

**A STUDY OF ATTITUDES OF WOMEN TOWARDS
MARRIAGE AS RELATED TO PERSONALITY AND
DEMOGRAPHIC FACTORS IN BANGLADESH**

(ABSTRACT)

**A Thesis Submitted for the Degree of Ph. D.
(In Psychology)**



Under the Supervision of

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ABSTRACT

The present study attempts at investigating the similarities and differences of attitudes towards marriage in the continuum of progressivism-traditionalism of unmarried and married women as related to socio-political attitudes, personality variables and demographic factors in Bangladesh within the framework of socio-cultural, economic, political background. The study has been developed under the theoretical framework of different approaches: (i) Linton's sociological approach of role theory (ii) Coombs value theory of mate selection (iii) Edwards' social exchange theory (iv) Winch's complementary needs theory (v) Kerkhoff & Davis filter theory (vi) Radicalism-conservatism approaches (vii) Rotter's social learning theory and internal-external control of personality (viii) Rokeach's beliefs and attitude approach (ix) Rokeach's openminded - closeminded and dogmatic approach. All these approaches have been utilized and integrated in order to show similarities and differences of attitudes towards marriage between working and nonworking, high SES and middle SES unmarried and married women.

The present study utilized a multidimensional correlational approach with a criterion group design. The study was conducted in two phases. In the first phase criterion groups of supportive and non-supportive women for attitude towards marriage of unmarried and married women, working and nonworking were selected Marriage Criteria Questionnaires (MCQ). This criterion group of women was selected from the residential background of Rajshahi and Chittagong. These total women were divided into unmarried and married women. These two types of women again divided into working and nonworking on the basis of MCQ. Again women were further subdivided high SES and middle SES

according to their responses regarding educational, occupational and income background mentioned in the personal information sheet (PIS). The use of this criterion group design has considerable advantages in highlighting the differences between working and nonworking high SES and middle SES of unmarried and married in relation to their attitude towards marriage in the progressivism traditionalism continuum, socio-political attitudes and personality variables of I-E control, dogmatism selected for the study. In the second phase criterion group were measure (1) Progressivism traditionalism attitude (PTA) (2) Sociopolitical attitudes (R-C scale) (3) Internal-external control of personality variable (I-E) (4) Dogmatic personality and Demographic variables.

The attitude measure included (a) progressivism-traditionalism attitude (PTA) scale was constructed by the present investigator. (b) Ara's C-R scale was modified by the present investigator which was named as R-C scale. Personality measures included (a) Rotter's I-E control of personality (Ara's Bengali version) (b) Rokeach's Dogmatic personality scale (Ara's Bengali version). Marriage criteria questionnaire included unmarried and married as well as working and nonworking. Personal information sheet included high SES and middle SES questionnaire.

This study utilized two samples drawn from two residential backgrounds of Rajshahi and Chittagong one was unmarried and the other was married. Each sample was composed of 120 participant equally divided into working and nonworking women. These groups were again subdivided into high SES and middle SES women. Thus each category was composed 30 female participants. Thus the sample was composed of 240 female participants have highest educational degree like graduation, post graduation, some of them were teachers of different colleges, doctors and bankers.

Analyses of data have been divided into three parts. In the first part intergroup and intragroup differences on attitude towards marriage and socio-political attitudes, personality variables and demographic variables have been computed by univariate method using t-test. In the second part of analyses bi-serial correlation through product moment method were computed to find out the similarities of attitudinal variables and personality variables of intergroup and intragroup. In third part the strength of relationship of all these variables has been shown through inter variable correlations using Pearson's product moment method for unmarried and married women separately.

Results obtained strongly supported the hypotheses. It showed that attitude towards marriage were considerably moderated by socio-political attitudes, personality factors, SES and working-nonworking background. One of the important findings reflected through the intervariable correlation was the highest correlations were obtained between attitudes towards marriage and socio-political attitudes in two categories of women in Bangladesh. Thus women's attitudes towards marriage did appear to be important variable in determining the socio-political attitudes conditioned by the progressive attitudes of the literate women.

The findings of the present study are explainable by Linton's sociological approach of role theory, Coombs' value theory of mate selection, Edwards' social exchange theory, Winch complementary needs theory, Kerkhoff and Davis filter theory, radicalism-conservatism approach, Rotter's social learning theory and internal-external control and Rokeach's openminded–closeminded of dogmatic personality theory. All the respondents were female. This choice was preferred to keep the gender variable control.

The main objectives of the present investigation were to make a comparative study of the patterns of attitudes and personality of high SES women and middle SES women, working and nonworking women of unmarried and married as related to (i) attitudes towards marriage like pre-marriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws, conventional marriage in the progressivism-traditionalism continuum, (ii) socio-political attitudinal variable of radicalism-conservatism continuum, (iii) personality variable of internal-external control, (iv) dogmatic personality of unmarried and married women (v) demographic background of high SES and middle SES as well as working and nonworking women in Bangladesh.

Three specific hypotheses were formulated. These are as follows:

- i. It is hypothesized that unmarried women would be more progressive, more radical, more internally controlled and more open-minded as compared to married women on the attitudinal and personality variables respectively.
- ii. It is hypothesized that working women would be more progressive, more radical, more internally controlled and more open-minded as compared to nonworking women on the attitudinal and personality variables respectively.
- iii. It is hypothesized that high SES women would be more progressive, more radical, more internally controlled, more open-minded as compared to middle SES women on the attitudinal and personality variables respectively.

In this study an attempt has also been made to integrate all these approaches into a new theoretical perspective in which progressive attitudes along with social-political attitudes, personality characteristics socio-economic status and working-nonworking factors jointly shape the progressive attitudes. The study has emphasized socio-political cultural, economical and educational factors instead of genetic factors as the determinants of attitudes towards marriage in the direction of progressivism which might cause socio-political and economic development in Bangladesh.

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June, 2008

DECLARATION

I hereby declare that the entire thesis is made on the basis of my own insight and investigation and this thesis has not been submitted or placed in any where for any award or degree or any profitable purpose.



University of Rajshahi
June, 2008

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CERTIFICATE

This is to certify that the dissertation entitled "**A STUDY OF ATTITUDES OF WOMEN TOWARDS MARRIAGE AS RELATED TO PERSONALITY AND DEMOGRAPHIC FACTORS IN BANGLADESH**" submitted by **Tanjila Akhter** was done under my supervision and constitutes her own work. I feel proud to recommend this dissertation for evaluation.

SUPERVISOR


24.6.08

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June, 2008

Dedicated
To My
Beloved Mother

CONTENT

	Page No.
ABSTRACT	i
DECLARATION	v
CERTIFICATE	vi
ACKNOWLEDGEMENT	vii
CONTENT	ix
LIST OF TABLE	xiii
Chapter One	1-78
INTRODUCTION	1
Historical Background of Present Day Marriage and Family	4
Definition of the Family	6
Types of Families	7
Types of Marriage	7
The Family of a Social Institution	7
Theoretical Interpretation of Different Approaches to the Study of Attitudes towards Marriage	9
1. Linton's Sociological Approach of Role Theory	9
2. Coombs' Value Theory of Mate Selection	10
3. Edwards' Social Exchange Theory	10
4. Winch's Complementary Needs Theory	12
5. Kerkhoff & Davis Filter Theory	13
6. Radicalism - Conservatism Approach	15
7. Rotter's Social Learning Theory and Internal-External Control of Personality	19
8. Rokeach's Beliefs and Attitudes Approach	22
9. Rokeach's Open-mindedness – Close-mindedness and Dogmatic Personality Approach	26
Review of Literature	31
Attitude towards Marriage	31
a) Premarriage Involvement	33
b) Mate Selection	37
c) Marital Adjustment	39

d) Marriage and Occupational Role	43
e) Kinship and In-laws	45
f) Conventional Marriage	47
Radicalism - Conservatism Attitudes	48
Internal-External Control of Personality	53
Open-mindedness and Close-mindedness in Dogmatic Personality	62
Socio-Demographic Factors	66
Rationale of the Study	71
Objectives of the Present Study	72
Design of the Present Study	73
Formulation and Justification of Hypotheses	74
Chapter Two	79-101
METHOD AND PROCEDURE	79
Sample	79
Background of the Sample Settings	79
Personal Information Sheet (PIS)	80
Development of Marriage Criteria Questionnaire (MCQ)	81
Final Sample Selection	81
Method and Procedure	83
Selection of Instruments	83
Construction of the Progressivism-Traditionalism Attitude Scale	84
Conceptualization of Progressivism -Traditionalism Attitude Scale	85
Technique and Method Used	89
Initial Item Construction and Selection	89
Pilot Study	90
Item Analysis	92
Reliability and Validity of PTA Scale	92
Modification of Ara's Radicalism - Conservatism Scale in the Present Form (Bengali Version)	94
Modification of Rotter's Internal-External Control Inventory (Ara's Bengali Version)	97
Modification of Hasan's Dogmatism Scale (Ara's Bengali Version)	98
Procedure of Data Collection and Administration of Scales	100
Method of Analysis	101

Chapter Three	102-144
RESULTS	102
Part – I	104
Univariate Analysis	104
Intergroup Differences	104
Intragroup Differences	119
Part – II	128
Correlational Analyses (Bi-serial Correlation)	128
Part – III	139
Correlational Analyses (Intervariable Correlation)	139
Summary of the Results	141
 Chapter Four	 145-185
DISCUSSION	145
Intergroup Differences on Progressivism-Traditionalism Attitudes towards Marriage between Educationally Homogeneous Groups of Unmarried and Married Women.	147
Intergroup Differences on Sociopolitical Attitudes (Radicalism - Conservatism) between Educationally Homogeneous Groups of Unmarried and Married Women.	153
Intergroup Differences on Personality Variables of Internal-External Control and Dogmatism between Educationally Homogeneous Groups of Unmarried and Married Women.	155
Intergroup Differences on Progressivism-Traditionalism Attitude towards Marriage between Educationally Homogeneous Groups of Working and Nonworking Women.	156
Intergroup Differences on Sociopolitical Attitudes (Radicalism - Conservatism) between Educationally Homogeneous Groups of Working and Nonworking Women.	158
Intergroup Differences on Personality Variables of Internal-External Control and Dogmatism between Educationally Homogeneous Groups of Working and Nonworking Women.	159
Intergroup Differences on Progressivism-Traditionalism Attitude towards Marriage between Educationally Homogeneous Groups of High SES and Middle SES Women.	160
Intergroup Differences on Sociopolitical Attitudes (Radicalism - Conservatism) between Educationally Homogeneous Groups of High SES and Middle SES Women.	162

Intergroup Differences on Personality Variables of Internal-External Control and Dogmatism between Educationally Homogeneous Groups of High SES and Middle SES Women.	163
Intergroup Similarities between Educationally Homogenous Groups on Each Variables Separately	165
Intergroup Similarities between Unmarried and Married Working Women, Nonworking Women, High SES Women, Middle SES Women on Each Variable Separately.	168
Intragroup Similarities between Unmarried Working and Nonworking, Married Working and Nonworking, Unmarried High SES and Middle SES, Married High SES and Middle SES women on Each Variable Separately.	173
Relationship among Progressivism-Traditionalism Attitude Scale, Radicalism-Conservatism Attitudes Scale, Internal-External Control Scale and Dogmatism Scale for Unmarried Women and Married Women.	177
Implication of the Present Study	182
Suggestion for Future Research	184
BIBLIOGRAPHY	186-203
APPENDICES	204-218
Appendix - A	204
Personal Information Sheet (PIS)	204
Marriage Criteria Questionnaire (MCQ)	204
Appendix - B	205
Progressivism – Traditionalism Attitude Scale	205
Progressivism – Traditionalism Attitude Scale (English Version)	208
Appendix - C	211
Radicalism-Conservatism Attitude Scale	211
Radicalism-Conservatism Attitude Scale (English Version)	212
Appendix - D	213
Internal- External Control Scale	213
Internal- External Control Scale (English Version)	215
Appendix - E	217
Dogmatism Scale	217
Dogmatism Scale (English Version)	218

LIST OF TABLE

Table No.	Page No.
Table – 1 : Sample Distribution in the Present Study Group-Wise.	
Table – 2 : Correlation of the Scores of Each Dimension with the Total Scores of PTA	82
Table – 3 : Inter Dimensional Correlations of Pilot Study (N=50)	93
Table – 4 : Showing Mean Differences between Unmarried Women and Married Women on Each Variable Separately (N = 120 for each group)	94
Table – 5 : Showing Mean Differences between Unmarried Working Women and Married Working Women on Each Variable Separately (N = 60 for each group)	107
Table – 6 : Showing Mean Differences between Unmarried Nonworking Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group)	109
Table – 7 : Showing Mean Differences between Unmarried High SES Women and Married High SES Women on Each Variable Separately (N = 60 for each group)	111
Table – 8 : Showing Mean Differences between Unmarried Middle SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group)	113
Table – 9 : Showing Mean Differences between Working Women and Nonworking Women on Each Variable Separately (N = 120 for each group)	115
Table – 10 : Showing Mean Differences between High SES Women and Middle SES Women on Each Variable Separately (N = 120 for each group)	117
Table – 11 : Showing Mean Differences between Unmarried Working Women and Unmarried Nonworking Women on Each Variable Separately (N = 60 for each group)	120
Table – 12 : Showing Mean Differences between Married Working Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group)	122
Table – 13 : Showing Mean Differences between Unmarried High SES Women and Unmarried Middle SES Women on Each Variable Separately (N = 60 for each group)	124
Table – 14 : Showing Mean Differences between Married High SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group)	126

Table – 15 :	Showing Intergroup similarities between Unmarried Women and Married Women on Each Variable Separately (N = 120 for each group).	128
Table – 16 :	Showing Intergroup Similarities between Unmarried Working Women and Married Working Women on Each Variable separately (N = 60 for each group).	129
Table – 17 :	Showing Intergroup Similarities between Unmarried Nonworking Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group).	130
Table – 18 :	Showing Intergroup Similarities between Unmarried High SES Women and Married High SES Women on Each Variable Separately (N = 60 for each group).	131
Table – 19 :	Showing Intergroup Similarities between Unmarried Middle SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group).	132
Table – 20 :	Showing Intragroup Similarities between Working Women and Nonworking Women on Each Variable Separately (N = 120 for each group).	133
Table – 21 :	Showing Intragroup Similarities between High SES Women and Middle SES Women on Each Variable Separately (N = 120 for each group).	134
Table – 22 :	Showing Intragroup Similarities between Unmarried Working Women and Unmarried Nonworking Women on Each Variable Separately (N = 60 for each group).	135
Table – 23 :	Showing Intragroup Similarities between Married Working Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group).	136
Table – 24 :	Showing Intragroup Similarities between Unmarried High SES Women and Unmarried Middle SES Women on Each Variable Separately (N = 60 for each group).	137
Table – 25 :	Showing Intragroup Similarities between Married High SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group).	138
Table – 26 :	Intervariable Correlation for Unmarried Women (N = 120).	139
Table – 27 :	Intervariable Correlation for Married Women (N = 120).	140

Chapter One

Introduction

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Chapter One

INTRODUCTION

Attitude towards marriage among different categories of women has arrested the attention of social psychologists in Western (Riesman, 1950; Fishbein, 1967; Aronson, 1969; Ajeen & Fishbein, 1973; Hoffman, 1977; Astin et al, 1979; Glick, 1980; McGrath, 1990; Kitamura, et. al, 1998; Isaac, et. al, 2004; Klaus, 2006) as well as in Eastern countries (Long, 1982; Begum et. al, 1984; Sarwar, 1994; Naseer, 2000; Hashmi, et. al, 2007) today. Because of such attitudes may be related to change sex roles in present day society. **One** change which would appear to have strong effect upon the judgments, expectations, and intentions of young women is that since families are smaller and lives are longer (Glick et al 1977; Hoffman 1977). Women, today, devote a larger part of their lives to raise children than was the case in earlier times. Thus, more time is left for other pursuits. **A second** change is that working outside the home is increasingly prevalent among women today, even those with children. **A third** change is a striking increase in divorce rates (Norton 1976). In western countries it was found that one out of three marriages is to fail and with alimony for ex-wives less common, a young woman cannot count upon marriage for a lifetime economic security. In addition, the woman's liberation movement, with its emphasis upon educational and vocational achievements for women, seems to encourage deviation from traditional sex roles which organized around marriage and children. And they move toward more extensive careers, particularly, those who are well educated. Astin's, et. al., (1979) large scale surveys of nation wide samples of college freshmen show some evidence of changes.

In present Bangladesh women's sex roles have been changing because of different lifetime expectancies and these changed expectancies are likely to affect attitude towards marriage. Since changes in sex roles are gradual and continuous in their effects upon attitude it would seem important that research be directed towards such attitudes reach a better understanding of these phenomena as they occur.

Rokeach (1968) suggests that one characteristic of attitudes is the degree to which the various aspects of a single attitude are integrated with each other. Since, it has been shown relatively often that attitudes may not agree with behaviour (Wicker, 1971), nor with behavior intentions, if people behave as they intend. It is clear that one cannot assume such integration. Indeed, a number of experiments demonstrating cognitive dissonance (Aronson, 1969), show that people could be induced to behave differently from their evaluations. Fishbein and Ajeen (1973) suggest that behaviour intention, when specific enough, are closely, related to behaviour and are determined entirely by two components, one attitudinal that is, perceptions of consequences and values of consequences and the other normative social norms, as perceived by the person and motivation to confirm.

Many people today raise questions about the state of changes in marriage and family life today. In the past, it is argued, people lived more for their children and for the well being of the family as a whole, now one lives mainly for one's own self fulfillment. This new hedonism would seem to be incompatible with marriage and family stability-at least if carried very far. Individuals who develop narrowly selfish orientations may come to treat human relationships in the same way

they treat cars or clothing, as things to be used for a short time and then replaced by later models (Skolnick, 1978). Such an individualistic value orientation can make deep and lasting marriage or family relationships hard to achieve. As Lasch (1976) points out, such a view encourages people not to make too large an investment in love and friendship, to avoid dependency on others, and to live for the moment.

Most modern families are no longer economic productive units, and other institutions and agencies have taken over many of the family's earlier educational, religious and protective responsibilities. Lasch (1976) sees the modern family as the victim of the encroachment of the external world, of government and various other community agencies. The present day family, it is argued, has been reduced to a few specialized functions, such as affection and companionship.

There are, of course, more sanguine views on what is happening to marriage and family today. While conceding that most modern families perform fewer functions than families in earlier period of Bangladesh history, more optimistic observers point out that marriage and family today still function to meet the deepest affectional, emotional and identify needs of most Bangladeshis, as well adapted to modern urban-industrial society. It is mobile for example and thus can follow the expanding economy with its various job markets without hindrance of traditional kinship ties (Parsons 1959). If one hopes to understand this modern period of change and the related problems and issues confronting people today in marriage and family living, it is necessary to pause and look backward.

Historical Background of Present Day Marriage and Family:

Family life represented in part a continuation of the customs and traditions colonist brought from Asia and Europe and in part modifications and new additions that the conditions of family life here in the new world shaped. The settlers generally came in immediate families or as a single person, rather than in longer extended family groups (Goode, 1963). Thus the immediate or nuclear family, consisting of parents and their children, became the principal family unit in the colonies. As kinship type's weakened individual choice in mate selection gained an early foothold in the colonies, due partly to the preponderance of settler from the lower classes in Asia and Europe and partly to new freedoms in the colonies and the operation of supply and demand. Since immigration from sub-continent was heavily weighted with males, females in the early colonies were often at a premium eager bachelors sought available woman for wives and women come to have more voice in the selection of their marriage partners (Calhoun, 1945).

While the frontier family tended to remain essentially patriarchal, the value of the labor of wife and children enhanced their status considerably. Thus it may well be that the seeds of equality between the sexes were planted on the developing countries frontiers long before the 20th century (Cavan, 1953). Frontier family organization became more flexible with more rights and prerogatives for women and for children too.

Family Change within the Context of Social Change

Changes in the ways men and women get together as marriage partners organize their marriage and bear and rear their children have been influenced by a great many things - industrialization, urbanization, geographic and social mobility and various ideological and social movements including individualism, equalitarianism, feminism and youth movements.

i) Industrialization-urbanization and family change. Most authorities agree that when a society undergoes industrialization its family pattern will change significantly from their pre-industrial condition. Extended family ties and strong lineages normally found in earlier pre-industrial, agricultural economies tend to weaken, and some form of a small nuclear family becomes more important. This nuclear family, consisting of the marriage partners and children, fits the industrial economy better because it frees family members from restrictive ties with parents and other relatives. So they can go where the industrial economy needs its workers (Parsons, 1959). With industrialization came the rapid growth of large cities where conditions of family life differed dramatically from those found in rural environments.

ii) Ideological influences and family changes. In addition to the ideology of economic progress and technological development, the ideology of individualism has been important to the development of developing society and to the emergence of the independent nuclear family (Goode, 1963).

iii) Significant trends and changes in marriage. In some ways life was simpler and may be better back then; in other ways it is better now, considering labor saving devices, more community resources, and better health care.

