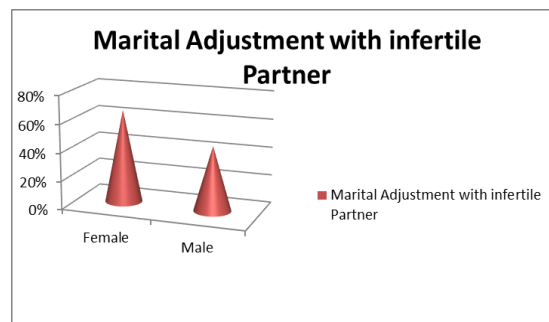


Table - 03 Marital Adjustment Percent with Infertile Partner

Gender	Marital Adjustment with infertile Partner	Marital Maladjustment with infertile Partner
Female	66%	34%
Male	46%	54%



The objective of this study was to study life satisfaction and marital adjustment among fertile and infertile partner. According to the data, men show lower life satisfaction and marital adjustment with their infertile partner than women, as well as the relationship between fertility and marital adjustment of couples. Fertility has positive and Infertility has negative effects on adjustment and life satisfaction. In this study, 46% of the men showed adjustment with their infertile partner, 37% men showed life satisfaction with their infertile partner. While 66% of women showed adjustment with their infertile partner and 59% of women showed satisfaction with infertile partner. Infertility has become such a social concern. It can lead to serious psychological problems, and differences up to the extent of getting divorced, especially, in those societies having children immediately after marriage is encouraged. The research findings of Onat G, Beji NK. (2012), Amanelahifard A, Nikbakht R, Hoseini MA, Fakhr SA, and Hoseini Z. (2012), Kalpana (2013) , Qadir F, Khalid A, Medhin G (2015) and Chadha C, Kataria J, Chugh P, Choudhary, A (2019) support our present research result that infertility has a major impact on the quality of life. Infertility is a hindrance to man's need to survive and is a source of severe psychological stress. The limitations of this research may influence the generalization of the findings. In this study, infertility was studied when the couples were following therapeutic measures. Therefore, the period of couples' life before infertility diagnosis and disappointment with fertility were not considered in this study.

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