The post world war-I period brought much greater freedom for young people, particularly for young women; and this freedom, combined with the automobile, produced dating and a new type of courtship. With the establishment of dating as the main pattern of premarital relations, some major transitions in premarital sex codes got underway (Adams, 1980)

As wives achieve higher education and pursue careers they become less dependent on their husbands and are in a better position to demand and equal voice in family matters. Significant changes have taken place since colonial days in the status of women, affecting their lives inside and outside of the family. Over the last century or more women has gained legally and educationally. Women can now vote and hold public office. Married women now have the legal right of property ownership and of entering into business contracts. Females now generally have the same educational opportunities as males, and the 20th century has seen coeducation extended to virtually all institutions of higher learning. Economically, a great many women have become partially or entirely financially independent, as a majority of them now are employed outside the home.

These changes in the status of women have profoundly affected the rules of women in marriage and family. Many of the problems and issues of husband and wife relations and marital adjustment today relate directly to the changes in statuses and roles of the wife and mother in modern families.

Definition of the Family

The family may be defined as a group of persons united by marriage, blood or adoption; constituting a single household; interacting and communicating with each other in their respective roles of husband and wife, mother and father, son and daughter, brother and sister and creating and maintaining a common culture. This definition focuses on family membership and relationships. Family members include people who are marriage partners, those who are blood relatives, and those who have been adapted into the family. Since family may differ considerably from place to place and time period to another, it will be helpful to look briefly at some different kinds or types of families found through out the world.

Types of Families:

The following two types of families are existing in Bangladesh.

a) The nuclear family: This is the well-known family unit consisting of a married couple and their children. **b) The extended family:** Nuclear families may exist as parts of larger kinship group's extended families. The extended family normally includes three or more generations—grandparents, parents and children. Thus an extended family would generally include at least two nuclear families belonging to different generations in a given kinship line. **c) Family of procreation:** Upon getting married a couple creates a new family unit, which may be called a family of procreation.

Types of Marriage:

Marriage defines how this relationship is established and maintained, and how it may be terminated. In a sense, marriage is a subsystem of the larger system known as the family. Anthropologists have found two major types of marriage throughout the world.

1) Monogamy: This is the marriage of one-man one-woman. It is the only legal form of marriage in many societies. **2) Polygamy:** This is the generic term for multiple marriages, and it has two logical subtypes polygamy and polyandry. Polygamy is the marriage of one man to two women or more. Polyandry is the marriage of one woman to two or more men. Muslim societies have traditionally been polygamous, as the Quran permits a man up to four wives.

The Family of a Social Institution

In order to understand the nature and full significance of the family in human society, we need to look at it as both a social institution and a social group. The family is one of the basic social institutions found in human society, along with religious economy institutions.

A social institution may be defined as a set of customs and norms organize for the purpose of carrying out certain 'societal functions'. Among the many important functions the family has performed for society and its members are (1) Reproduction, replacement of the members of a society; (2) Maintenance, care and nourishment of these members during infancy and childhood; (3) Socialization, or the upbringing of the young; and (4) Social placement of these individuals in the community or society (Davis, 1949). Through the marital relationship the family provides for satisfying the emotional and sexual needs of the married partners.

The structure of the basic nuclear family may be said to consist of three fundamental relationships (1) The marital relationship between the husband and the wife, (2) The parent child relationship between father and mother and their sons and daughters, and (3) The sibling relationship between brothers and sisters.

Under these circumstances in the present Bangladesh it has become to pay due attention to the fact why and under what circumstances married and unmarried women towards marriage attitudes has been changed. Thus in the present study an humble attempt would be done to make a comparative study between unmarried and married, working and non-working, high SES and middle SES women's attitude towards marriage. It is also expected that they would have differential pattern of attitude towards marriage in direction of Progressivism-Traditionalism, Radicalism-Conservatism continuum. Regarding their personality pattern of internal-external control and Dogmatism would also be identified. Some socio demographic factors like unmarried and married, working and nonworking, high SES and middle SES women's having differential pattern of attitudes and personality located in the present socio-political context of Bangladesh.

Theoretical Interpretation of Different Approaches to the Study of Attitudes towards Marriage

1. Linton's Sociological Approach of Role Theory:

Sociologists use the concept role to mean a set of culturally defined behavioral expectations that are appropriate for a given position or status (Linton, 1936). Each of us has various roles defined for us as we move through our life cycle-son, daughter, student, employee, husband, wife, parent, and so on. Through Socialization processes one learns these role definitions and normally comes to want to behave in the way expected of a son or daughter, a student, an employee, and so on. In societies such as ours, where there are homogeneous cultural backgrounds and where many roles are undergoing considerable change, significant difference in role definitions may exist from group to group. Differences in role definitions or expectations have been used in analysis of marital adjustment, but only recently has this idea been applied to analysis of mate selection.

According to role theory, it would be unlikely that a man and a woman with widely discrepant definitions of the husband role or the wife role would select each other as marriage partners. Interpreted positively, role theory says that people tend to seek marriage partners whose marital role definitions or expectations are in agreement with their own. For example, a man with a traditional-patriarchal orientation who believes that the husband should be the sole family provider and the boss in the family would tend to select a wife who expected to be a conventional housewife and mother rather than a career woman or a woman's liberation activist. So according to role theory it is the

anticipated compatibility of future marriage and family roles that is important in mate selection. At the appropriate stages in the courtship process a couple can, if they will check their agreement-disagreement on many of the dimensions of marital and familial roles, such as division of labor and division of authority between husband and wife in matters of employment, family financing, housework, recreation, childrearing and so on.

2. Coombs' Value Theory of Mate Selection:

Values define what is good or, right or wrong, moral immoral in a given society. Thus values are central to a person's mode of conduct including one's goals in life and the means one adopts to pursue these goals. Coombs (1961) has attempted to develop a value theory of mate selection. He suggests that one's values or values system is so important to the individual that one will seek out a marriage partner who shares similar values. Homogamy enters the picture here, since persons with ship partners, a young man and woman who find they share many values are apt to find interaction rewarding and communication easy. This leads to feelings of satisfaction with each other and a desire to continue and deepen the relationship. Such a relationship with a member of the opposite sex who shares one's values helps validate one's own beliefs and promotes emotional satisfaction and security.

3. Edwards' Social Exchange Theory:

In our initial discussion of bargaining and the marriage market, it was suggested that a courtship system is in one sense a system of exchange, where a male or a female seeking a marriage partner eventually strikes a bargain with a member of the opposite sex, or perhaps has it done by one's parents.

Social exchange theory holds that social relationships are regulated or shaped by the desire of each participant to derive maximum gain or profit at minimum cost or pain. As applied to courtship and mate selection, the theory holds that participants are most apt to be attracted to members of the opposite sex who offer the highest ratio of marital reward to costs. Elaborating on this idea, Edwards (1969) says that individuals are impelled to enter into association with one another in order to accomplish their desired ends and to fulfill those expectations their positions demand. Since it is necessary for individuals to exchange, the attainment of one person's goals entails an investment and cost on the part of the other. It is further assumed that each party to a transaction attempts to maximize his gains and, thereby, minimize his cost. Over the long run this means actual exchanges tend to become equalized, particularly in view of the operation of the principle of reciprocity.

1. Within any collectivity of potential mates, a marriageable person will seek out that individual who is perceived as maximizing his rewards.
2. Individuals with equivalent resource are most likely to maximize each other's rewards.
3. Pairs with equivalent resource are most likely to possess homogenous characteristics.
4. Mate selection, therefore, will be homogenous with respect to a given set of characteristics.

Edwards does not always specify the kinds of resource participants may bring into the bargaining process, or how they may be judged as equivalent, but it may be assumed that such things as the man's earning power and his career prospects and the woman's domestic skills and potential as a mother would be involved. Other

resource would include the ability of each to provide for the other's emotional and companionship needs. The exchange theory helps explain how and why homogenous tendencies operate in mate selection. This leads to another, somewhat related theory involving reciprocal or complementary needs in mate selection.

4. Winch's Complementary Needs Theory:

This theory of mate selection, with its notion of the "attraction of opposites", has sometimes been juxtaposed against the theory of homogamy, which emphasizes the attraction of similar or likes. Winch (1955) developed the theory of various complementary needs of men and women operating in the mate-selection process. He hypothesized that while one chooses a marriage partner one feels will provide maximum need-gratification, this gratification occurs best when the personality characteristics of the man and the woman are complementary rather than similar. If, for example, the male is basically submissive, he will seek a woman who can dominate him. Or if a woman is a "nurturant" person who needs to have things done for her, she will be attracted to a "succorant" man who gains satisfaction from doing things for others.

While Winch's own research revealed the presence of such complementary needs among married college students (Winch, 1958), subsequent studies have generally failed to provide much corroboration (Burr, 1973). Though the theory has attracted a good deal of interest, and numerous efforts have been made to test it empirically, relatively little empirical support exists so far. Winch himself conceded the need for some reformulation of the theory (Winch, 1967).

5. Kerkhoff & Davis Filter Theory:

The theory, advanced by Kerkhoff and Davis (1962), holds that mate selection is not just a matter of the marrying of “likes” in social background (homogamy), nor of the marriage of “unlikes” in personality needs (heterogamy). Rather, social background, Group memberships, values and interests, and complementary personality needs may all come into play at various stages of a given courtship, from its beginning to the ultimate marriage. For example, agreement on values and similar social background may be important at an early stage of courtship, while complementary personality needs may become more crucial at a later period in the relationship.

The filter theory points to a sequence or series of screening or filtering processes which operate in courtship and mate selection. In the initial stage, such factors as race, religion, and social class have normally restricted the field of eligible. At this early stage, during involves doing enjoyable things together. Many relationships do not survive this stage, since the enjoyment can wear off. Those relationship which do survive this early and often idealized stage may lead to the discovery of shared, compatible values. Deepening involvement may now entail complementary personality needs and their satisfaction. Thus in the later stage of courtship a much stronger personality based bond develops, which can lead to marriage.

Kerkhoff and Davis (1962) found some empirical support for their filter theory in a sample of university students who were seriously involved in courtship. They found that value consensus appeared in the earlier stages of courtship while need-complementarity was more apparent in the later stage. Another sequential approach has been

advocated by Murstein (1970), who sees mate selection as a three-stage sequence involving stimulus-value-roles (SVR). He believes that in such an essentially free-choice society as the United States, most couples pass through these three stages before coming to the final decision to marry. Murstein uses exchange theory to explain the dynamic of the developing relationship of the couple.

The stimulus stage initially a man is attracted to a woman because of his perception of her personality or her physical or social attributes, and also “his perception of his own qualities that might be attractive to the other person” (Murstein, 1970). If there is sufficient mutual stimulus attraction between the man and the woman they then enter the second stage of “value comparison.” The value comparison stage: Here the couple sit down and talk” As Murstein (1970) explains this stage.

Unlike the “stimulus” stage in which attributes of the partner are evaluated without any necessary interpersonal contract, the value comparison stage involves the appraisal of value compatibility through verbal interaction. The kinds of values explored through discussion are apt to be much more varied than those possible in the “stimulus” stage. The couple may compare their attitudes toward life, politics, religion, sex and role of men and women in society, and marriage. Increasing interaction permits more continuous and closer scrutiny of physical appearance and other factors, such as temperament, and ability to relate to others. Sharing similar values should be a definite factor in drawing two people together. Some couples may decide to marry on the basis of initial stimulus attraction and verbalized value similarity. But for most couples being able to function in compatible roles before reaching the final decision to marry is important.

The role compatibility stage: Here the couple begins to test their role compatibility in areas of life relevant to marriage. According to Murstein (1970) as the couple's relationship ripens, the members increasingly confide in each other and, thus, become aware of broader range of each other's behaviour. They may also become more cognizant of what they desire in a future spouse, and more consciously compare their expectation with their perception of the partner. The mutual "role fit" is mutually rewarding, and the desire to continue this highly satisfying relationship can lead to a decision to get married.

6. Radicalism - Conservatism Approach:

Murphy, Murphy & Newcomb (1937) did a comprehensive study as to the conceptual structure of attitude and its correlation to personality. In essence the approach to personality was analytic and descriptive in nature which was called trait psychology. Traits were conceived to be highly generalized, dynamic and directive dispositions, hierarchically organized, subject to modification by experience and predisposition in nature. Hence the assumption was made that the possession of certain traits could predispose the individual to the adoption of certain general attitudes towards the social and political world around him. The trait-attitude correlational approach attempts to combine personality characteristics to sociopolitical attitudes. Believing that sociopolitical attitude in the individual derives from general principles of personality, different investigators advanced several approaches to its study.

The relationship of radicalism-conservatism with certain traits of personality has been studied by early investigations (Vetter, 1930-31; Dexter 1938-39; Murphy, Murphy and Newcomb, 1937). Murphy et al. (1937) reasoned that radicalism requires a capacity to disengage oneself

from the pressures of society. Unless one can do this, one cannot rebel. This capacity for disengagement might be inherent in the introvert personality. Murphy et al. used several measures to show that the introvert would be more likely to exhibit radicalism than the extrovert. They constructed Radicalism scales were based on common sense principle. Items being chosen from current social definitions of what were radical and what was conservative. Items were retained in a battery on the basis of highly empirical techniques of item analysis. The Radicalism scale and two batteries of Introvert-Extrovert scale were administered to a student population of respondents. Murphy, et al. concluded from the result of study that there is a high correlation between introversion-extroversion and radicalism-conservatism. Many of the early attitudes on radicalism-conservatism and personality traits carry little value in the context of modern political society. The extreme submissiveness and extreme rebelliousness of attitude could both be traced for instance, to over severe parents (Smith, Bruner & White, 1956).

The term conservatism connotes a disposition to preserve things as they are. "Conservative is a person who clings to the status quo, opposing all changes on the assumption that anything new is going to be worse. He reveres his past and does the one believe that, "nothing should be tried for the first time," who learns nothing and forgets nothing" (Fairchild, 1934). A conservative tends to attach sacredness to tradition and from force of habit and economic reasons, gives logical idiom to his rationalizations for defending the past. In the words of Burke (1950), "a conservative outlook is that man's traditional inheritance is rich, grand, endlessly proliferated and mysterious, deserving of veneration and not to be cast away lightly in favor of the narrow uniformity". This distinction is very essential to make because

any one who falls in with the forces of destruction passes as a radical, and consequently a good deal of confusion prevails in different societies as to who is radical and what is radicalism. Reviewing these studies, it seems reasonable to assume that a person with deep-seated attitude of radicalism will show this radical tendency by taking sides for or against on most new controversial issues as they appear.

There are other types of people who dread changes. They look back to the good old days. These differences in attitudes tend to fall somewhere along a conservative-radical continuum, somewhere between opposing and favoring social change. The present investigator feels that there are certain advantages to be gained from attempting to classify individuals as approximately radical or conservative and then wishes to raise the question, whether underlying these attitudes there are any who favors changes in social order. "Radicalism generally has been held to be the advocacy of ideas and beliefs at variance with those of the majority of the group, community or society" (Likert, 1932). To be sure, radicalism is a conspicuous departure from deeply established social habits, which have the stamp of social approval. More scientifically of course, radicalism designates social ideas, which purport to go to the root of things and work there for drastic and sweeping changes in the existing institutions. In terms of the processes of social change, the frame and attitude of mind called radicalism is a style, which develops as a reaction to the diehard orthodoxy's of the past and the present.

A conservative is a rather security-minded and cautious person, who likes to play safe. He feels at home with the traditional ways of life which involve hardly any social risk, nor make a call on his ingenuity and adventure. He likes to wallow in the warmth of his traditional self-walled up against the sea of social changes around. A radical individual on the other hand, is a daring person whose flexibility stands him in welcoming and negotiating social change. He may innovate and compassionate social change early. As a general rule, a radical person is

far more flexible than a conservative one. But a case can be made out to show that extreme radicalism is capable of degenerating into a sort of conservatism and dogmatism. The concept of radicalism-conservatism usually has been associated with the arena of politics. In this sense the term radicalism-conservatism may be used to divide vast array of political ideologies into four gradations from one extreme to the other with names as radicalism, liberalism, conservatism and reactionism (Jones, 1953; McClosky, 1958). The radical approves of, and seeks drastic changes in the existing order; the liberal is said to prefer the modifications of the status quo and they permit a building of the new into the pattern of the old. Conservative reactionary attitudes are those that view things moralistically; that tend to reject the new and prefer a capitalistic to a collective wealth distribution. In this study the conservative and radical terms are used to cover social attitudes.

Eysenck has conducted a series of studies demonstrating the correlation between attitudes and personality traits (1954, 1972, 1973, & 1975). Using the conservative-radical dimension or the right-left dimension, Eysenck has extended the trait-attitude relationship through factor analysis. Eysenck has predicted that the scores of communists would fall in the tough-minded Radical quadrant, those of Fascist in the tough minded conservative quadrant, those of socialists would fall more or less in the middle of the tough minded-tender-minded dimension. Slightly inclined towards the radical pole of the conservatism-radicalism dimension, those of conservatives would fall more or less in the middle of the former dimension and slightly inclined towards the conservative pole of the latter dimension. Liberals would fall in the middle of the roader and more inclines towards the tender minded pole of the former. Thus to expect a linear correlation between such attitudes and certain traits was hoping too much and several later researches fail to yield conclusive results.

In any ideology it is possible to distinguish between the content and the strength of adherence to the beliefs. This distinction between content and structure has penetrated many psychological studies of ideology. For this reason there is a conflict, for example, between an authoritarian or a democratic orientation as adherence to specified doctrines and as a stance that involves either intolerance or tolerance, as a personality trait or an attitudinal disposition. Many personality, attitude and belief scales have been factor analyzed to establish the underlying patterns. These analyses deal with the items themselves or with the scores from several scales.

7. Rotter's Social Learning Theory and Internal-External Control of Personality:

Research has also indicated that children tend to acquire a progressive sense of personal efficacy, as they grow older; that is they become more internal with age (Milgram, 1971). Much research with college students' show that they are generally quite internal in their orientations (Rotter, 1966). A study has shown that there is an increasing sense of personal efficacy from college age to adulthood, a stabilized sense of internal control through middle age, and no decrease internality among the elderly (Ryckman & Malikiosi, 1975). This last finding runs contrary to popular stereotypes of the elderly as helpless and dependent. The study suggests the many of the elderly believe that are personally competent and not at the mercy of authority figures or a capricious environment.

Various studies have shown that internals not only believe they have the power to affect their outcomes, but that they actually perform more effectively in both laboratory and academic situations. In academic settings, for example, Findlay and Cooper (1983) have found very strong evidence that internalize is associated positively with superior performance on a variety of standard achievement tests.

Rotter has constructed a theory of personality based on learning concepts and principles. It is an approach that focuses on learned behavior. The assumption is that it is acquired through our experiences with other people (Rotter, Chance, & Phares, 1972). To understand personality, Rotter also thinks that we must consider it to have unity, or interdependence (Rotter, Change, & Phares, 1972). One aspect of this belief is that a person's experiences or interactions influence one another.

The other aspect of the belief that personality has unity is that different behaviors are functionally related (Katkobsky, 1968). In Rotter's position there is also the assumption that behavior is goal directed. This directional aspect is inferred from the effect of reinforcing conditions (Rotter, Chance, & Phares, 1972). In short Rotter considers human behavior to be motivated. People strive to maximize rewards and to minimize or avoid punishment.

A few other corollary points about human motivation should be made. First, when investigators using social learning theory focus on the environmental conditions. Second social learning theory assumes that early goals are learned within a family setting. We are born with certain physiological needs that are satisfied by parents. This view, however, creates special theoretical difficulties. It assumes that all reinforces are reinforcing because they have become associated with drive reduction.

Social Learning Concept

There are four major concepts in the social –learning approach, behavior potential, expectancy, reinforcement value, and the psychological situation. In its simplest form, the formula for behavior is that “the potential for a behavior to occur in any specific situation is a function of the expectancy that the behavior will lead to a particular reinforcement in that situation and the value of that reinforcement” (Rotter, 1975).

Behaviour Potential. For Rotter, behavior potential refers to “the potentiality of any behavior’s occurring in any situation or situations or situations as calculated in relation to any single reinforcement or set of reinforcements” (Rotter, Chance, & Phares, 1972). Thus a complex set of internal or cognitive factors is typically involved in the prediction of behavior. Finally, it should be noted that Rotter’s definition of behavior is quite broad. Behavior may be that which is directly observed but also that which is indirect or implicit.

Expectancy. Rotter defines expectancy as a cognition or belief about the property of some objects or events (Rotter, 1954). Expectancies can vary in magnitude between zero and 100 (from 0% to 100%) and are subject to modification by experience. There are three kinds of expectancy postulated in social learning theory, according to Rotter (1966). They are (1) simple cognitions or labeling of stimuli (2) expectancies for behavior-reinforcement outcomes and (3) expectancies for reinforcement sequences. Within social-learning theory any behavior that has been associated with reinforcement gives rise to expectancy. Thus, each expectancy is based on past experience (Rotter, 1975). According to Rotter, simply knowing how important a goal or reinforcement is to a person is no guarantee that we can predict his behaviour.

Reinforcement Value. Rotter defines reinforcement value as “the degree of preference for any one of a group of reinforcements to occur, if the probabilities of all occurring were equal” (Rotter, Chance, & Phares, 1972).

Psychological Situation. The fourth major concept utilized in the prediction of behavior is the Psychological situation that is the situation as it is defined from the perspective of the person. In Rotter’s view, this concept plays an extremely important part in the determination of behavior. In general terms, believes that the compiled

cues in a given situation arouse in the person expectancies for behaviour-reinforcement out-come and also for reinforcement-reinforcement sequences (Rotter, 1981)

Internal-External Control of Reinforcement

One of the key constructs in social- learning theory is called internal-external control of reinforcement. According to Rotter, people acquire generalized expectancies to perceive reinforcing events either as dependent on their own behavior or as being beyond their control (Rotter, 1966). Internally oriented people tend to believe that reinforcers are subject to their own control and occur as a result of displaying their skills. Externals, in contrast, see little or no connection between their behavior and various reinforcers. Instead, they perceive the occurrence of the reinforcers as being determined by fate, luck or powerful others. Constructs such as competence, powerlessness, helplessness, hopelessness, mastery, and alienation have all been used by other investigators in psychology and sociology to describe the degree to which people can control important events in their lives. All these constructs are related to a belief in internal- external control. But Rotter's construct has the advantage of being an integral part of a formal theory from which relatively precise predictions can be made.

8. Rokeach's Beliefs and Attitudes Approach:

Departing from the position of Adorno and his associates (1950) and conceptualizing authoritarianism in terms of the structure further than the content of belief-disbelief system. Rokeach introduced the term dogmatism in the vocabulary of psychology so as to denote authoritarianism in general defined in terms of the structural properties of the belief system. The dictionary meaning of the term dogmatism is "adhering rigidity to a tenet". However, Rokeach (1956) used the term to refer to certain characteristics of belief-disbelief system. To be more

specific, dogmatism is defined as: “*(a)* relatively close cognitive organization of beliefs and disbelief’s about reality, *(b)* organized around a certain set of beliefs about absolute authority, which, in turn, *(c)* provides a framework for the patterns of intolerance and qualified intolerance towards others”. Thus the sum total of belief-disbelief systems would comprise verbalized and non-verbalized, explicit and implicit beliefs, sets and expectancies. Rokeach (1960) has enumerated a number of dimensions along which belief-disbelief are organized. These are as follows:

A. Organization along Belief-Disbelief Dimension: Represented in the belief-disbelief system of an individual are all the beliefs and all the disbeliefs. The disbelief may be assumed to be arranged in a continuum according to their similarity to beliefs. The belief-disbelief dimension has the following properties: **1. Isolation:** The reluctance to see two intrinsically related beliefs or disbelief’s is referred to as isolation of beliefs or disbelief’s. The isolation is indicated by (a) the coexistence of contradictory beliefs or disbelief’s within the belief or the disbelief system. (b) The accentuation of differences and minimization of similarity. It is a commonplace observation that some people have a tendency to insist on there being a difference between their beliefs and those of others. (c) The perception of irrelevance. Most of the time but not necessarily, the judgment that some idea or argument is irrelevant to a particular issue is an expression of isolation between beliefs and disbelief’s. (d) Denial of contradictions: When there is isolation between belief and disbelief systems any evidence contrary to one’s own point of view is rejected out rightly on the ground of absurdity and exceptionality. **2. Differentiation:** This refers to richness of detail. Differentiation of belief-disbelief system is indicated by (a) Relative amount of knowledge possessed: People are found to vary in their knowledge about belief and disbelief systems. (b) The perception of

similarity between adjacent belief sub-systems: The lack of differentiation is also indicated by the failure to see sub-disbelief systems as having any differences amongst themselves. **3. Comprehensiveness and Narrowness of the System:** Another characteristic of organization along belief-disbelief dimension is narrowness or comprehensiveness of belief-disbelief system, which is indicated by the total numbers of disbelief system represented within a system.

B. Organization along Central-Peripheral Dimension: Rokeach conceives belief-disbelief system to be consisting of three regions: **(a) Central region:** The central region contains all the beliefs that are primitive in nature. The content of these beliefs is concerned with the nature of physical reality, social world and the self. **(b) Intermediate region:** The intermediate region consists of non-primitive beliefs concerned with the nature of positive and negative authorities. Positive authorities are those that are considered to be true most of the time, while negative authorities are assumed to be untrue most of the time. **(c) Peripheral region:** the peripheral region of the organization of belief disbelief system consists of each and every belief emanating from positive and negative authorities. The peripheral beliefs of an individual may readily be deduced with knowledge about the positive and negative authorities he believes in.

C. Organization along Time Perspective Dimension: Time perspective refers to an individual's beliefs about the past present and future, and the manner in which they are interrelated. In a broader time perspective, the past, present, and future, all three, are represented in an individual's belief system, while in narrow time perspective one of them is overemphasized.

Rokeach (1960) found a person's beliefs are to be inferred from all that he says others. Thus the sum total of belief disbelief systems would comprise verbalized and non-verbalized explicit and implicit beliefs, set and expectancies. The disbelief system, on the other hand, is conceived to be consisting of all the beliefs, sets, and expectancies, conscious that in some degree or the other a person at a given time rejects as false. Thus belief- disbelief system, according to Rokeach, is that the individual's thinking about their issues. So that a person's belief and disbelief relating to political, philosophical and scientific issues form an integral system of belief and disbelief and not belief-disbelief systems of these sets of issues separately (Hanson, 1976). Therefore, the hundreds and thousands of belief and disbelief system constitutes attitudes and hundreds and thousands of attitudes constitute a small number of values and a small number of values constitute ideology (Rokeach, 1960).

Formal definitions of attitudes are either operational, or descriptive and interpretative. Operational definitions rely on the observed consistencies of behavior; (Green, 1954). Campbell defined an attitude as 'an enduring syndrome of response consistency with regard to a set of social objects'. A very persistent but interpretative definition has been that advanced by Allport (1935), who defined five aspects, of attitudes, as (a) a neural and mental state, (b) of readiness to respond, (c) organized, (d) through experience, and (e) exerting a directive and dynamic influence on behavior. With this definition, an attitude becomes a latent variable or an underlying process, and the 'readiness to respond' is a readiness either to make actual responses or to construct and interpret the social world in characteristic ways.

Katz (1960), on the other hand, advanced a functional theory of attitudes and identified the four roles which attitudes fulfill as adjective or instrumental, ego-defensive, value-expressive and to give understanding or meaning through knowledge of the world. This functional analysis recognized the ambiguity in any expressions of attitudes, and the fact that they become integrated responses.

Beliefs, on the other hand, are influenced more by reasoning and experience than by indoctrination. Sarbin, Taft and Bailey (1960) list induction, construction, analogy and authority as the sources of beliefs. Doubt and disbelief are of course other states that emerge from similar processes. There can be no doubt of the importance of the actions that people will engage in as a consequence of their beliefs and attitudes yet these behavioral consequences are difficult to demonstrate under controlled conditions in experiments. Therefore, the objects of attitudes are other people, social issues and social groups. As an evaluative process, attitudes adjust the responses to social objects and individual attitude result from the effects of social influences and from group memberships. Although attitudes and values can lead to complex behaviors like power seeking, authoritarianism, they are usually measured through verbal responses to particular objects. Attitudes simplify the making of social responses and, like concepts; they are linked together in coherent systems. Attitudes also link with social and personal factors to form the external and internal components of behavior.

9. Rokeach's Open-mindedness – Close-mindedness and Dogmatic Personality Approach:

Open-mindedness is, in the last analysis, open communication, and being an open communicator can greatly enhance a relationship. The amazing point is that everyone seems to view themselves as being open minded. We will never become open-minded, but through searching at the honest truths of what other people hold through faith we

become a little less close-minded. The difference between the two, comfort and open-mindedness is the difference between cowardliness and truthfulness. The mind that is open is open to the truth, whereas the close mind invents whatever truth it is comfortable with, so that it may persist in its delusions. To be truly open-minded, we must renounce the religion of our parents, and deny our cherished beliefs.

Close-mindedness is afraid of reality. We need reality. Therefore, close-mindedness is a form of death worship. It denies our needs. Open-mindedness allows us to embrace the alien and discover what others will not discover. Close mindedness is not a label for people who are not knowledgeable. Close-mindedness is a form of dishonesty and fear. Where the close-minded are comfortable with self certainty, the open minded are comfortable with uncertainty.

The close-minded man lives by his unchanging habits, and forces all new information and new situations to conform to his ideals and images of the world. He will not and cannot fundamentally change. Sometimes a new situation demands that he changes at least superficially, and at such times he does so, with much pain and anguish. Close-minded people do not have common sense, and for them it is impossible. They can only use common sense when common sense agrees with their opinions and preconceived beliefs. Close-mindedness itself is a denial of common sense, for it is obvious that openness to new ideas is good. Only the open-minded are capable of common sense, when it suits their preconceived ideas, and when it refutes their preconceived ideas. The reason that close-minded people are prone to hate is because they are afraid of innovation and change, and these fears lead to anger, and this anger leads to hate. The open-minded man is open to common sense as well as experimentation; he will put everything into context.

Rokeach's (1956) theory of close-mindedness and open-mindedness attempts to establish a relationship between social action and belief-disbelief system. His close-mindedness and open-mindedness can be explained by belief-disbelief system. A person's beliefs can be inferred from all that he says and does. The disbelief system, on the other hand, is conceived to be consisting of all the beliefs, sets, expectancies, conscious or unconscious, that in some degree or the other a person at a given time rejects as false (Rokeach, 1960). Thus Rokeach conceives that open and close-minded individuals differ in their ability to distinguish between relevant and irrelevant information and to separate substantial information from information about the source of the information. The theory of close-mindedness and open-mindedness attempts to establish a link between belief-disbelief systems of the individual with the social action in the environment.

Rokeach (1960) has provided two definitions of open- and close-mindedness. *The first definition* is the working definition. It enabled Rokeach to formulate items for his Dogmatism Scale. It also provided a reservoir for the derivation of hypotheses about the relation that may exist between the various sets of structural properties of belief-disbelief system. *The second definition*, which is a more basic one, takes into account the cognitive processes involved in receiving information. This definition makes a distinction between the dogmatic and the non-dogmatic along the organization of belief-disbelief systems, viz., belief-disbelief dimension, central-peripheral dimension and time-perspective dimension.

Open-mindedness refers to a relatively low frequency of rejection of disbelief systems, intercommunication of parts among belief and disbelief systems, and little discrepancy in the degree of differentiation between belief and disbelief systems. In contrast, close-mindedness refers to a high frequency of rejection of disbelief systems, isolation of parts within belief and disbelief systems, greater discrepancy between

the degree of differentiation between belief and disbelief systems and relatively low differentiation within disbelief systems. The formal content of the central region of open organization of the belief-disbelief system is the belief that the world is friendly rather than hostile. To a person having a close system, the world is hostile and the authorities are infallible. The peripheral beliefs of open-minded individuals have intercommunication amongst themselves. A person's system is open or close to the extent to which, in Rokeach's (1960) own words, "the person can receive, evaluate and act on relevant information received from the outside on its own intrinsic merit. It is unencumbered by irrelevant factors in the situation arising from within the person or from outside".

Rokeach (1960) distinguishes his concept as general authoritarianism distinct from fascist authoritarianism. Rokeach holds that his scale is a measure of "general authoritarianism" or close mindedness while the F-scale measure only rightist authoritarianism. This belief has received extensive support from various studies (Hanson, 1976; Adorno et al., 1950). It should be mentioned that Rokeach distinguishes between the structure and the content of belief systems. Open-close dimension of belief organization is to be explained in terms of structural formal properties and has nothing to do with ideological content. A person may believe all these and other democratic things and yet be dogmatic or close-minded, unwilling or unable to alter his system of beliefs. It is not so much what is believed as how it is believed that distinguishes dogmatism. All of the above suggest that close-minded individuals may be rightists, leftists, or middle of the roaders, but does make clear whether or not dogmatism is more commonly associated with certain ideological positions.

Rokeach (1960) argued that dogmatism is indicative of close-mindedness, which he contrasted with open-mindedness. All belief-disbelief systems serve two powerful and conflicting sets of motives at the same time, the need for a cognitive framework to know and to understand and the need to ward off threatening aspects of reality. To the extent that the cognitive need to know is predominant and the need to ward off threat is absent, open systems should result. But as the need to ward off threat becomes stronger, the cognitive need to know should become weaker, resulting in more close belief systems.

Review of Literature

In order to substantiate the theoretical orientation of women's attitudes towards marriage through empirical findings, a review of the available literature corresponding to the approaches described in present chapter has been put forward in this section.

Attitude towards Marriage:

Jauhari (1970) studied the status of working women in Lucknow. She found that in spite of social progress and increased education. Working women perceived difficulties was the most dominant reason for taking up a job. Earning and level of education were not found to be correlated. About 50 per cent of the women did not show satisfaction with their jobs; 48 percent perceived their bosses as accommodating; 70 percent thought that they get along well with their co-workers. Unmarried girls indicated a strong desire for marriage.

In another study of career and family women, in the two soles, Singh (1972) viewed that a majority of women were working purely due to economic reasons and 9 percent were working to use their knowledge. Only 25 percent expressed full satisfaction with the time they devote to their children whereas 75 percent felt that they really could not devote proper attention to their children and home as the major part of the day was spent outside the house. A comparative study of the attitudes of working and non-working women towards women's education and employment was conducted by Singh (1975). He observed that women were capable of taking up all types of jobs, hence there should be no restrictions. But teaching and medicine were the most desirable jobs for them. Gulati (1975) found that the inter-state difference in family work participation could not be explained in terms of income group literacy, male participation scheduled cast and tribe population.

Long (1982) conducted an extensive study on attitudes toward marriage among unmarried female undergraduates: evaluations vs. behavior intentions. Attitudes toward marriage among unmarried women are of interest because they may reflect the impact of changing sex roles. To survey two aspects of attitudes toward marriage, i.e. evaluations and behavioral intentions, 214 unmarried college women completed a questionnaire. Results showed that, in general, attitudes toward marriage were favorable. Although 89% of the women expected to marry, they generally intended to delay marriage until about age 26. Evaluations predicted behavior intentions significantly as a whole for all groups except for those women from homes where the parents were separated. Those women whose parents marriage was unhappy showed lower "expect to marry" scores. The findings suggest that attitudes toward marriage of participants from intact parental marriages seem to be integrated, whereas those from broken homes do not.

McGrath (1990) conducted a study on women and depression: risk factors and treatment issues. Results indicated highly significant relationship between marital adjustment and depression. The findings of the results showed that Married women have higher rates of depression than unmarried women, but the reverse is true for men. Marriage seems to confer a greater protective advantage on men than on women.

Fuwa (2006) conducted a study on social policy and women's attitudes toward marriage in 31 countries. Using 2002 International Social Survey Program data, this study examines (1) whether the association between women's economic resources (full-time job, high income, and college degree) and their attitudes toward marriage differ across 31 countries and (2) whether states' approaches on women's employment are associated with how economic resources affect women's attitudes toward marriage. Country-level differences in gender

inequality in the labor market and in support for dual-earner couples affect how women view marriage, which may have been one of the unexplored factors affecting recent demographic trends across countries. The results show that for women in countries with generous public childcare services, the negative effect of full-time employment is weaker and the positive effect of education is stronger than those in countries with poor public childcare services. In contrast, the availability of a long parental leave strengthens the association between women's high income and their negative attitudes toward marriage. These findings suggest that states' commitment in challenging the gendered division of labor—rather than expecting employed mothers to take time off of their work—is a vital element in making marriage more attractive to women with more economic resources.

a) Premarriage Involvement

Kolb (1950) found that love can benefit both the individual and the community. Love gives the individual a voice in selecting a marriage partner and stimulates personality growth and creativity in interpersonal relations. Furthermore, love provides protection against the development of completely endogamous norms in mate selection in the community. If people were always to marry according to the wishes of their parents, the results would be extreme conventionality and a stifling of personal growth and creativity. Bell and Chaskes (1970) found that girls who started their dating careers in their early teens were more apt to engage in premarital sex than those who started later.

Zelnick & Kantner (1972), Spanier (1972) studies show that the more religious a person is, the less likely he or she to engage in premarital sexual intercourse. The highest proportion of youth with premarital sexual experience is found among those who subscribe to no

religion at all. Kanin and Davidson (1972) in a study of college students, found that where the partners preferred deep love for each other, the effect of premarital sex generally beneficial, intensifying their love still further. Hudson & Henze (1973) study at a large South Western university on 300 samples. About 29 percent of male and about 18 percent of female students had lived together with a member of the opposite sex. Sorensen (1973) conducted a study of adolescents aged 13 to 19 found that over to percent of their parents were unable to talk freely about sex with them. Ard (1974) found that couple who abstained from premarital sex believed strongly that having waited until marriage for full sexual intimacy was definitely beneficial to their marriage.

Hunt (1974) found that despite liberalized attitudes and sex codes, and despite the importance of affection as a precondition for most premarital sex, there is still evidence of some guilt, regrets, and qualms on the part of many young people especially females who engage in premarital sex. Bauman and Wilson (1974) found the proportion of college students who had experienced premarital sex in 1968 to be 56 percent for men and 46 percent for women. Four years later the percentages had increased to 73 percent for both men and women. Hunt (1974) found that 95 percent of the men and 81 percent of the women had experienced premarital sex in a national sample of adults. Hunt (1974) found that 43 percent of the engaged women reported having premarital sex with their fiancés only, but another 35 percent reported having premarital sex with men other than their fiancés.

Shah, Zelnick & Kanter (1975) study of 1970 sample showed that about 80 percent of the sexually experienced, single females aged 15 to 19 had sometimes engaged in sex relations without using any contraceptive and that about 3 in 10 of these teenagers had become pregnant. Walsh et. al, (1976) found that the proportion of unmarried

college students who had experienced premarital sex during college jumped from 36 percent for the class of 1971 to 96 percent for the class of 1974. An investigation by Jaffe and Dryfoos (1976) of unmarried adolescents aged 15 to 19 who become pregnant showed that 14 percent of the pregnancies ended in marriage 38 percent in abortion 20 percent in miscarriage and 29 percent in out of wedlock birth.

Hill et. al (1976) study of dating relationships of college students over a two year period, the breakup of 103 couples. Factors contributing to these break ups included: unequal involvement in the relationships, differences in age, differences in educational aspiration, discrepancies in intelligence, and differences in physical attractiveness. Reiss (1976) concludes that the proportion of female who were non-virginal at marriage had double in the period (1915-1920) from 25 percent to 50 percent. In the second period (1965-1970) the proportion of non-virginal females at marriage increased form 50 percent to a current rate of about 75 percent. These and other findings suggest that, with changing sexual attitudes and codes, women are in the process of catching up with men, who have been freer form restrictions longer.

Bell (1979) conducted a study of 18,000 women. Out of 3 Percent had lived with a man outside of marriage. Bell and Coughy (1980) found that in a sample of 328 college women at one university in 1978 one half had had premarital sex while dating, two thirds while going steady, and three fourths while engaged.

Wiederman & Hurd (1999) conducted a study on extradyadic involvement during dating. College student men ($n = 299$) and women ($n = 392$) reported their experiences with extradyadic (ED) dating and sexual activity. They also investigated the relationships between ED activity and religiosity, sex–love–marriage association beliefs,

narcissism, sexual sensation seeking, a 'ludic' or game-playing orientation to romantic relationships, and self-perceived ability to deceive one's dating partner. Despite normative disapproval for ED activity, a majority of respondents reported having had ED involvement while dating. There was no sex difference in the incidence of ED dating or ED kissing; however, men were more likely than women to experience ED fondling, oral sex, or vaginal intercourse. In general, ED dating and ED sexual activity were related to less adherence to sex–love–marriage association beliefs, increased sexual sensation seeking, a 'ludic' love style, and a self-perceived ability to deceive one's dating partner. Findings are discussed with regard to possible implications and directions for future research.

Schmookler & Bursik (2007) conducted an extensive study on gender and gender role differences in the valuing of monogamy were examined using a sample of emerging adults currently in heterosexual dating relationships. Monogamy attitudes were measured on four dimensions: valuing emotional monogamy, valuing sexual monogamy, perceptions of monogamy as relationship-enhancing, and perceptions of monogamy as a sacrifice. Gender differences emerged, with women valuing both emotional and sexual monogamy more strongly than men. While both men and women viewed monogamy as relationship enhancing, men were more likely to view monogamy as a sacrifice. Individuals with gender roles defined by communal traits valued monogamy more highly. Each of the monogamy dimensions was significantly correlated with reported relationship satisfaction. Findings are interpreted from evolutionary and social constructionist perspectives.

b) Mate Selection

Burgess and Cottrell (1939) found that one of the factors predictive of good marital adjustment for a couple was the marital happiness of their parents. Burgess and Wallin (1953) found that partners could predict with some accuracy the probable marital success on failure their sons or daughter especially the latter. Such findings suggest that it would be advisable for a son or daughter to pay some attention to the views and reactions of their parents when it comes to seeking a mate. Parents may, of course, raise various kinds of objections to the marriage or the specific choices of their sons or daughters objections that range from relevant and rational to non-relevant and irrational.

Eshleman and Hunt (1965) found pronounced social class endogamous norms among married college students. Men from high status families were most likely to marry women from the same social background. The same was true for middle-class and working class men. And the same pattern was found for married college women. Eckland (1968) found that most studies in the United State show a moderately high rate of social class homogamy, ranging form 50 percent to 80 percent. The 80 percent figure is based on studies making a broad division of the population into middle class and working class, the 50 percent figure came from other, more exactly studies using six or seven social class or socioeconomic status divisions. Using U.S. Census Bureau data Winch (1971) found socioeconomic homogamy in 71 percent of the marriages of 25,000 men.

Eshleman (1974) thinks that these findings may be interpreted in terms of exchange theory, where by individuals and families “attempt to achieve the best possible barging for themselves and their children be weighing marital resources and alternatives.” This tends to be a countervailing force to social democracy, which encourages marriage

across class liens. Whitehurst (1977) found that full and satisfying childhood experiences in one's parental family are critical to one's marital happiness. Krain et al (1977) investigated the dating patterns of Greek fraternity members on a Midwestern college campus. The investigators attempted to test some of Waller's ideas about the existence of prestige hierarchies and the tendency of fraternity members to date within their bank. A randomly selected sample of 21 Greek organization member validated a campus and another randomly selected sample of 97 Greek organization members showed that "prestige homogamy" in dating was clearly evident within the differently banked fraternities. But no evidence was found to support the idea of a rating-dating complex on the campus. The findings indicate more relaxed and humanistic patterns of modern dating, in contrast to the more competitive and materialistic type Waller observed. Another recent study (Hanson, 1976) of high school students suggests that dating is now seen by most adolescents not just as a form of recreation, but as a type of courtship and a prelude to mate selection.

Rawlins (1978) found that most people marry those whose education is quite similar to their own. Data from the 1970 census showed that out of every 100 married couples, 39 husbands and wives were at the same educational level, and another 37 percent were only one to three years apart educationally. And the great majority of college educated men and women select mates who have education. However, for those who do not marry within their educational group, there is a greater tendency for women to marry more highly educated men than vice versa.

Klaus (2006) conducted an extensive study on Sex, Mate Selection, and Evolution. Simulations of the evolution of populations of diploid organisms showed that mate selection strategies which selected for good genes and strategies based on assortative mating, confer a

much higher average fitness and higher evolutionary stability to populations than random mating. This advantage was more conspicuous the more genes per organism were simulated and the more genes were involved in the phenotype screened for mate selection. The results suggest that the evolutionary advantage of mate selection becomes evident only when the simultaneous adaptation of several genes are simulated. A cautionary lesson from the model is that mating is not likely to be random in nature and that mate selection may direct evolution by accelerating the exposure to natural selection of relevant traits. That is, models assuming random mating may not reflect what is happening in nature as sexual reproduction is probably associated with mate or gamete selection in most living organisms.

c) Marital Adjustment

Burgess and Cottrell (1939) found that, though disagreements between husband and wife over religious matters played only a small part in marital unhappiness agreement on religious matters was positively correlated with marital happiness for their sample of 526 middle class couples. Locke (1951) in a comparison of 200 divorced couples and 200 happily married couples found that the happily married couples were more religious than the divorced couples. But he also found that marriage in which the husband was of one religious faith and the wife another were just as frequently found in the happily married group as in the divorced group and that marital happiness was no greater for the intra faith marriages than for the interfaith marriages.

Udry, Nelson & Nelson, (1961) have found that age difference have no significant effect on marital adjustment. After reviewing the evidence on age difference and marital success Udry (1974) concluded that there is yet no conclusive evidence of any significant relationship between them; that whatever difference might be created by husband wife age differentials their effect on the success of the marriage appears

to be negligible. Scanzoni (1968) found that marriage in which the husband had less education than the wife were more apt to end in divorce than marriages in which the husband had as much or more education than the wife. In general, similar education of the spouses seems to be conducive to marital adjustment. Where differences in educational achievements exist, the most potentially disruptive difference is probably where the wife is college-educated and the husband is not. Dyer (1959), Blood & Wolfe (1969), Pratt (1972) studies have shown that joint husband wife decision making is highly correlated with marital satisfaction.

Blood and Wolfe (1969) using a broader, more representative sample, found that married women were more satisfied with marriages in which both partners had equal education. If divorce is taken as a consequence or poor marital adjustment, then there is evidence that a less educated husband may contribute to marital adjustment problems. Master and Johson (1970) found that most women suffering from thin disability had repressed their sexuality due to ignorance fear on authoritarianism often associated with a rigid religious background.

Sharpley & Khan (1980) conducted a study at exploring the identification of descriptive factors associated with marital happiness has often held few practical implications for the marriage counselor. The present research investigated the relationships between marital adjustment, values-systems, and self-concept for individuals and couples. Results indicate a high positive relationship between marital adjustment and self-concept and between marital adjustment and people-oriented values-systems for individuals. Marital adjustment was correlated with self-concept, and non-statistical data suggest a relationship between marital adjustment and people-oriented values-systems when shared by spouses. Implications for practicing marriage counselors are developed.

Carter & Carter (1993) conducted an extensive study explored the effects of mastectomy for breast cancer on individual and marital adjustment. Subjects consisted of 20 spouse pairs in which the wife had single mastectomy for Stage I/II breast cancer 2.5 years prior to testing. Each spouse completed paper-and-pencil inventories measuring individual psychological adjustment and marital adjustment. Results indicate that both husbands and wives had adapted to mastectomy and were functioning well as individuals. In contrast, measures of marital adjustment indicated serious problems with extremes of cohesion and adaptability, suggesting psychological fusion and fluidity of reactions. Low levels of consensus suggest a mechanism for maintaining balance and counteracting pathogenic processes in the marital relation.

Sarwar (1994) conducted an extensive study on marital adjustment and depression among working and non-working women. Results indicated highly significant relationship between marital adjustment and depression. The findings of the results showed that working women have to face more problems in their working life as compared to non-working women. He also found that marital role comprises cultural expectations associated with the husband or with a wife. A husband is expected to provide used is considered as head of family while wife is expected to make home and companion, or the wife may be expected to be the strong one, upon whom the husband can rely.

Kitamura (1998) conducted an extensive study on Sex differences in marital and social adjustment. A sample of 67 married Japanese men and 79 married Japanese women. Ranging in age from 25 through 85 years, were interviewed to clarify the relationship between marital adjustment and social adjustment. These correlations were present also for the women: for the men, they were present only for social leisure

adjustment and general adjustment. Among men, the dyadic consensus scores of the SMAT had stronger correlations with the social adjustment scores; among women, correlations with the marital satisfaction scores of the SMAT were stronger. Thus, marital adjustment may be a part of social adjustment for women, but the two may be discrete for men.

Isaac & Shah (2004) conducted an extensive study at exploring the relationship between sex roles and marital adjustment in Indian couples. The sample consisted of 20 distressed and 20 non-distressed couples from a marital and family therapy centre in the city of Bangalore, India. The measures used included a socio-demographic data sheet, the Dyadic Adjustment Scale, the Bem Sex Role Inventory and a semi-structured interview schedule for gendered experiences. Means, percentages and ANOVAS were used to analyze statistically the data. Content analysis was applied on material from the semi-structured interview schedule. The study results revealed that: (a) the group as a whole showed greater femininity than masculinity; (b) more non-distressed individuals show high androgyny; (c) androgynous dyads show better marital adjustment; and (d) qualitative analysis suggests a trend for couples to move towards more gender-neutral constructions of marriage. The results indicate a link between androgyny and marital adjustment. The results also suggest the type of match between dyads.

Schumacher and Leonard (2005) conducted an extensive study at exploring the marital adjustment, verbal aggression, and physical aggression have long been associated in the marital literature, but the nature of their associations remains unclear. In this study, the authors examined these 3 constructs as risk factors for physical aggression during the first 2 years of marriage in 634 couples recruited as they applied for marriage licenses. Couples completed assessments at the

time of marriage and at their 1st and 2nd anniversaries. Results of path analyses suggest that prior verbal aggression and physical aggression by both partners are important longitudinal predictors of physical aggression but do not support the role of marital adjustment as a unique predictor of subsequent physical aggression. Contrary to prior research, results also failed to support physical aggression as a unique predictor of marital adjustment.

d) Marriage and Occupational Role

Gianopulos and Mitchell (1957) found poorer marital adjustment among working compels when the husband disapproved of his wife's employment. Blood and Wolfe (1969) found a differential pattern of marital adjustment associated with the employment of the wife and the income of the husband. Employed wives of husbands in lower income groups indicated greater marital satisfaction than did working wives whose husbands were earning more money. Burke and Weir (1976) found in general that working married women were more satisfied than were nonworking married women. Ferree (1976) found that married women who work outside the home are happier and more satisfied with their lives and marriages than are women who are solely housewives.

Booth (1977) interviewed members of 560 households in Toronto, using more sophisticated research methods than those used in the Burke and Weir study, which he was attempting to replicate. Booth found that married working women evidenced greater stress than full time nonworking married women particularly at the time they just untested their jobs and just after leaving a job. But constancy to earlier findings, husbands of married working women showed no more stress than husbands of non working married women. He concluded that husbands and wives today are more readily adaptable to the wife's participation in the labor force, and that couples generally experience more benefits than

disadvantages from the wife's employment. Other wise there was little difference between married working women who had been working full time and married nonworking women who had never been in the labor force. Husbands whose wives were employed enjoyed as happier marriages and showed less stress than those married to housewives.

Wright (1978) examined the question of whether or not working married women are really more satisfied than nonworking married women. The purpose of this study was to gather the most recent and generalizable evidence on the long-standing question of whether housewives on working women have the more enriching and satisfying lives. Wright's data were collected between 1971 and 1976 from six large national surveys conducted by the University of Michigan and the National Opinion Research Center in Chicago. He compared patterns of marital and personal satisfaction among white, married women who were either in the labor force or were housewives. His subjects came from both the working class and the middle class.

Pistrang (1984) interviews were conducted with 63 nonworking and 42 working mothers who had a first baby aged 5 to 9 months. The relationship between previous work involvement—the importance of work in women's lives prior to pregnancy—and the experience of first-time motherhood was examined. Two predictions were made: (a) for women who did not work after their baby was born, previous work involvement was expected to be negatively related to the quality of their experience of motherhood; (b) for women who did work, previous work involvement was expected to be positively related to the quality of motherhood experiences. Several dimensions of the experience of new motherhood were assessed. The findings for nonworking mothers generally supported the first prediction: high-work-involved women tended to report greater irritability, decreased marital intimacy, higher costs of motherhood, greater depression, and lower self-esteem than did

low-work-involved women. The findings for working mothers did not support the second prediction: work involvement was generally unrelated to motherhood experiences. The findings suggest that paid employment has psychological importance for many mothers of infants and that work involvement should be considered as an individual difference variable in research on new motherhood.

Hashmi et. al. (2007) conducted an extensive study at exploring the relationship between marital adjustment, stress and depression. Sample of the study consisted of 150 working and non-working married women (working married women = 75, non-working married women = 75). Their age ranged between 18 to 50 years. Their education was at least gradation and above. They belong to middle and high socio-economic status. Urdu Translation of Dyadic Adjustment Scale (2000), Beck Depression Inventory (1996) and Stress Scale (1991) were used. Results indicated highly significant relationship between marital adjustment, depression and stress. The findings of the results also show that working married women have to face more problems in their married life as compared to non-working married women. The results further show that highly educated working and non-working married women can perform well in their married life and they are free from depression as compared to educated working and non-working married women.

e) Kinship and In-laws

Wallin (1954) found that the mother-in-law problem was the most acute of all in law related problems, and that more wives than husbands disliked their mothers in law. Duvall (1954) found that older wives have less in law trouble than younger wives. Deutscher (1962) found that many mother's in law make a great effort to over come the old mother in law image in their relations with their sons and daughters in law.

Leicher and Mitchell (1967) found that in Jewish familiars in New York city the husband's mother caused a good deal of conflict between the husband and wife by excessively interring in their daily lives. This interference included regular criticism of the daughter-in-law for not keeping house properly and for not raising the children in the traditional ways. Osborn & Williams (1976) found that working class people tend to cluster with their kinfolk, and that upper class people are greatly concerned with kinship identity and ties, past and present, and attempt to preserve their symbolic family estate.

Shelton & John (1993) did a study a comparison is made between the time that cohabiting and married women and men spend doing housework, to determine whether there are differences between them and to isolate the sources of those differences. Differences in cohabiting and married women's and men's household labor time are interpreted in light of the way that marital status may affect how gender is accomplished. Using the National Survey of Families and Households, the authors found that marital status affects women's household labor time but not men's; married women spend significantly more time on housework than do cohabiting women. In addition, the gap between cohabiting and married women's housework time cannot be accounted for by socio-demographic differences between them. It was also found that cohabiting women are more like single, non-cohabiting women than they are like married women. That is, the research demonstrates the uniqueness of married women. It is not simply the presence of a man that is associated with women's spending more time on housework; it is the presence of a husband.

f) Conventional Marriage

White and Wells (1973), using a random sample of 651 students at Washington State University, inquired as to their level of interest in different alternative marital and family forms and found that while few expressed any strong interest, a large proportion expressed at least “same interest” in a few of them. The tow alternative forms, which evoked the most interest, were “ad hoc marriage” and “contact marriage” with 81 percent and 71 percent expressing “same interest” in these respective alternatives.

Whitehurst (1977) asked 300 first year Canadian college students what they thought was wrong with their parents’ marriages and found that the most frequent response was that “nothing is wrong”. About 12 percent said that marriage in the generation of their parents was too tradition bound and 7 percent said it was too dull. Other less frequent responses were that conventional marriage is too materialistic, females are subordinated and there is too little communication between husband and wife.

Naseer (2000) conducted an extensive study on marital adjustment and stress among traditional couples and dual-career couples. Sample of the study consisted of 300 traditional couples and dual-career couples. Their age ranged between 18 to 50 years. Their education was at least gradation and above. They belong to middle and high socio-economic status. Results indicated highly significant relationship between marital adjustment and stress. The findings of the results also showed that traditional couples have to face more problems in their lives as compared to dual-career couples women.

Srinivasan & Gary (2004) conducted an extensive study of modernization and women's increasing role in the market economy, the practice of the dowry in India is becoming more widespread, and the value of dowries is increasing. There are many well-documented adverse consequences of the dowry system, particularly for women. This is a study of attitudes toward the dowry system among married women in the northern province of Bihar (N= 4,603), in which the dowry has strong roots in tradition. Hypotheses regarding antecedents involving attachment to tradition, exposure to modernizing influences, and self-interest were developed. Each set of factors has some effects, and nearly two thirds of the women in the survey disapprove of the dowry. The practice may be quite resistant to change, however, because its social and economic consequences carry tangible benefits in an increasingly materialistic culture.

Radicalism - Conservatism Attitudes:

Earlier studies of sociopolitical attitudes were initiated by Moore (1929). Moore conducted his experiment on conservatives and radicals using 20-yes/no type of questions. These questions were related to mimetic politics, industrial problems and international relations. The results showed that conservative subjects were more susceptible to the influence of the majority under group pressure as compared to the radicals. The radicals, on the other hand, were found to be superior in her breaking long established habits.

A comprehensive study of conservatism - radicalism attitudes includes in its analysis an extensive understanding of traits as an aspect of personality. Traits prefer to the persistence and rigidity levels of personality. They initiate and guide consistent form of adaptive and expressive behaviour. Hence in several studies the analysis of trait-

attitudes have been undertaken to provide an insight into the dynamics of political behaviour. A number of studies have shown the conservatism radicalism attitudes as related to trait characteristics. Vetter (1930-31) conducted a study on this dimension and the aim of this study was to find out the relationship between conservatism - radicalism attitudes and various personality traits. The findings showed that radicals were superior in intelligence, more introverted and possessed greater individualization in comparison to the conservatives who were found inferior in intelligence, extroverted in approach and having lesser individualization. Another study of similar nature was done by Dexter (1938-39) and Sanai & Pickard (1949).

The work of Adorno et al. (1950) and Eysenck (1954) is another example of trait-attitude correctional approach in the field of sociopolitical attitudes. On the basis of his findings Eysenck concluded that tendermindedness and tough-mindedness are not in themselves representative of attitude constellations but rather the projection of personality variables on to a radical-conservative attitude continuum. Eysenck and Coulter (1972) conducted further investigation into the personality and attitudes of working class British communists and fascists. The findings of the investigation showed marked differences between communists and fascists being more tough-minded, authoritarian, and rigid in tolerant of ambiguity and emphatic than the control groups. Communists were the least ethnocentric group of all and fascists were found to be highly ethnocentric. Communists were more radical and fascists were more conservative than the control groups. In continuation to his earlier work Eysenck (1975) made a factor analytic study into the structure of social attitudes. The findings of the investigation showed that these attitudes were completely orthogonal and independent of each other. It indicates that there are two kinds of conservatism, independent of each other and related in different ways to

social class. The first type of conservatism represents a philosophical conservatism characterized by anti-progressive attitudes, which look back to the past. The second type of conservatism is characterized by class-consciousness attitude aimed at increasing the financial and other rewards expected by the middle class. Middle class people are marginally more radical on the first type and less radical on the second type as compared with working class people. Recognizing the necessity of cross-cultural comparison Dator (1969) administered Eysenck's inventory of conservative and progressive ideology in Japan on 193 Supreme and High court judges. Dator found that Eysenck's inventory could be used in different countries and for different groups of persons because of the common ideological space of progressivism and conservatism. In addition to this factor pattern similarity, the inventory could be administered as a satisfactory measure by which people would be classified as conservative or progressive.

Socio-political attitudes were studied by Sinha (1972) on the continuum of traditionalism-progressivism. The study was conducted on a sample of 300 students' and 150 younger teachers' and 150 older teachers of Allahabad University. An attitude inventory consisting of 50-likert type was developing attitude to dress and fashion, family structure, marriage, religion, traditionalism-progressivism. The study reflected attitude of the three generation on above dimensions. The result reflected that the younger generation expressed progressive attitudes desiring social change.

In Bangladesh context several studies (Ara, 1983, 1985, 1988, 1998) were done on socio-political attitudes. In her study Ara (1983) has attempted at investigating the similarities and differences of socio-political attitudes of student activists of India and Bangladesh in relation to certain personality variables, demographic factors and value attitudinal preferences within the framework of socio-political background. For this purpose Ara constructed conservatism-radicalism

scale for measuring socio-political attitudes having six dimensions i.e. nationalism, democracy, seniority attitudes, religiosity, violence, and social change. In this cross-national study both Indian and Bangladeshi rightists group were found more conservative as compared to leftists and non-activists. Furthermore, leftists group were found more radical in comparison to other groups and this group desired extreme social change on the C-R scale. But the rightists were found resistant to social change.

Ziauddin (1989) did an extensive study on voting attitudes as related to socio-political attitudes, personality variables of I-E control and socio-demographic factors like political-apolitical group, gender and urban-rural residential differences. The findings revealed that regardless of gender and residential background, political Ss were found significantly more radical on socio-political attitudes as compared to apolitical Ss. Again, male Ss were found significantly more radical on socio-political attitudes as compared to female Ss. Also, urban Ss were found significantly more radical as compared to rural Ss.

Haque (2002) did a pioneering study on political behaviour relating to inter-generation gap, socio-political attitudes, personality variables and socio-demographic factors of older and younger political generations. The findings revealed that three younger political generations of student group were found significantly more radical on socio-political attitudes as compared to three older political generations of Bangladesh. The study has emphasized that political, cultural and environmental factor instead of genetic factors as the determinants of socio-political attitudes, which had enormous effect on intergenerational gap between two political generations as well as on intra-generational differences among three ideological groups.

Rahman (2004) attempted to investigate the sociopolitical attitudes of present conditions of the students of social science and law faculty of Rajshahi University. Ara's modified form of questionnaire of

sociopolitical attitude scale was administered as a sample of social science and law faculty. It was revealed from this investigation that the students of social science possessed more radical attitudes as compared to the students of law. On the other hand, the female students of both faculties expressed more conservative attitudes as compared to their male counterpart.

Kabir (2006) attempted at investigating inter generations gap among older teachers, younger teachers and students of different educational institution of Rajshahi in relation to socio-political attitudes in the continuum of conservatism-radicalism and conventionalism-progressivism for measuring social change, value pattern of terminal and instrumental, personality variables of I-E control and socio-demographic factors. The study composed of total 180 respondents equally divided into older teachers, younger teachers and students. Each group was subdivided into male and female. The result of the study revealed some specific findings. In this study both male and female youngest student educational generation expressed radical socio-political attitudes on conservatism-radicalism scale supporting social change as compared to male and female, younger and older educational generations. Furthermore, these youngest generations also are supportive of progressive attitudes as compared to younger and older educational generations on the conventionalism-progressivism attitudes. In these findings both youngest student generations and younger teachers are also desired social change on the socio-political attitudes.

Shahria (2008) did an extensive pioneering study to find out the differences and similarities of women's attitudes towards social change in relation to national development in Bangladesh. The findings revealed that Dhaka women were found to possess more modern attitudes on modernism-traditionalism attitude scale as compared to Rajshahi

women. In this finding also revealed that high SES women were found to possess more modern attitudes on modernism-traditionalism attitude scale as compared to middle SES women.

Sharmin (2008) did an extensive study on value pattern of Bangladeshi working male and female as a function of attitudes, personality and age. The findings revealed that working male significantly more radical on socio-political attitudes as compared to working female Ss respectively. Again, younger group having working male and female were found significantly more radical on socio-political attitudes as compared to older group Ss respectively.

Internal-External Control of Personality:

Another attempt to the study of attitudes in relation to personality variables has utilized Rotter's internal-external control, model of personality references. The research on internal-external control dimension was first started at Ohio University in mid. 1950 by James and Rotter. Internal control refers to the degree to which an individual perceives that the events that happen to him are dependent on his own behaviour. External control, on the other hand, has reference to the result of fate, luck, chance or powers which are beyond individual's personal control and understanding. Social learning theory has been found to be predictive of, and related to, a wide range of behaviours across numerous situations with diverse groups of people.

Extensive reviews and studies are available related to locus of control (Gore and Rotter, 1963; Strickland, 1965; Rotter, 1966; Joe, 1971; Lefcourt, 1972; MacDonald, 1973; Phares, 1973; Hill, Chapman and Wertzer, 1974). Rotter's I-E dimension has been used in several

studies related to Social Change. Gore and Rotter, (1963) social activism ranging from doing nothing to signing petitions, to taking a freedom ride across the southeastern states. They found, as expected, intent students more likely to commit themselves to the more dramatic types of social action. Strickland (1965) replicated this work using I-E responses of young black activists who were living in situations of daily harassment and threats to their well-being. She found Civil Right activists to be significantly more internal than matched non-activists. The nature of the activist movement changed with progress.

Several studies (Sanger and Alker, 1972; Ryckman, Rodda and Sherman, 1972; Pawlicki and Almquist, 1973) have been conducted which demonstrate a relationship between I.E. and social activism leading to social and educational change. But Abramowitz (1974) maintained that with any investigation of social activism in relation to I-E beliefs one must consider the multifactor clusters within the I-E beliefs, some of which may relate to socio-political activities and some of which may not.

In internal-external control of social action research, a number of studies (Johnson, 1961; Rotter, 1966; Thomas, 1970; Lefcourt, 1971; Mirels and Garrett, 1971; Fink & Hjelle, 1973) have been interested in the degree to which I-E expectancies may predict political beliefs which lead to change. These investigators suggest that internals do attempt to take responsibility for their lives and to change uncomfortable and aversive situations. They appear to support political structures that emphasize individual responsibility. If internals have more information about their situations and greater problem-solving ability than those of externals, it should not be surprising that they are more resistant to

influence from others. They found that internals tended to make judgments independently of the demands of others, whereas externals were much more compliant in same situations. Internals always act rationally (Phares, 1965; Silverman & Shrauger, 1970; Ryckman, Rodda, & Sherman, 1972). These findings indicated that some internals are capable of acting quite irrationally under certain circumstances. Internals not only tend to resist influence attempts by others but, when given an opportunity, make more efforts, to control the behavior of others. They also tend to like people they can easily manipulate and to dislike those they cannot influence.

Palmore and Luikart (1972) found that internality as measured by four locus of control question was the third most important variable to account for life satisfaction in the elderly. Kuyper with an abbreviated locus scale, found internal elderly to be more competent in coping, less defensive, more cognitively complex and intellectually superior. Some interesting research has shown that internal and external students differ in the number and kinds of romantic heterosexual experiences they have (Dion & Dion, 1973). Internals were found to have proportionally fewer romantic attachments than externals. They also reported experiencing romantic love as less mysterious and volatile than externals. In addition, internals were more strongly opposed to an idealistic view of romantic love than were externals. In comparison with externals, they disagreed more with these statements: (1) there is only one real love for a person; (2) true love lasts forever; and (3) true love leads to almost perfect happiness.

Wolk (1976) found the internality on the Nowicki-Strickland Locus of control Scale correlated with adjustment, satisfaction, positive self-concept, and activity only in those elderly living in low-constraining environment. Research has also shown that internals attribute their failures to internal factors, whereas external blame them on external factors. Thus internals experience more shame and guilt than externals when they suffer defeat (Phares, 1976). It has therefore, been proposed that an internal orientation is necessary for adequate social adjustment functioning and change (Phares, 1971; 1979).

Phares and Lamiell (1974) also found that externals employ defensive strategies before task performance as well as after it. These investigators gave internals and externals choices of taking four kinds of intelligence tests. Two of the tests contained built-in rationalizations for subsequent failure. The other two did not contain such rationalization. Externals, more than internals, chose to take the tests that contained the excess for failure already built in. Research has also indicated that internals not only take responsibility for own actions but also assume that others are responsible for theirs. Externals, in contrast, assume that their behavior and the behavior of others are controlled by outside forces (Phares, 1976). Internals are thus more likely, when given the opportunity, to meet out more severe punishment to rule violators in various situations than are externals. Thus they may be seen as being more punitive and less sympathetic than externals in their judgments and behavior toward wrongdoers (Kauffman & Ryckman, 1979).

Ryckman & Cannon (1977) conducted a study on the judgment about internals in which internal and external college women were asked to evaluate an autobiographical essay allegedly written by a woman applying for admission to a university and then to make a decision about whether to reject her application on the basis of the information in the essay. A photo of either an attractive or an unattractive woman was attached to the application form. It was predicted that when evaluating an essay of objectively good quality, as determined by ratings from a comparable and independent student sample, internal women would discriminate more against the unattractive person-and they did. They downgraded her essay and indicated a greater willingness to reject her application than one completed by attractive person.

Several studies (Strickland, 1978, 1979) have shown that internals are also more likely than those of externals to reduce or quit smoking. Wallston & Wallston (1982) showed that internals have more positive attitudes than externals about physical exercise and cardiovascular fitness. Thus an internal locus of control is associated generally with good health, preventive health care, and more adequate coping with illness once it does occur. It means that any change of attitudes for individual or societal is highly accepted by the internals.

Research evidence (Strickland, 1979; Wallston & Wallston, 1981) indicted internally oriented individuals are physically more healthy than externally oriented individuals. Specifically Lau (1982) has found that internals more than externals were encouraged by their parents when they were children to follow a good diet, to get enough exercise, to brush their teeth properly, and to have regular dental and medical

checkups. As a consequence of these early experiences, internals have learned to see themselves as responsible for the maintenance or improvement of their physical health. Thus it was expected to find that internals know more about the conditions that cause poor health and to be more likely to steps to improve or maintain their health.

Wallston & Wallston's (1982) study concerned with the relationship between locus of control and information seeking in tuberculosis patients showed the internal patients knew more about their particular medical problems and sought more information from their physicians than did external patients. Other research has shown that internals take more precautionary measures to protect their health than do externals. Internally oriented high school students report greater use of seat belts when driving than do externals. They also report greater going to the dentist for checkups and maintenance more often than externals even when their teeth or gums do not hurt.

Ara (1983) did an extensive pioneering study to find out the similarities and differences of socio-political attitudes of activists and non-activist in India and Bangladesh in relation to certain ideological preferences like right and left, personality variables like authoritarianism, dogmatism, internal-external control, demographic factors and value attitudinal differences within the frame work of socio-cultural background. On internal-external control score Indian right activist and Indian left activist were found significantly more internally controlled as compared to Indian non-activist. In Bangladesh both right activist and left activist were more internally controlled as compared to Bangladesh non-activist. On cross national comparison Indian right activist and left activist were found significantly, more internally control, as compared to Bangladeshi right and left activist respectively.

Lachman and Leff (1989) examined whether control beliefs are related to individual differences in intellectual aging by administering a battery of intellectual tests and perceived control scales to 63 elderly adults in 1981 and in 1986. Results indicated that fluid intelligence was a significant predictor of changes in intellectual control beliefs, but control beliefs did not affect performance.

Ziauddin (1989) did a study on voting attitudes as related to personality variables of I-E control and socio-demographic factors like political-apolitical group, gender and urban-rural residential differences. The findings revealed that in political groups, urban male and rural male Ss were more internally controlled followed by urban female and rural female Ss. For apolitical groups male Ss were more internally controlled followed by rural male, urban female and rural female Ss. This finding revealed with considerable clarity that a phenomenon like voting behaviour is intimately embedded in the matrix of socio-political attitudes and personality variables and differential demographic context.

Nelson (1990) studied intrinsic/extrinsic religious orientation of the elderly individuals. Result shows subjects with high self-esteem had more intrinsic religious orientation and were less depressed. Clements (1999) studied intrinsic religious motivation and attitudes towards death among the elderly. Data provides some support for the hypothesis that people whose religious motivation tends to be primarily intrinsic fear certain aspects of death less than do people who tend to be more extrinsic in their religious orientation. In Indian context, Ramamurti and Jamuna (1994) examines how religiosity and externality are related to adjustment in old age. Findings indicate that religiosity and externality are positively associated with good adjustment.

Parveen (2002) conducted a study at investigating the differences and similarities of Rajshahi University as related to gender and socio-economic status differences within the framework of socio-cultural background in Bangladesh. The study utilized two samples from Rajshahi University consisting of Muslim (N=120) and Hindu (N=120) students. Each sample composed of 120 respondents equally divided into male and female. Again male and female were sub divided into high and low SES. Thus the respondents were 240 undergraduate and post graduate students of Rajshahi University. In her study some important results were revealed: (i) Both Bangladeshi Muslim male and female of high and low SES combindly was found to possess democratic attitudes supporting social change as compared to both SES Ss combindly.

Elizabeth (2004) found a relationship between higher intrinsic religiosity and lower Eysenck's psychoticism scores in adult populations. The present study examined the relationship between religiosity and Eysenck subscales in a psychiatric outpatient sample when age and sex were controlled. Findings suggest that a tired variable such as age may be responsible for both the decrease in psychoticism and concomitant increase in intrinsic religiosity. Results highlight the need to account for background and other status variables when examining relationships between personality and religiosity.

William and Matthew (2005) investigated the study of personality variation and age. The evidence suggests traits are less stable in younger adults than older adults are. This finding supports the notion that it is the underlying traits that are less stable in the young rather than the instrument having poor psychometric properties in younger people.

Ara, et. al. (2006) conducted a study the impact of certain personality factors such as internal-external control on student political participation within the socio-cultural framework of Bangladesh. The sample was divided into political students ($N = 60$) and non-political students ($N = 60$) between the age range of 20-25. Again, political and non-political subjects were subdivided into male ($N = 30$) and female ($N = 30$). The results showed that the political students were more internally controlled as compared to non-political students. Moreover, male Ss were found more internally controlled in comparison to their female counterpart.

Kashem (2008) attempted at investigating the similarities and differences of violence-aggressive attitudes for student activists, non-student activists and student non-activists of different educational institutions of Bangladesh in relation to manifest hostility attitudes, personality variables and socio-demographic factors. The findings revealed that student activists were found more internally controlled on I-E control of personality variable as compared to non-student activists and student non-activists respectively. This study also revealed that student activists, non-student activists and student non-activists having upper middle SES background were found more internally controlled as compared to lower middle SES background respectively. In this finding besides violence-aggressive attitudes along with manifest hostility attitudes, personality characteristics of I-E control and socio-economic status context jointly shape the violent and aggressive attitudes.

Shahria (2008) did an extensive pioneering study to find out the differences and similarities of women's attitudes towards social change in relation to national development in Bangladesh. The findings revealed that Dhaka women were found more personal efficacy, more socio-political control and more internality on personality scale of spheres of

control and internality, powerful others and chance as compared to Rajshahi women. On the other hand, Rajshahi women were found expressed more interpersonal control, powerful others and chance on personality scale of spheres of control and internality, powerful others and chance as compared to Dhaka women. In this finding also revealed that high SES women were found more personal efficacy, more socio-political control and more internality on personality scale of spheres of control and internality, powerful others and chance as compared to middle SES women. On the other hand, middle SES women were found expressed more interpersonal control, powerful others and chance on personality scale of spheres of control and internality, powerful others and chance as compared to high SES women.

Sharmin (2008) did a study on value pattern of Bangladeshi working male and female as a function of attitudes, personality and age. The findings revealed that working female were found more internally controlled on I-E control of personality variable as compared to working male Ss respectively. This study also revealed that younger group having working male and female were found more internally controlled as compared to older group respectively. In this finding also revealed that working male were found more personal efficacy, more socio-political control and less inter-personal control as compared to working female Ss respectively. Again the study indicated that younger group having working male and female were expressed more personal efficacy, more socio-political control and less interpersonal control as compared to older group Ss respectively.

Open-mindedness and Close-mindedness in Dogmatic Personality

Rokeach (1960) carried out a study in order to relate dogmatism scale along with ethnocentrism (F-scale) and opinionating scales. The purpose of this study was to show that dogmatism is free of ideological

content. It was found from the analysis of the data that all the Michigan groups were higher on right opinionation than on left opinionation. In the New York sample the non-believers were found to be definitely left to the center. On the dogmatism (D-scale) and ethnocentrism (E-scale) scale the Catholics were higher than the non-believers in both the samples. These two groups having mutually opposite political values were equally found to be high on the dogmatism scale.

A study relating to personality differences between dogmatic and non-dogmatic individuals had been conducted by Plant, Telford, & Thomas (1965). The result showed that personality differences with extreme scores were statistically significant for dogmatic and non-dogmatic subjects. It was found that highly dogmatic subjects were psychologically immature and could be characterized as being impulsive, defensive, conventional and stereotyped in thinking. Ray (1973) investigated dogmatism in relation to various sub-types of conservatism. The purpose of this study was to focus on dogmatism in relation to political, social, moral and economic conservatism. The results of this study showed that dogmatism was significantly and positively correlated with political, social and moral conservatism and negatively correlated with economic conservatism. Hanson (1976) conducted a study to show that if two extreme groups are taken, dogmatism tends to correlate more with rightists than with the leftists. The results of this study showed that dogmatism was positively associated with a conservative orientation. This reflected real differences in open-mindedness, ideological content and in the combination of both factors. Hanson's findings were supported in a previous study by Geller and Howard (1972) who found that anti-Vietnam war activists were not more dogmatic than other students.

On the basis of these data the investigators concluded that highly dogmatic individuals are found to be apprehensive about prospective changes. These individuals displayed attitudes of nationalism and resistance to change. Smithers and Lobley (1978) examined the

phenomenon of dogmatism and radicalism - conservatism. The results of this study give clear support to Rokeach's claim that dogmatism is a measure of authoritarianism of the left as well as of right. Item by item analysis suggest conservatives are more dogmatic in their attitudes to tolerance and authority and the radicals were more likely to feel isolated, to fear the future and to possess a restricted time perspective. This study further reveals a closure relationship between dogmatism and conservatism than radicalism and dogmatism.

Ara (1983) did an extensive pioneering study to find out the similarities and differences of socio-political attitudes of activists and non-activist in India and Bangladesh in relation to certain ideological preferences like right and left, personality variables like authoritarianism, dogmatism, internal-external control, demographic factors and value attitudinal differences within the frame work of socio-cultural background. On dogmatism score Indian right activist and Indian left activist were found significantly more open minded as compared to Indian non-activist. In Bangladesh both right activist and left activist were more open minded as compared to non-activist. On cross national comparison Indian right activist and left activist were found significantly more open minded as compared to Bangladeshi right and left activist respectively.

Berg, Moore, Retzlaff, and King (2002) were interested in studying a full range of successful aviators to discern which personality factors were present and whether these factors correlate with age, rank, and accumulated flight time. The result showed that junior aviators scored higher on the factor associated with Dogmatism and lower on the factor associated with Team Orientation and Socialness. This pattern was reversed for the flag officers, while O-5/O-6 aviators received intermediate scores on each of these factors. The present study

demonstrates a correlation between specific ALAPS factors and experience, rank, age, and flight time. The combination of high Dogmatism, low Team Orientation, and low Socialness in junior aviators could suggest lower openness to crew input and increased risk for mishaps.

Haque (2002) did a pioneering study on political behaviour relating to inter-generation gap, socio-political attitudes, personality variables and socio-demographic factors of older and younger political generations. The findings revealed that three younger political generations of student group were found significantly more open minded on dogmatism scale as compared to three older political generations of Bangladesh.

Rahman (2006) has attempted to investigate intergenerational differences relating to attitudinal variables of open mindedness-close mindedness in relation to conservatism-radicalism and demographic factors in Bangladesh. For this purpose, the similarities and differences of open minded- close minded attitudes of younger middle aged, and older occupational generations in relation to conservatism-radicalism attitudes and socio-demographic factors within the framework of socio-cultural background have been investigated. Results showed that open mindedness-close mindedness was considerably moderated by conservatism-radicalism attitude. One of the important findings reflected through the factor analyses was the distinct open mindedness-close mindedness pattern of younger, middle aged and older generations, which might be assumed to be caused by cultural variations of these three generations.

Kabir (2006) attempted at investigating intergeneration gap among older teachers, younger teachers and students of different educational institution of Rajshahi in relation to socio-political attitudes, values, personality variables and socio-demographic factors. The study composed of total 180 respondents equally divided into older teachers, younger teachers and students. The result of the study revealed some specific findings. In this study youngest student educational generation expressed less dogmatic personality i.e. more open minded on dogmatism scale as compared to younger and older teachers educational generations.

Socio-Demographic Factors:

A good number of previous researches (Murphy et. al., 1937; Dexter, 1938-39; Vetter, 1930-31; Lazarsfeld et al., 1948; Davidson and Kruglov's, 1953; Karylowski et al., 2001; Weir, 2004) suggest a number of relationships among gender, masculinity, femininity, authoritarianism, social dominance, and prejudice. The current study attempt to clarify these findings by investigating possible links between open mindedness – close mindedness, conservatism - radicalism attitudes and demographic variables. One of the earliest survey on demographic variable was conducted by Lazarsfeld et al. (1948) at Eric County Ohio on the 1940 Presidential contest between Roosevelt and Wilkie. From findings Lazarsfeld et al. concluded that demographic variables such as religion, social class, and urban-rural residence have great impact on the formation of conservatism - radicalism attitudes.

In Bangladesh Context several studies (Islam, 1988; Ara, 1983, 1985, 1988, 1998; Afrose & Choudhury, 1990; Khanam, 1994; Haque, 2002, 2004) were done in open minded – close minded attitudes, sociopolitical attitudes, generational comparisons, demographic factors. A review of literature is put forward following above factors, though

some of the studies do not represent systematic investigation but other attempt has been done to understand open-mindedness and close-mindedness of differential dimensions. In their study Afroze and Choudhury (1990) found that older group was more confirming, more benevolent and less independence seeking than the younger group. As parents and child belong to two different generations, there may be differences in their social responsibility. Society expects different sex role behaviour from male and female. Due to this expectation and differential pressure of socialization process we observe sex difference in various aspects of life. Khanam (1994) observed significant sex difference in risk taking. Khanam (2000) conducted a study on two generations and showed that this study was designed to investigate the difference in social responsibility between parents and their children and also to see whether social responsibility differs as a function of gender. The results revealed that the two main effects viz. of gender and generation have no significant effect on social responsibility while the interaction between these two main effects has been found to be significant.

In the similar line another study (Islam, 1988) was made in investigate the impact of certain psychological factors such as close mindedness, open mindedness, internal external control and socio demographic variables on student activism within the socio cultural frame work of Bangladesh. The findings of the present study revealed that both male and female activist subjects belonging to high and low socio-economic back ground differed significantly from non-activist counterpart of all groups in their attitudes of activism. This finding clearly differentiated the student community of the same campuses into two groups one as activist and the other as non activist. Moreover, it is revealed from these findings that the activist characteristics of the students are the interplay of personality variables, socio-economic factors and gender differences, which accounted for their social action behaviour.

In her study Ara (1983) has attempted at investigating the similarities and differences of socio-political attitudes of student activists of India and Bangladesh in relation to certain ideological preferences personality variables, demographic factors and value attitudinal differences within the framework of socio-cultural background. In this cross national study both Indian and Bangladeshi rightists were found more conservative as compared to left activists and non-activists on the socio-political attitudes of nationalism, democracy, minority attitudes, religiosity, violence and social change. On cross-national comparison Bangladeshi Rightists were found more conservative than Indian rightists. On the other hand Indian leftists were found more liberal as compared to Bangladeshi leftists on the different dimensions of Socio-Political attitudes. Ara, Huq & Jahan (1985) did an empirical investigation into right-left ideology of male and female relating to certain socio-political attitudes in personality variables. In this study female rightists were found more conservative socio-politically as compared to male rightists. But male and female leftists were found socio-politically liberal. So it was found that conservatism as an ideological framework is comparatively less influenced by social reality as compared to radicalism.

Ziauddin (1989) did an extensive study and focused on same psychological dimensions as related to political - apolitical group composition, sex and urban-rural residential background. Urban female Ss expressed significantly more conservative socio-politically as compared to urban male and rural male Ss. Again rural females Ss expressed significantly more conservative attitudes followed by urban female, rural male and urban male Ss. For apolitical groups, urban female Ss expressed significantly more conservative attitudes as compared to urban male Ss.

Haque (2002) did a study on intergenerational gap and attitudinal variables. He used 360 samples, and used univariate analyses and multivariate factor analyses for statistical analysis. In this study he finds out the relationship between intergenerational gap and demographic factors. He also showed that older generations are more conservative and more dogmatic than younger generations and the female are more conservative and more dogmatic than male samples. In another study Haque (2004) used different samples and applies the same measuring scale. In this study he got same result.

Khan et. al. (2005) conducted on an exploratory study, assesses the sexuality, sexual, and reproductive behavior of young newly-married women and men in rural Gujarat, India. This study focuses on the women. A conceptual framework utilizing socioeconomic background, societal norms about sexuality, mass media exposure, husband-wife communication, and knowledge and attitude was developed to link to sexual behaviour. The often colourful and vivid qualitative data suggest considerable premarital needs yet to be met by families or social welfare agencies. The findings confirm how poorly prepared both men and women are for dealing with sexual experience in their marriage and how this lack of preparation and understanding causes such social and behavioral problems such as physical coercion, anxiety, and unhappy marital unions.

Khatun (2007) attempted to investigate the national development attitudes as related to voting, socio-economic status and gender differences between middle class and lower class individuals in Nilphamari district. The study was conducted on the theoretical framework of Bangladesh (Gurin & Miller, 1954; Campbell, et. al., 1966; Ziauddin, 1989; Ahmed, 1997; Ara, 2008). In this study the total

number of Ss was 120 equally divided into middle class and lower class. Each group was sub-divided into male and female Ss. In this study middle class SES individuals were found to express more voting attitudes in relating to national development as compared to lower class SES individuals. It was also revealed from the study that male individuals were found to possess more voting attitudes as related to national development in comparison to female individuals.

Parvez (2008) aimed at measuring comparative voting attitudes between married and unmarried women as related to national development in Bangladesh. All of the women were 21-26 years old and educated. For this purpose Ziauddin's (1991) voting attitude scale was used. The total sample was 60 women equally divided into married and unmarried. The result showed that married women were significantly higher in their voting preference as related to national development in comparison to unmarried women. Shahria (2008) found the relationship between modernism-traditionalism attitudes and demographic factors like high SES and middle SES and two residential background.

All these different approaches cited above have attempted to explore the uncultivated region of women's attitudes towards marriage in Bangladesh as related to women's attitudes towards marriage in the progressivism-traditionalism continuum, sociopolitical attitudes, personality variables and demographic factors in different levels in developed as well as developing countries.

Rationale of the Study:

Scientific study of attitude towards marriage is important. Because, it can make positive contribution to the quality of life. For better understanding marital stability, marital adjustment and other intimate relationship, knowledge of attitude towards marriage research is necessary. Attitude towards marriage research can contribute further for understanding the soaring divorce and separation rate of the past decades. The result of attitude towards marriage research can help people to choose partners more wisely, cultivate marriage resourcefully. The research may increase both the quality and the durability of intimate relationship between husband-wife, kinship in-laws family.

However, the rationale of the study are given below:

1. This is a comparative study between unmarried and married women on attitude towards marriage. It is hypothesized that the findings would provide insight for understanding the causes of unmarried and married women's desires for positive attitude towards marriage.
2. This study would also provide empirical data for differentiating between working and nonworking women on attitude towards marriage.
3. This study would also provide empirical data for differentiating between high SES and middle SES women on attitude towards marriage.
4. Another important cause of this study is to relate personality factors with attitude towards marriage.

Objectives of the Present Study:

The broad objective of the study was to investigate pattern of differences and similarities in attitude towards marriage in the continuum of progressivism-traditionalism attitudes of unmarried women and married women in Bangladesh as related to attitudinal variables, personality variables and demographic factors.

The specific objectives may be stated as follows:

- (1) A comparative study of the pattern of similarities between unmarried women and married women in Bangladesh as related to some important attitudes towards marriage (like premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage) in the progressivism-traditionalism continuum.
- (2) A comparative study of the pattern of differences and similarities of unmarried women and married women in Bangladesh as related to socio-political attitudes in the radicalism-conservatism continuum.
- (3) A comparative study of the pattern of differences and similarities of unmarried women and married women in Bangladesh as related to personality variable of internal-external control.
- (4) A comparative study of the pattern of differences and similarities of unmarried women and married women of Bangladesh as related to dogmatic personality.
- (5) A comparative study of the pattern of differences and similarities of unmarried women and married women of Bangladesh as related to demographic background of high SES and middle SES women, and working and nonworking women.

Design of the Present Study:

In this investigation the criterion group design has been utilized. The study was conducted in two phases. In the first phase criterion groups of unmarried and married women were selected on the basis of marital criteria questionnaire. The criterion groups of unmarried women and married women further subdivided into working women and nonworking women as well as these groups were subdivided into high SES women and middle SES women on the basis of their SES background and as well as responses of questionnaire whether they were working and nonworking as mentioned in the personal information sheet.

In the second phase the criterion groups were given four measures as selected variables for analyzing differentials attitudes, personality factors and demographic characteristics. The measures used were as follows:

I- Attitude Measures

- (i) Attitude towards Marriage (Progressivism-Traditionalism Attitude Scale)
- (ii) Sociopolitical Attitudes (Radicalism-Conservatism Attitudes Scale)

II- Personality Measures

- (i) Modification of Rotter's Internal-External Control of Personality Scale.
- (ii) Modification of Hasan's Dogmatism Scale.

III- Demographic Measures

- (i) High SES and Middle SES Questionnaire.
- (ii) Working and Nonworking Women Questionnaire.

Formulation and Justification of Hypotheses:

The present investigation has been designed as descriptive study to explore the patterns of differences and similarities in attitude toward marriage of women as related to personality and socio-demographic factors chapter I contains relevant reviews of the available literature which provide substantial guideline for formulating specific predictions for the study. Consequently the following broad have been formulated on the basis of chapters I substantiated by the result of pilot study.

H₁: *It is hypothesized that unmarried women would be more progressive, more radical, more internally controlled and more open-minded as compared to married women on the attitudinal and personality variables respectively.*

The concept of progressivism traditionalism divides the vast array of socio-political attitudes into two gross categories of progressive and traditional. A progressive individuals supports premarriage involvement, an emphasis on mate selection by the bride/bridegroom on marriage partner, preferring marital adjustment between marriage partners choice, sexual satisfaction, educational level, social class and similar age, favouring marriage and occupational role, favouring kinship and in-laws relationship and favouring progressive marriage (Long, 1982; Pistrang, 1984; Widerman & Hurd, 1999; Klaus, 2006). On the contrary, traditional individuals non-supporting pre-marriage involvement, emphasis mate selection by the parents and family, supportive of marital adjustment depending economic solvency, religion on moral values, disfavouring of marriage and occupational role (Shelton & John, 1993; Kitamura, 1998; Srinivasan & Gary, 2004). Radical attitudes involve the willingness to try something new and a collectivistic attitude toward property ownership. On the other hand, conservative attitudes are those that view things moralistically, that tend to reject the new and favour or

prefer a capitalistic to a collective wealth distribution (Eysenck, 1975; Ara, 1983, 2008; Haque, 2002). The different researchers (Gore & Rotter, 1963; Sanger & Alker, 1972; Ara, 1983; Nelson, 1990; Clements, 1999; Kashem, 2008) suggested that internals attempt to take responsibility for their lives and to change uncomfortable and aversive situations. They appear to support those situations that emphasize individuals' responsibility. The relationships between women's internality and progressive attitudes have been found to empirical study by several investigations (Strickland, 1965; Ara, 1988; Ramamurti & Jamuna, 1994; Kabir, 2006). These studies showed that internality expectancies may predict preference of progressive attitudes (Rotter, 1972; Findlay & Cooper, 1983). Various studies showed that unmarried women ideologies are more associated with open-minded than any other ideology (Rokeach, 1960; Barker, 1963; Ray, 1973; Hasan 1974; Hanson, 1976). Dogmatism as a tenet refers to certain characteristics of belief-disbelief system. It is a relatively closed cognitive organization of beliefs and disbeliefs representing patterns of intolerance comprised of verbalized and non-verbalized sets and expectancies. Bangladesh is a developing country which inherits traditional form of political culture, colonial economic policy, but after independence women of Bangladesh are getting literate day by day. It was therefore, hypothesized that unmarried women would be more progressive, more radical, more internally controlled and more open-minded as compared to married women on the attitudinal and personality variables respectively.

H₂: *It is hypothesized that working women would be more progressive, more radical, more internally controlled and more open-minded as compared to nonworking women on the attitudinal and personality variables respectively.*

Progressivism believes the ideas of democracy leading to the liberal distribution of social, political and economic resources. Some findings (Jones, 1977; Vasudeva, 1976; Ara, 1988; Kabir, 2006) supported that a progressive individual is one who prefers-progressive attitudes. On the other hand, traditional person do not support any vital change in attitudes. A radical person is likely to consider himself being rejected by his parents, is more handicapped in social relations, and more equipped with special aptitudes (Krout & Stager, 1942). On the other hand a conservative person has no special aptitudes. In order to investigate personality differs between working and nonworking the concept of role behaviour is very important factor. According to Linton (1936); Lazarsfeld et. al, (1948) role refers the functionary of individual in the larger society and holds to explain the patterning of social behaviour. The role involves the performance of the rights and duties constituting a particular status. Role behaviour may be ascribed or achieved. It is ascribed when duties were assigned automatically by the society and it is achieved when individuals fit himself into a pattern of social norm because of the leaning and experience (Ara et. al, 1988; Rahman, 2006). The working in making decisions in comparison to nonworking and these decisions are hardly changed.

Embedded firmly in a social learning theory (Rotter, 1954), which stress the role of both expectancy and reinforcement value in behaviour, beliefs about internal-external control of reinforcement have found to be predictive, and related to the wide range of behaviour across numerous behaviour with diverse group of people. The different researchers (Gore & Rotter, 1963; Sanger & Alker, 1972; Ara, 1983; Nelson, 1990; Clements, 1999; Kashem, 2008) suggested that internals attempt to take responsibility for their lives and to change uncomfortable and aversive situations. They appear to support those situations that emphasize individuals' responsibility. These studies showed that internality expectancies may predict preference of progressive attitudes (Rotter, 1972; Findlay & Cooper, 1983). Various studies showed that working women ideologies are more associated with open-mindedness than any other ideology (Rokeach, 1960; Barker, 1963; Ray, 1973; Hasan 1974; Hanson, 1976). Dogmatism as a tenet refers to certain characteristics of belief-disbelief system. It is a relatively closed cognitive organization of beliefs and disbeliefs representing patterns of intolerance comprised of verbalized and non-verbalized sets and expectancies. As Rokeach (1960) contended that persons adhering dogmatically would represent the same end of the continuum irrespective of the ideological differences. Bangladesh is a developing country which inherits traditional form of political culture, colonial economic policy, but after independence women of Bangladesh are getting literate day by day. It was therefore, hypothesized that working women would be more progressive, more radical, more internally controlled and more open-minded as compared to nonworking women on the attitudinal and personality variables respectively.

H₃: *It is hypothesized that high SES women would be more progressive, more radical, more internally controlled and more open-minded as compared to middle SES women on the attitudinal and personality variables respectively.*

In higher income and education as well as high status occupation combinedly indicated and residential background indicated an individual's higher status of women. This socio-demographic variable brings greater personality, more leisure and less anxiety and brings to support more progressive attitudes (Adorno, et. al., 1950; Campbell, Gurin & Miller, 1954; Inkeles, 1974; Ara, 1983; Haque, 2002; Shahria, 2008). This background variable divides people into 'haves' and 'have-nots' creates two distinguishable social classes are likely to develop different attitudes regarding progressivism or traditionalism orientation. Children of the high income family have a tendency to mix up with the modern society and supports changes. But the children of the 'have-nots' are socialized in a less privileged atmosphere and use to maintain middle class values. Furthermore, education provides greater information and extends the horizon of one's interest towards the progressive and freethinking. But the middle class SES families try to maintain conservative and conventional value system and attitudes. Thus, high SES background women with their greater responsibility and higher status would support socio-political attitudes more. Higher status women also have more self-confidence, competence, interest and greater ability. Thus, it is very likely that they would have more internally controlled and open-minded. On the contrary, middle SES also has more externally control and close-minded in their personality as compared to high SES women. It was therefore, hypothesized that high SES women would be more progressive, more radical, more internally controlled and more open-minded as compared to middle SES women on the attitudinal and personality variables respectively.

Chapter Two

Method and Procedure

Chapter Two

METHOD AND PROCEDURE

The chapter describes the method and procedure used for the study. Major focus of this chapter is on sample, description of the tools and measurements and procedure of administration of the tests. The development of the research methodology was guided by the objectives described in chapter I.

Sample

Background of the Sample Settings

The investigation was conducted on two types of women samples - one from unmarried women and other from married. Both unmarried and married women sample were collected from different educational institutions, offices, Banks, homes of Rajshahi and Chittagong city. Before giving the details of the sample and procedure it is essential to get acquainted with the background of the sample setting.

Rajshahi and Chittagong are two old cities of Bangladesh. They are comparable for their reputation of having educational centres and offices since late 19th century. The educational institutions, offices of these two cities are equally loaded with heavy pressures of women hailing from remote and rural areas.

Chittagong is a traditional old city on the southern-East part of Bangladesh. The famous sea named Bay of Bengal is flowing besides Cox's Bazar almost 180 km. away from Chittagong. Chittagong is also

famous Patenga Airport, Seaport etc. So, Chittagong has international airport and seaport. Chittagong is well known for international business centre through airport and seaport. This city bears the testimony of high reputation for its production of intelligentsia. This city was the centre for many educational institutions, Banks and Govt. offices during pre-1947. Since then the women community of this city is well known for their participation on national local affairs. Almost all the educational institutions, offices have active women opinion. Most of the students of this city was hailed from upper and middle classes. Chittagong sample was comprised of women from Chittagong University, Chittagong Govt. College, Chittagong Medical College, Chittagong engineering college and some private college and Banks.

Rajshahi is one of the oldest towns on the northern part of Bangladesh. It is situated on the riverside of Padma. Since British period the city is well known for educational centre and office. Almost all educational institute of the city have active women organizations. Most of the women of this town hailed from upper and middle classes of the population. Rajshahi's sample was collected from the women of Rajshahi University, Medical College, Rajshahi Women's College, Rajshahi Govt. College and from some private Banks.

Personal Information Sheet (PIS)

A questionnaire was set for collecting the personal information of the subjects, such as her name, age, educational qualification, occupation, monthly income, religion, residential area, husband/parental income, marital status, SES background information etc.

Development of Marriage Criteria Questionnaire (MCQ)

At first unmarried and married women were selected by their personal information sheet. Now for the study of Marriage Criteria Questionnaire was framed containing 4 items. Those items were presented in questionnaire form, which could be answered, by 'Yes' or 'No' response. The items were randomly arranged in order to avoid the response set of the subjects. The investigator developed a Marriage Criteria Questionnaire (MCQ) following existing literature on attitudes towards marriage (Eshlemam & Hunt, 1965; Whitehurst, 1977; Long, 1982; Sarwar, 1994; Naseer, 2000; Fuwa, 2006).

The subjects' responses were scored from the response sheet in order to identify them as unmarried and married women and also favouring and disavouring to marriage. Both the unmarried and married women's favouring of marriage were scored 'two', but their negative responses for marriage was allocated score 'one'. Thus, the total score for 4 items ranged from 4 to 8 indicating the lower scores as disavouring of marriage. But the higher scores on marriage criteria questionnaire considered as the positive attitudes towards marriage.

Final Sample Selection

Before administration of the Marriage Criteria Questionnaire (MCQ) for women's favouring or disavouring marriage would be interviewed personally in order to identify their attitudes either for favouring attitude towards marriage or disavouring attitude towards marriage, several principles would be adopted for this purpose of the study. Some of the women may be favouring attitude towards marriage but on the contrary, some of the women may be disavouring attitude towards marriage. Thus, finally the participants who were favouring

attitude towards marriage were selected as the participants or sample of the study. A negligible number of participants were found disfavoured attitude towards marriage. As all the Ss were from developed areas of Chittagong and Rajshahi and all were literate. All these things were taken into consideration for preparing final data in the present study. Sample distribution table is given below (table-1).

Table-1: Sample Distribution in the Present Study Group-Wise.

Groups	Unmarried Women		Married Women		Total
	Working	Nonworking	Working	Nonworking	
High SES	30	30	30	30	120
Middle SES	30	30	30	30	120
Total	60	60	60	60	240

Thus the study would utilize two sample-one from unmarried women and the other from married women. Each sample would be composed of 120 subjects. Again, the subjects were sub divided into working and nonworking women. Thus each sample would comprised of 60 participants. Again, these participants were divided into two groups i.e. high SES and Middle SES. Thus, the total subjects were 240 for two categories. Their educational background ranged from graduation to masters and Ph. D. These women were the teachers and students of Public and Private University and Colleges of Chittagong and Rajshahi. Some women also came from govt. and non Govt. College, Engineering College and University, Medical College and Banks of Bangladesh. Thus 50% samples were included unmarried women and 50% married women to the purpose of getting appropriate data. Among these 240 subjects almost 50% respondents were from working women and 50% respondents were from nonworking women. These women samples of teachers, students and officers had been

preferred for the following reasons: (a) these teachers, students and officers are the important dynamic group in the university and colleges and different banks and offices. They are socially, politically, culturally and economically conscious and capable to express their experiences more accurately. (b) These groups represent literate section of population in Bangladesh. They are on the margin of progressivism and traditionalism and mediate between the masses and the modern socio-economic-political as well as educational and cultural thought through their family connection and their respective status and leadership in the community. (c) They are less resistance to express their attitudes frankly.

Method and Procedure

As stated in chapter I the present study utilized multidimensional approach with a criterion group design to highlight the similarity and differences on the attitudinal and personality variables of unmarried and married women having working and nonworking women in Bangladesh. In addition SES was also used for measuring similarities and differences in attitudinal and personality variables.

Selection of Instruments

Considering the kind of data of interest, the task was to use suitable tools for measuring attitudes towards marriage and also personality characteristics. The selection of tools for a particular study depends on various considerations such as objectives of the study, the amount of time at the investigator's disposal, availability of suitable tests, personal competence of the investigator to administer, score and interpret the tests' results. So after carefully reviewing the various attitudes and personality tests the five measures were chosen for the present study. Among the factors taken into consideration in the

selection of the scales were: (1) The efficiency of the measuring (2) easy in administration and scoring (3) the educational level for which the measures were suited (4) the content of the scales (5) the suitability of the measures to the objectives of the research. On the basis of these rational the investigator selected the following measures of which progressivism-traditionalism attitude scale was constructed by the investigator for the present study.

Selected Instruments are the following:

1. Marriage Criteria Questionnaire (MCQ)
2. Progressivism-Traditionalism Attitude (PTA) Scale
3. Modification of Ara's Radicalism-Conservatism (R-C) Scale
4. Modification of Rotter's Internal-External Control Scale (Ara's Bengali Version)
5. Modification of Hasan's Dogmatism Scale (Ara's Bengali Version)
6. Demographic factors of marital status, working status and SES background.

Construction of the Progressivism-Traditionalism Attitude Scale

Due to the non availability of suitable test for the measurement of certain social, political, economic, educational and cultural attitudes in the Bangladesh context need for the construction of Progressivism-Traditionalism Attitude (PTA) scale arose. Numerous issues related to social, political, economical, educational, cultural areas have been chosen for progressive-traditional attitudes for marriage. In this study an attempt has been made to cover these issues with six major dimensions like - premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws, and conventional marriage.

Conceptualization of Progressivism-Traditionalism Attitude Scale

The concept of progressivism traditionalism is associated with the area of attitudes towards marriage with the six dimensions of premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws, and conventional marriage. These areas divide the above attitudinal dimensions into two opposite poles.

Viewed from this point of traditionalism refers to a disposition of mind a set of attitudes towards the preservation of things as they are according to some of the investigator (Sinha, 1972; Vasudeva, 1976; Ara, 1983; Haque, 2002, Shahria, 2008). A traditional person is one who clings to the status quo, opposes all types of progressive attitudes and believes that anything new is going to be worst. Traditionalism believes that man's or women's traditional inheritance is rich and wealthy. It deserves to maintain as such and not to be changed in favor of the societal progress. The components of traditionalism include belief that inequality is a natural and inevitable phenomenon and as such they support the existing in equality. The consistent property of traditionalism consists in the explicit intellectualization of human action and experiences.

On the other hand progressive is associated with the attack on traditional structure of power. Its emphasis is on the equal rights on men and women and traditional-liberal distribution in every sphere. It supports progressivism in favor of attitude towards international attitudes and modern system. A marriage women's empower and emancipation etc. Consequently progressivism tends to favour modification and reformation of existing inequalities. This progressivism-traditionalism constitutes a continuum from the extreme

support for changing societal system to extreme support for conventional system. Progressivism traditionalism is identifiable with pattern of areas of social, economic, religious, educational, political, and cultural. Sinha (1972) developed a Likert-type attitude inventory in the progressivism-traditionalism continuum to assess the subjects' attitude to dress and fashion, family structure marriage, religion etc. Vasudeva (1976) constructed conservatism Radicalism attitude scale under the direction of social change with six dimensions like education, women's place in Indian society, tradition, religion, technology and marriage in the conservatism Radicalism continuum. Ara (1983) constructed conservatism-radicalism scale to measure socio- political attitudes which included six dimensions of nationalism, democracy, minority attitudes, religiosity, violence and social change of activists and non-activists of India and Bangladesh. Haque (2002) constructed conventionalism-progressivism scale covering the areas of relating to educational system attitudes towards authority, progress of country, present administrative system and national identity for family political behaviour of two political generations. Shahria (2008) developed modernism-traditionalism scale for measuring women's attitudes towards social change covering with seven dimensions of internationalism, intrinsic religiosity, modern technology, women empower, modern educational system, power politics and intergroup conflict, and globalization. But not a single study has yet been covering the areas of women's attitudes towards marriage in Bangladesh context. Thus, the progressivism-traditionalism attitudes (PTA) scale was constructed and use for measuring women's attitudes towards marriage. The selected six dimensions have been defined and operationalized for the construction of progressivism-traditionalism attitudes (PTA) scale for the present study which is as follows:

- 1) Premarriage involvement** has been operationalized as positive evaluation to have intimacy of the bride/bridegroom before marriage, romantic love, short or longer dating with the marriage partner, supremacy of sexual satisfaction as against non involvement with these things before marriage.
- 2) Mate selection** has been operationalized as a set of belief system more emphasis lies on the bride/bridegroom choice, marriage partner relief for sexual satisfaction, matrimonious poor instead of giving importance to family of social values, family interest, importance to the guardian unmeritorious rich etc.
- 3) Marital adjustment** has been operationalized as a set of adjustment like sexual satisfaction and understanding, importance to marriage partner, mutual conjugal life, entertainment by the partner, importance to similar age, person instead of giving of economic satisfaction, as against matrimonial marital problems, financial solvency, age difference, avoiding marriage partner relationship etc.
- 4) Marriage and occupational role** has been operationalized giving importance to occupational involve to marriage success in marriage, occupational role of the life, employment of married women importance on economical value, more difference on working wife, as against neglecting marriage for occupation, involvement occupational failure of marriage, conflict with the in-laws family, decreasing employment for married women etc.
- 5) Kinship and in-laws** has been operationalized as a set of belief where giving importance to small in-laws family member, more importance Kin in-laws, behaviour of kin-laws relation, maximum religious priority, priority of rich family, age differences, cultural conflict, in-laws relation as against ignoring large in-laws family member, giving importance to only marriage partner, neglecting kinship relation, ignoring poor family relation etc.

6) **Conventional marriage** has been operationalized as a system of marriage. Less interest has been given to many on religious stereotype family bride/bridegroom parents, less important on joint family, less interest on political family, less interest on different religious family, less interest where the daughter freedom will be seized, less interest on status differences as against small family, less religious family, nuclear family, political family, less priority religious value importance to similar religion view, more freedom, importance to more freedom on the daughter, personal independence after marriage and less importance to status differences.

In the light of above description of dimensions of the present investigation conceptualizes progressivism-traditionalism attitude as follows: **progressive attitudes** has been conceptualized as (i) Positive support for premarriage involvement as against non involvement before marriage; (ii) An emphasis on mate selection by the bride/bridegroom on marriage partner as against by the family of parents; (iii) Preferring marital adjustment between marriage partners choice, sexual satisfaction, educational level, social class and similar age as against family adjustment, financial solvency; (iv) Supporting marriage and occupational role as against conflict between marriage and occupational role (v) Less importance to supporting of kinship as against of relationship; (vi) Supporting of conventional marriage as against progressive marriage.

Traditional attitudes, on the other hand, would be desirable as (i) disfavoring premarriage involvement; (ii) emphasis mate selection by the parents and family; (iii) Supportive of marital adjustment depending economic solvency, religion on moral values, good relation with the in-laws family; (iv) non supporting of marriage and occupational role simultaneously of the women; (v) more emphasis on bride/bridegroom relation with the kin-laws rather than between marriage partner; (vi) supporting of conventional marriage with conventional values and attitudes.

Technique and Method Used

Certain methods for the measurement of social attitudes have been suggested by some investigators (Bird, 1940; Edwards and Kilpatrick, 1948). The two important methods are the 'Methods of Equal Appearing Intervals' developed by Thurstone and Chave (1929) and the 'Methods of Summated Ratings' developed by Likert (1932). Both the methods have been widely used and both of the methods yield high orientation (Edwards and Kenney, 1946). Investigators who have used the Likert method seem to be in agreement that it is simpler than the methods of Equal Appearing Intervals. It has also been found that reliability coefficient could be computed even with using fewer number of items in Likert's method where as Thurstone's method requires relatively more number of items. Likert technique is also less time consuming and less laborious than the Thurstone technique. In this light it was thought best to use Likert technique and method for the construction of PTA scale. In the Likert method five alternatives are provided and the subject is asked to choose one alternative, ranging from 'strongly agree' to 'strongly disagree', for each statement. Thus each item in the test is a rating device designed to reveal both the direction of the individual's stand on the issue and also the high intensity the individual possesses.

Initial Item Construction and Selection

After the decision of inclusion of six dimensions to the progressivism-traditionalism scale, the next step was to formulate and construct items for those chosen dimensions. This step, therefore, involved gathering a large number of statements of opinion relating to the mentioned seven dimensions. Initially total 138 statements were constructed related to these six dimensions such as pre-marriage

involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws, and conventional marriage. On the basis of review of literature and observations in the socio-economic context of Bangladesh 23 items were included in each dimension. This initial list of 138 statements underwent revisions many times. Three teachers and five research scholars of the department of Psychology, Rajshahi University scrutinized the statements. Unimportant and irrelevant items were eliminated from the initial list of statements. 75 items thus remain for further analyses. These items were distributed as follows: pre-marriage involvement = 12, mate selection = 13, marital adjustment = 10, marriage and occupational role = 13, kinship and in-laws = 15 and conventional marriage = 12.

Pilot Study

These retained 75 items were administered directly upon the incidental sample of 50 undergraduate students of both male and female of Rajshahi University for pilot study. Subjects were asked to respond to each item in terms of five point scale ranging from strongly agree to strongly disagree. Proper instruction was given to subjects in the pilot study. After obtaining the data from 50 subjects scoring was done. The PTA scale was comprised of both types of favourable and unfavourable statements. Its favourable positive statements directly express progressive attitudes but its unfavourable negative statements express traditional attitudes. Strong agreements with favourable items i.e. positive were given a score of 5 and strong disagreement with those items was given score of 1. Scoring was reversed for unfavourable i.e. negative items such as strong agreement with unfavourable items was scored as 1 and strong disagreement with those items were given score of 5.

Thus for 75 items, the scores ranged from $(75 \times 1) = 75$ to $(75 \times 5) = 375$. Thus, the highest score indicated extreme progressive attitudes and the lowest score indicated extremely traditional attitudes. Hence, the mid-point was $\frac{\text{Highest score} + \text{Lowest score}}{2} = \frac{375 + 75}{2} = 225$. The scores above this mid-point were indicative of progressive attitudes and the scores under this mid-point were indicative of traditional attitudes.

Based on the informal criteria as suggested by Wang (1952), Bird (1940), Edwards and Kilpatrick (1948), Krech and Crutchfield (1947) the following precautions were taken while editing these statements.

1. The statements which referred to the past rather than the present were avoided.
2. Factual statements were not included.
3. The statements irrelevant to the psychological object under consideration were not included.
4. Such statements were chosen as were believed to cover the entire range of the effective scale of interest.
5. Those statements were not included which were likely to be endorsed by almost every one or by almost none.
6. The statements which might be interpreted in more than one way were avoided.
7. The languages of the statements were very simple, clear and direct.
8. Statements were short and rarely exceeded twenty words.
9. Statements containing universals such as all, always, none never were avoided as they often cause ambiguity.
10. Attention was given to sentence structure and proper choice of words.
11. Uncommon vocabulary words were not used.
12. Double negatives were avoided.
13. Double-barreled statements were not included in the list.
14. Words, such as only, merely, just, and others of similar nature were avoided.

Item Analysis

Likert scale requires the elimination of items that do not reflect the attitudes aimed to be measured. To be retained on item must meet Likert's criterion of internal consistency. Item consistency data can be scored in two ways either by computing the correlation between each item and the total scores or by comparing item scores of highest 25% and lowest 25% Ss. The investigator used the former method of analysis i.e. by computation of the correlation between each item and the total scores. The score of each subject was obtained by summing up all the item scores. The highest possible score was $75 \times 5 = 375$ and the lowest possible score for the same was $75 \times 1 = 75$. Thus relatively higher score in the PTA scale is the indicator of progressivism and the relatively lower score is the indicator of traditionalism. Thus a given item meets the criteria of internal consistency, if the item score correlates significantly with the total attitude score. According to this criterion, the more favourable a person's attitude, the more likely he/she should be endorsed favourable items and the less likely he/she should be endorsed unfavourable items. Therefore, the bi-serial correlation between each item score and the total test score was computed. Out of 75 items, 48 items were retained as yielding significant positive high correlations. These 48 items showed internal consistency since each item differentiated in the same direction. Eight items in each dimension were pooled out of 75 items on the basis of high correlation having 0.01 level of significance. The size of correlation values of these items ranged from 0.31 to 0.76.

Reliability and Validity of PTA Scale

The split-half reliability was computed with odd and even number of those 48 item scores and the Pearson's r was found 0.78. To find out the validity of the scale, correlations between the total PTA scores with the scores of each dimension were computed which ranged from 0.39 to

0.75 (table no. 2). On the basis of the reliability and validity, the PTA scale was comprised of 48 items which were selected for the present study. However, the reliability and validity of the scale again was computed after final data collection of total sample (N=240) of which 120 Ss were drawn from unmarried women and 120 Ss were from married women. This procedure was adopted in order to find out whether the change in the size of the sample and the residence of sample will affect the reliability and validity of the scale, and secondly to confirm and obtain the predictive validity of the best items. Since PTA scale is a homogenous test as proved by item analysis, the data were split into half for cross validation purpose. Now, the coefficient correlation through Pearson method was obtained 0.85 which was found higher than that of the pilot study which was 0.78. After applying Spearman-Brown formula the coefficients was found to raise from 0.85 to 0.90 which is very high. Correlations of each dimension with the total scores were computed which ranged from 0.54 to 0.89 (table no. 2). The correlation coefficient of each dimension with the total scores was found higher than that of pilot study. Inter dimensional correlations were also computed which ranged from 0.21 to 0.71 (table no. 3). All the coefficients of correlations obtained significant level at 0.01 (table no. 2 & 3).

Table- 2: Correlation of the Scores of Each Dimension with the Total Scores of PTA

Dimensions	Pearson r for pilot study (N=50)	Pearson r for final study (N=240)
Premarriage Involvement	0.49**	0.74**
Mate Selection	0.39**	0.61**
Marital Adjustment	0.70**	0.79**
Marriage and Occupational Role	0.61**	0.67**
Kinship and In-laws	0.75**	0.89**
Conventional Marriage	0.47**	0.54**

** = $P < 0.01$

Table-3: Inter Dimensional Correlations of Pilot Study (N=50)

	PMI	MS	MA	MOR	KI	CM
PMI		0.49**	0.55**	0.21**	0.44**	0.25**
MS			0.62**	0.29**	0.71**	0.32**
MA				0.36**	0.68**	0.65**
MOR					0.59**	0.67**
KI						0.49**
CM						

** = P < 0.01

The predictive validity of the PTA scale was also obtained for final data and concurrent validity was also done from other sources i.e. by computing PTA scores with the scores of other attitude scale like Ara's conservatism-radicalism scale (1983) and Haque's conventionalism-progressivism scale (2002) and 'r' was found with C-R scale ($r = 0.67$) and with C-P scale ($r = 0.63$).

Modification of Ara's Radicalism - Conservatism Scale in the Present Form (Bengali Version)

Due to non availability of a suitable test for the measurement of certain socio-political attitudes, in the Bangladesh contest Ara (1983) realized the need for construction of conservatism - radicalism (C-R) scale. Numerous issues to social, political, economic and religious areas have been studied for conservatism- radicalism attitudes. Ara (1983) attempted to cover six major dimensions like nationalism, democracy minority attitude, religiosity, violence and social change. The definition and conception of sociopolitical attitudes with its six components were used in the C-R Scale. The conceptualization of C-R attitudes and some major dimensions made for its measurements are described below.

The concept of Conservatism- Radicalism is associated with the arena of sociopolitical attitudes. It divides the vast arena of political ideology into two opposite poles. Viewed from ideological standpoint conservatism refers to a disposition of mind, a set of attitudes towards the preservation of things as they are. A conservative person is one who clings to the status quo, opposes all changes and believes that anything new is going to be worse. He follows the principle that nothing should be tried for the first time. Conservatism believes that man's traditional inheritance is rich and grand. The components of conservatism include the belief that inequality is a natural and inevitable phenomenon and as such they support the existing inequality. Radicalism, on the other hand, is associated with the attack on traditionally inherited structure of power. Its emphasis is on the equal and liberal distribution of political franchise.

The constituent property of radicalism consists in the explicit intellectualization of human action and experiences. Consequently radicals tend to favour modification and reformation of existing inequalities. They think that large group like social classes or ethnic communities are the units of inequality. Thus Conservatism-Radicalism constitutes a continuum of the ideology ranging from extreme support for conventionalism to extreme support for social change. Conservatism-Radicalism is thus, identifiable with pattern of many interrelated variables- encompassing areas of social, cultural, economic, religious and political phenomena. But for the present purpose of the study Ara's C-R attitude scale were modified and was named as radicalism-conservatism scale.

The present radicalism-conservatism scale has been conceptualized as follows: Radicalism been conceptualized as (i) an extreme positive support of modern nationalism (i.e. International friendship) as against closed nationalism: (ii) an emphasis on freedom, equality and liberty for all citizens irrespective of race, religion and sex (iii) positive evaluation of teacher's power (iv) a possession of humanitarian secular feeling as against rigid pro-religious feelings: v) supportive of student movement and (vi) supportive of progressive foreign policy. Conservatism, on the other hand, has been conceptualized as (1) an extreme support of closed or authoritarian nationalism (2) resistant to freedom, equality and liberty for all citizens, irrespective of race, religion and sex: (3) a negative attitude towards leaders power influence (4) a possession of extremely extrinsic pro-religions attitude as against humanitarian secular feelings: (5) resistant to student movement and (6) rigid attitude toward foreign policy.

Out of 40 items 31 items were selected the present scale was administered on 50 Ss of Rajshahi University. Ara's original scale was also administered. The correlation coefficient between two scales were found ' r '=0.88. The split half reliability of present form scale was computed with odds and even numbers of 31 items scores and the Pearson's ' r ' was found 0.82. On the basis of the reliability and validity, the C-R scale comprising of 31 items were selected for the present study. However, the reliability and validity of the scale were again computed (N=240). Secondly concurrent validity of the present scale was obtained with Ara's original C-R scale which correlated significantly and the ' r ' was 0.88. The original form of C-R scale contained 40 items. However, on original form of this scale containing 31 items were used in the present study.

Modification of Rotter's Internal-External Control of Personality Scale (Ara's Bengali Version)

Rotter's internal-external control scale measures generalized beliefs in internal versus external control of events. Internal control refers to the perception of positive or negative events as being a consequence of one's own action and therefore by under personal control. External control refers to the perception of positive and negative events and being unrelated to one's own behaviour to certain situations and therefore, beyond personal controls (Rotter, 1954). With the aim of making internal-external inventory more comprehensive Liverant in association with Rotter and Seeman undertook to develop sub-scales for areas relating to achievement, affection and general social and political attitudes, (Rotter, 1966). On the basis of item analysis of 100 forced-choice type of items, 100 items were selected for inclusion in the test. The attempt to develop sub-scales was not successful because inter correlation among those sub-scales were as much as their internal consistencies.

The internal-external control scale in this form was made up of 29 items including fillers. The inventory was an outcome of revision and purification of Liverant's inventory done by Rotter and Liverant (1963, 1966). The revision was undertaken, by Liverant in collaboration with Rotter. They eliminated those items, which were highly correlated with social Desirability scale, and those items for which one of the two alternatives was endorsed by as many as 85% of the subjects.

The reliability of the original internal-external control scale was estimated by three methods namely the split-half, the Kuder-Richardson, and the test-retest. The coefficients were found to be 0.65 to 0.79; 0.69 to 0.73; and 0.55 to 0.83 respectively in different samples.

Concerning the overall validity of the internal-external control scale, it may be stated that 'A series of studies provides strong support for the hypotheses that the individual who has strong belief that he can control his own destiny is likely to (a) be more alert to those aspects of the environment which provide useful information for his future behaviour, (b) take steps to improve his environmental conditions, (c) place greater value on skill or achievement reinforcement and to be generally more concerned with his ability, particularly his failures; and (d) be resistive to subtle attempt to influence him' (Rotter, 1966).

In the present form Liverant and Rotter's internal-external control of personality scale was modified. Out of 29 pairs of items 6 pairs of filler items were discarded from the original inventory. Remaining 23 pairs of items were modified for the present purpose of the study. Scoring system of the inventory was also changed. Thus, in the present form total 40 items were retained. Scoring for each item which indicated internally controlled were given score five and externally controlled were given score one. Thus, the score ranged from $40 \times 1 = 40$ to $40 \times 5 = 200$. That means highest scores indicated internally controlled and the lowest scores indicated externally controlled. Product moment correlation between the present form of internal-external control scale with the original form was obtained ' r ' = 0.74 which achieved the statistically significant.

Modification of Hasan's Dogmatism Scale (Ara's Bengali Version)

The Dogmatism scale was developed by Rokeach (1960) to measure individual differences in open-mindedness or close-mindedness of organization of belief-disbelief system. While formulating items for inclusion in the scale, Rokeach tried to make it free of ideological content. Hasan (1974) adopted Rokeach's dogmatism scale. All the 66 items contained in Form D of Rokeach were translated into Hindi. The first tryout of Hindi version of 66 items of the D-scale was done on a

group of 131 undergraduates and postgraduate students of both sexes. The median age of the sample being was 21 years. After item analysis 35 items were found to have adequate item validity.

To make the scale more powerful and to confirm the item validity second tryout was done by Hasan. In the second tryout total fifty-five items were item analyzed. Forty-six best items were taken from Hindi version of D-Scale and more carefully framed nine fresh items were included. This scale was tried out on afresh sample of 140 subjects. 46 items were found to have item validity. Of these items 34 best items were retained for the final scale. The score for each response of the items was weighted 1, 2, 3, 4, 5, 6 and 7. Therefore the total scoring of the responses for each subject ranged from $(34 \times 1) = 34$ to $(34 \times 7) = 238$ indicating former as the lowest dogmatic attitudes and the latter as the highest dogmatic attitudes. The odd even reliability of this scale, 0.71 was obtained by Hasan. Applying Spearman-Brown formula the coefficients he obtained was 0.82.

This scale was back translated by Ara (1983) in Bengali and the 'r' was obtained ($r=0.86$) between Hasan's adapted and Ara's Bengali version back translated scale. In the present form Ara's Bengali version back translated dogmatism scale was modified. Out of 34 items 24 items were selected for the present purpose of the study. Scoring system of the scale was also changed. Thus, in the present form total 24 items were retained. Scoring for each item which indicated less dogmatic personality i.e. open minded were given score five and more dogmatic personality i.e. close-minded were given score one. Thus, the score ranged from $24 \times 1 = 24$ to $24 \times 5 = 120$. That means highest scores indicated less dogmatic personality i.e. open minded and the lowest scores indicated dogmatic personality i.e. close-minded. Product moment correlation between the present form of dogmatism scale with Ara's Bengali version back translated dogmatism scale was obtained 'r' = 0.79 which achieved the statistically significant.

Procedure of Data Collection and Administration of Scales

The present investigation utilized progressivism-traditionalism attitude scale, modification of Ara's radicalism-conservatism attitude scale, modification of Rotter's internal-external control of personality scale (Ara's Bengali version), modification of Hasan's dogmatism scale (Ara's Bengali version) for collection of data in the present study. These four measures were administered to each of the 240 participants separately for unmarried women ($N = 120$) and married women ($N = 120$). Data collection job was done at Rajshahi and Chittagong in March, 2003 and it was continued up to July, 2003.

50% samples were collected from the Chittagong and 50% samples were collected from the Rajshahi. All participants were almost favouring of marriage. The following instruments were administered on the final sample. These four measures and Marriage Criteria Questionnaire are as follows: (i) Marriage Criteria Questionnaire (MCQ); (ii) Progressivism-Traditionalism Attitude (PTA) Scale; (iii) Modification of Ara's Radicalism-Conservatism (R-C) Scale; (iv) Modification of Rotter's Internal - External Control of Personality Scale (Ara's Bengali Version); (v) Modification of Hasan's Dogmatism Scale (Ara's Bengali Version).

Each sample was administered with a time gap of one week in order to prevent serial position effect from one measure to another. In addition, Progressivism-Traditionalism Attitude Scale was administered first, followed by Radicalism-Conservatism Scale, Internal - External Control Scale, and lastly Dogmatism Scale. This sequence was maintained in order to check the response set effect of the participants.

In both the groups of the participants took half an hour to fill up each questionnaire. However, the participants were very much eager to fill up these questionnaires. They co-operated the investigator to fill up the scale. The investigator was able to make a rapport with the participants. They were told that these collections of data would help to take positive attitude towards marriage. Unless and until they expressed their views and opinions frankly. All the five scales and instructions were given to the participants for each scale with instructions have been put in the appendices.

Method of Analysis

The data thus collected has been analyzed for unmarried and married women separately. Scoring was made for each participant and coding was done for final analyses of the results. The analyses were done in three parts. In the first part, univariate analyses of all the measures were computed for unmarried and married women separately to find out the intergroup, intragroup and SES differences. In the second part, bi-serial correlations were computed to find out the intergroup, intragroup and SES similarities. In the third part, intervariable correlations were also computed to find out the differential pattern of relationship among the variables for the unmarried and married women separately.

Chapter Three

Results

Chapter Three

RESULTS

Analyses of data for the present study have been divided into three parts. *In the first part* intergroup differences between unmarried women and married women on progressivism-traditionalism attitudinal variable i.e. on total PTA scores, and six dimensions of premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage; radicalism-conservatism attitudes; personality variables i.e. internal-external control and dogmatism, had been computed by univariate method using t-test. These analyses contained Mean and SD of each group separately. The intergroup differences between unmarried working women and married working women; unmarried nonworking women and married nonworking women; unmarried high SES women and married high SES women; unmarried middle SES women and married middle SES women; working women and nonworking women; high SES women and middle SES women had also been computed using univariate method of t-test on each variable separately.

In this part intragroup differences between unmarried working women and unmarried nonworking women; married working women and married nonworking women; unmarried high SES women and unmarried middle SES women; married high SES women and married middle SES women on progressivism-traditionalism attitudinal variable i.e. on total PTA scores, and six dimensions of premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage; radicalism-conservatism attitudes; personality variables i.e. internal-

external control and dogmatism, had been computed by univariate method using t-test. These analyses contained Mean and SD of each group separately.

In the second part of analyses bi-serial correlations through product moment correlation method was computed to find out the similarities between unmarried women and married women, unmarried working women and married working women, unmarried nonworking women and married nonworking women, unmarried high SES women and married high SES women, unmarried middle SES women and married middle SES women, working women and nonworking women, high SES women and middle SES women, unmarried working women and unmarried nonworking women, married working women and married nonworking women, unmarried high SES women and unmarried middle SES women, married high SES women and married middle SES women on progressivism-traditionalism attitudinal variables such as total scores of P-T attitude score and on six dimensions i.e. premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage; radicalism-conservatism attitudes as well as personality variables i.e. internal-external control and dogmatism.

In the third part, intervariable correlations were computed for unmarried women and married women separately by using the method of product moment correlation, which showed the strength of relationship of attitudinal variables of progressivism-traditionalism attitude, radicalism-conservatism attitude, and personality variables of internal-external control and dogmatism scale.

Part-I

Univariate Analysis

Intergroup Differences

In this analysis t was computed to determine the intergroup differences between unmarried women and married women, unmarried working women and married working women, unmarried nonworking women and married nonworking women, unmarried high SES women and married high SES women, unmarried middle SES women and married middle SES women, working women and nonworking women, high SES women and middle SES women on the attitudinal scores on progressivism-traditionalism attitudinal variables such as total scores of progressivism-traditionalism attitude scale and on six dimensions i.e. premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage; radicalism-conservatism attitudes scale as well as personality variables i.e. internal-external control scale and dogmatism scale.

Table – 4: Showing Mean Differences between Unmarried Women and Married Women on Each Variable Separately
(N = 120 for each group)

		Attitude Towards Marriage							Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM		IE	Dog
Unmarried Women	Mean	167.07	29.55	27.78	26.60	26.22	28.42	28.50	100.98	132.16	76.45
	SD	13.24	6.33	6.94	6.15	5.35	6.38	6.25	10.45	11.21	9.65
Married Women	Mean	129.82	22.45	22.49	20.18	20.10	22.05	22.55	91.53	109.77	64.33
	SD	12.09	5.54	5.68	4.95	4.66	5.81	5.37	9.69	9.55	8.15
t - Value		22.76**	9.25**	6.46**	8.91**	9.45**	8.09**	7.91**	7.26**	16.66**	10.51**

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude

PMI = Premarriage Involvement

MS = Mate Selection

MA = Marital Adjustment

MOR = Marriage and Occupational Role

KI = Kinship and In-laws

CM = Conventional Marriage

RC = Radicalism-Conservatism

IE = Internal External Control

Dog = Dogmatism

The result (table - 4) showed that unmarried women ($M = 167.07$) expressed significantly more progressive attitude towards marriage ($t = 22.76$, $df = 238$, $p < 0.01$) as compared to married women ($M = 129.82$). The result also showed that unmarried women ($M = 29.55$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 9.25$, $p < 0.01$) as compared to married women ($M = 22.45$). Again, the result indicated that unmarried women ($M = 27.78$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 6.46$, $p < 0.01$) as compared to married women ($M = 22.49$). The result also found that unmarried women ($M = 26.60$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 8.91$, $p < 0.01$) as compared to married women ($M = 20.18$). Again, the result also showed that unmarried women ($M = 26.22$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 9.45$, $p < 0.01$) as compared to married women ($M = 20.10$). In this result it was also found that unmarried women ($M = 28.42$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 8.09$, $p < 0.01$) as compared to married women ($M = 22.05$). Again, the result also indicated that unmarried women ($M = 28.50$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 7.91$, $p < 0.01$) as compared to married women ($M = 22.55$). Again, the result (table - 4) also showed that unmarried women ($M = 100.98$) were found more radical ($t = 7.26$, $p < 0.01$) as compared to married women ($M = 91.53$) on socio-political attitudes. In this result it was also found that unmarried women ($M = 132.16$) were expressed significantly internally controlled ($t = 16.66$, $p < 0.01$) as compare to married women ($M = 109.77$) on internal-external control of personality scale. Moreover, the result indicated that unmarried women ($M = 76.45$) were open minded i.e. less dogmatic ($t = 10.51$, $p < 0.01$) as compared to married women ($M = 64.33$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 5: Showing Mean Differences between Unmarried Working Women and Married Working Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage								Socio-political attitudinal variables		Personality Variables	
Unmarried Working Women	Mean	PTA	PMI	MS	MA	MOR	KI	CM	RC	IE	Dog		
	SD	174.99	27.53	29.13	28.89	28.27	30.71	30.46	104.53	137.46	81.29		
Married Working Women	Mean	15.92	5.84	4.60	4.59	4.41	4.95	6.59	9.86	11.50	8.01		
	SD	138.07	20.39	24.37	22.23	22.08	24.13	24.87	95.75	114.22	68.91		
t – Value	Mean	13.05	3.75	3.75	3.48	3.65	3.54	4.53	8.05	10.28	6.78		
	SD	13.89**	7.97**	6.21**	8.96**	8.38**	8.38**	5.42**	5.34**	11.67**	9.14**		

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role
 KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 5) showed that unmarried working women ($M = 174.99$) expressed significantly more progressive attitude towards marriage ($t = 13.89$, $df = 118$, $p < 0.01$) as compared to married working women ($M = 138.07$). The result also showed that unmarried working women ($M = 27.53$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 7.97$, $p < 0.01$) as compared to married working women ($M = 20.39$). Again, the result also indicated that unmarried working women ($M = 29.13$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 6.21$, $p < 0.01$) as compared to married working women ($M = 24.37$). The result also found that unmarried working women ($M = 28.89$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 8.96$, $p < 0.01$) as compared to married working women ($M = 22.23$). Again, in this result also showed that unmarried working women ($M = 28.27$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 8.38$, $p < 0.01$) as compared to married working women ($M = 22.08$). The result also showed that unmarried working women ($M = 30.71$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 8.38$, $p < 0.01$) as compared to married working women ($M = 24.13$). Again the result also indicated that unmarried working women ($M = 30.46$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 5.42$, $p < 0.01$) as compared to married working women ($M = 24.87$). Again, the result (table - 5) also showed that unmarried working women ($M = 104.53$) were found more radical ($t = 5.34$, $p < 0.01$) as compared to married working women ($M = 95.75$) on socio-political attitudes. In this result it was also found that unmarried working women ($M = 137.46$) were expressed significantly internally controlled ($t = 11.67$, $p < 0.01$) as compare to married working women ($M = 114.22$) on internal-external control of personality scale. Moreover, the result indicated that unmarried working women ($M = 81.29$) were open minded i.e. less dogmatic ($t = 9.14$, $p < 0.01$) as compared to married working women ($M = 68.91$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 6: Showing Mean Differences between Unmarried Nonworking Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage								Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM	RC		IE	Dog
Unmarried Nonworking Women	Mean	159.15	31.57	26.43	24.31	24.17	26.13	26.54	97.43		126.86	71.61
	SD	15.40	4.33	4.21	4.22	3.50	4.58	4.72	10.46		11.63	8.82
Married Nonworking Women	Mean	121.57	24.51	20.61	18.13	18.12	19.97	20.23	87.31		105.32	59.75
	SD	13.07	3.76	3.44	3.78	3.23	3.36	3.04	8.10		9.79	7.17
t – Value		14.41**	9.41**	8.29**	8.45**	9.84**	8.40**	8.71**	5.93**		10.98**	8.08**

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role
 KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 6) showed that unmarried nonworking women ($M = 159.15$) expressed significantly more progressive attitude towards marriage ($t = 14.41$, $df = 118$, $p < 0.01$) as compared to married nonworking women ($M = 121.57$). The result also showed that unmarried nonworking women ($M = 31.57$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 9.41$, $p < 0.01$) as compared to married nonworking women ($M = 24.51$). Again, the result found that unmarried nonworking women ($M = 26.43$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 8.29$, $p < 0.01$) as compared to married nonworking women ($M = 20.61$). The result indicated that unmarried nonworking women ($M = 24.31$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 8.45$, $p < 0.01$) as compared to married nonworking women ($M = 18.13$). The result also showed that unmarried nonworking women ($M = 24.17$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 9.84$, $p < 0.01$) as compared to married nonworking women ($M = 18.12$). The result also found that unmarried nonworking women ($M = 26.13$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 8.40$, $p < 0.01$) as compared to married nonworking women ($M = 19.97$). The result also indicated that unmarried nonworking women ($M = 26.54$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 8.71$, $p < 0.01$) as compared to married nonworking women ($M = 20.23$). Again the result (table - 6) also showed that unmarried nonworking women ($M = 97.43$) were found more radical ($t = 5.93$, $p < 0.01$) as compared to married nonworking women ($M = 87.31$) on socio-political attitudes. In this result it was also found that unmarried nonworking women ($M = 126.86$) were expressed significantly internally controlled ($t = 10.98$, $p < 0.01$) as compare to married nonworking women ($M = 105.32$) on internal-external control of personality scale. Moreover, the result indicated that unmarried nonworking women ($M = 71.61$) were less dogmatic ($t = 8.08$, $p < 0.01$) as compared to married nonworking women ($M = 59.75$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 7: Showing Mean Differences between Unmarried High SES Women and Married High SES Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage								Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM	RC		IE	Dog
		Mean	27.57	30.24	28.81	28.34	30.24	30.68	105.22		135.91	80.02
Unmarried High SES Women	SD	15.63	5.64	4.65	4.58	4.87	4.59	5.52	10.68		12.35	8.54
Married High SES Women	Mean	136.98	20.12	24.65	22.19	21.45	23.76	24.81	96.11		113.07	68.86
	SD	13.54	3.84	3.55	3.33	3.98	3.32	4.36	9.35		10.25	7.95
t – Value		14.57**	8.46**	7.40**	9.06**	8.49**	8.86**	6.46**	4.97**		11.02**	7.41**

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude

PMI = Premarriage Involvement

MS = Mate Selection

MA = Marital Adjustment

MOR = Marriage and Occupational Role

KI = Kinship and In-laws

CM = Conventional Marriage

RC = Radicalism-Conservatism

IE = Internal External Control

Dog = Dogmatism

The result (table - 7) showed that unmarried high SES women ($M = 175.88$) expressed significantly more progressive attitude towards marriage ($t = 14.57$, $df = 118$, $p < 0.01$) as compared to married high SES women ($M = 136.98$). The result also showed that unmarried high SES women ($M = 27.57$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 8.46$, $p < 0.01$) as compared to married high SES women ($M = 20.12$). The result also found that unmarried high SES women ($M = 30.24$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 7.40$, $p < 0.01$) as compared to married high SES women ($M = 24.65$). Again, the result also indicated that unmarried high SES women ($M = 28.81$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 9.06$, $p < 0.01$) as compared to married high SES women ($M = 22.19$). Moreover, the result also showed that unmarried high SES women ($M = 28.34$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 8.49$, $p < 0.01$) as compared to married high SES women ($M = 21.45$). Again, the result also found that unmarried high SES women ($M = 30.24$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 8.86$, $p < 0.01$) as compared to married high SES women ($M = 23.76$). Again, the result also indicated that unmarried high SES women ($M = 30.68$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 6.476$, $p < 0.01$) as compared to married high SES women ($M = 24.81$). Again the result (table - 7) also showed that unmarried high SES women ($M = 105.22$) were found more radical ($t = 4.97$, $p < 0.01$) as compared to married high SES women ($M = 96.11$) on socio-political attitudes. In this result it was also found that unmarried high SES women ($M = 135.91$) were expressed significantly more internally controlled ($t = 11.02$, $p < 0.01$) as compare to married high SES women ($M = 113.07$) on internal-external control of personality scale. Moreover, the result indicated that unmarried high SES women ($M = 80.02$) were open minded i.e. less dogmatic ($t = 7.41$, $p < 0.01$) as compared to married high SES women ($M = 68.86$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 8: Showing Mean Differences between Unmarried Middle SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage							Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM		RC	Dog
Unmarried Middle SES Women	Mean	158.26	31.53	25.32	24.39	24.10	26.60	26.32	96.74	128.41	72.88
	SD	15.67	5.65	4.56	5.66	4.58	5.54	5.22	10.62	13.54	9.65
Married Middle SES Women	Mean	122.66	24.78	20.33	18.17	18.75	20.34	20.29	86.95	106.47	59.80
	SD	13.35	3.86	3.32	4.35	3.10	4.32	3.68	9.85	10.65	7.46
t – Value		13.40**	7.64**	6.85**	6.75**	7.49**	6.90**	7.31**	5.49**	9.87**	8.31**

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role
 KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 8) showed that unmarried middle SES women ($M = 158.26$) expressed significantly more progressive attitude towards marriage ($t = 13.40$, $df = 118$, $p < 0.01$) as compared to married middle SES women ($M = 122.66$). The result also showed that unmarried middle SES women ($M = 31.53$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 7.64$, $p < 0.01$) as compared to married middle SES women ($M = 24.78$). Again, the result also found that unmarried middle SES women ($M = 25.32$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 6.85$, $p < 0.01$) as compared to married middle SES women ($M = 20.33$). Again, the result also indicated that unmarried middle SES women ($M = 24.39$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 6.75$, $p < 0.01$) as compared to married middle SES women ($M = 18.17$). Moreover, the result also showed that unmarried middle SES women ($M = 24.10$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 7.49$, $p < 0.01$) as compared to married middle SES women ($M = 18.75$). Again, the result also indicated that unmarried middle SES women ($M = 26.60$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 6.90$, $p < 0.01$) as compared to married middle SES women ($M = 20.34$). Moreover, the result also found that unmarried middle SES women ($M = 26.32$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 7.31$, $p < 0.01$) as compared to married middle SES women ($M = 20.29$). Again the result (table - 8) also showed that unmarried middle SES women ($M = 96.74$) were found more radical ($t = 5.49$, $p < 0.01$) as compared to married middle SES women ($M = 86.95$) on socio-political attitudes. In this result it was also found that unmarried middle SES women ($M = 128.41$) were expressed significantly more internally controlled ($t = 9.87$, $p < 0.01$) as compare to married middle SES women ($M = 106.47$) on internal-external control of personality scale. Moreover, the result indicated that unmarried middle SES women ($M = 72.88$) were open minded i.e. less dogmatic ($t = 8.31$, $p < 0.01$) as compared to married middle SES women ($M = 59.80$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 9: Showing Mean Differences between Working Women and Nonworking Women on Each Variable Separately (N = 120 for each group)

		Attitude Towards Marriage								Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM	RC		IE	Dog
Working Women	Mean	156.53	23.39	26.75	25.56	25.18	27.42	27.67	100.14	125.84	75.10	
	SD	16.97	4.36	4.95	5.62	4.85	5.24	5.97	10.21	13.68	8.65	
Nonworking Women	Mean	140.36	27.67	23.52	21.22	21.15	23.05	23.39	92.37	116.09	65.68	
	SD	14.47	5.68	4.23	4.53	4.35	4.95	4.34	9.64	11.68	7.83	
t - Value		7.94**	6.55**	5.43**	6.59**	6.78**	6.64**	6.35**	6.06**	5.94**	8.84**	

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role
 KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 9) showed that working women ($M = 156.53$) expressed significantly more progressive attitude towards marriage ($t = 7.94$, $df = 238$, $p < 0.01$) as compared to nonworking women ($M = 140.36$). The result also showed that working women ($M = 26.75$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 5.43$, $p < 0.01$) as compared to nonworking women ($M = 23.52$). Again, the result also found that working women ($M = 25.56$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 6.59$, $p < 0.01$) as compared to nonworking women ($M = 21.22$). Again, the result also indicated that working women ($M = 25.18$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 6.78$, $p < 0.01$) as compared to nonworking women ($M = 21.15$). Moreover, the result also showed that working women ($M = 27.42$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 6.64$, $p < 0.01$) as compared to nonworking women ($M = 23.05$). Again, the result also showed that working women ($M = 27.67$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 6.35$, $p < 0.01$) as compared to nonworking women ($M = 23.39$). On the contrary, nonworking women ($M = 27.67$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 6.55$, $p < 0.01$) as compared to working women ($M = 23.39$). Again the result (table - 9) also showed that working women ($M = 100.14$) were found more radical ($t = 6.06$, $p < 0.01$) as compared to nonworking women ($M = 92.37$) on socio-political attitudes. In this result it was also found that working women ($M = 125.84$) were expressed significantly internally controlled ($t = 5.94$, $p < 0.01$) as compare to nonworking women ($M = 116.09$) on internal-external control of personality scale. Moreover, the result indicated that working women ($M = 75.10$) were open minded i.e. less dogmatic ($t = 8.84$, $p < 0.01$) as compared to nonworking women ($M = 65.68$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 10: Showing Mean Differences between High SES Women and Middle SES Women on Each Variable Separately (N = 120 for each group)

		Attitude Towards Marriage								Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM	RC		IE	Dog
High SES Women	Mean	156.43	23.31	27.45	25.50	24.90	27.00	27.75	100.67		124.49	74.44
	SD	15.68	4.76	4.95	5.82	4.95	5.68	5.65	9.87		12.65	8.91
Middle SES Women	Mean	140.46	27.75	22.83	21.28	21.43	23.47	23.31	91.85		117.44	66.34
	SD	13.82	5.22	4.32	4.28	3.85	4.56	4.92	8.46		10.59	7.64
t - Value		8.37**	6.89**	7.70**	6.40**	6.06**	5.31**	6.49**	7.43**		4.68**	7.61**

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role

KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 10) showed that high SES women ($M = 156.43$) expressed significantly more progressive attitude towards marriage ($t = 8.37$, $df = 238$, $p < 0.01$) as compared to middle SES women ($M = 140.46$). The result also showed that high SES women ($M = 27.45$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 7.70$, $p < 0.01$) as compared to middle SES women ($M = 22.83$). Again, the result indicated that high SES women ($M = 25.50$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 6.40$, $p < 0.01$) as compared to middle SES women ($M = 21.28$). Moreover, the result also found that high SES women ($M = 24.90$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 6.06$, $p < 0.01$) as compared to middle SES women ($M = 21.43$). Again, the result also indicated that high SES women ($M = 27.00$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 5.31$, $p < 0.01$) as compared to middle SES women ($M = 23.47$). Again, the result also showed that high SES women ($M = 27.75$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 6.49$, $p < 0.01$) as compared to middle SES women ($M = 23.31$). On the contrary, middle SES women ($M = 27.75$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 6.89$, $p < 0.01$) as compared to high SES women ($M = 23.31$). Again the result (table no. 10) also showed that high SES women ($M = 100.67$) were found more radical ($t = 7.43$, $p < 0.01$) as compared to middle SES women ($M = 91.85$) on socio-political attitudes. In this result it was also found that high SES women ($M = 124.49$) were expressed significantly internally controlled ($t = 4.68$, $p < 0.01$) as compare to middle SES women ($M = 117.44$) on internal-external control of personality scale. Moreover, the result indicated that high SES women ($M = 74.44$) were open minded i.e. less dogmatic ($t = 7.61$, $p < 0.01$) as compared to middle women ($M = 66.34$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Intragroup Differences

In this analysis *t* was computed to determine the intragroup differences between unmarried working women and unmarried nonworking women, married working women and married nonworking women, unmarried high SES women and unmarried middle SES women, married high SES women and married middle SES women on the attitudinal scores on progressivism-traditionalism attitudinal variables such as total scores of PT attitude scale and on six dimensions i.e. premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage; radicalism-conservatism attitudes scale as well as personality variables i.e. internal-external control scale and dogmatism scale.

Table – 11: Showing Mean Differences between Unmarried Working Women and Unmarried Nonworking Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage								Socio-political attitudinal variables		Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM	RC	IE	Dog		
Unmarried Working Women	Mean	174.99	27.53	29.13	28.89	28.27	30.71	30.46	104.53	137.46	81.29		
	SD	15.92	5.84	4.60	4.59	4.41	4.95	6.59	9.86	11.50	8.01		
Unmarried Nonworking Women	Mean	159.15	31.57	26.43	24.31	24.17	26.13	26.54	97.43	126.86	71.61		
	SD	15.40	4.33	4.21	4.22	3.50	4.58	4.72	10.46	11.63	8.82		
t – Value		5.54**	4.27**	3.35**	5.59**	5.54**	5.26**	3.75**	3.83**	5.02**	6.29**		

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role
 KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 11) showed that unmarried working women ($M = 174.99$) expressed significantly more progressive attitude towards marriage ($t = 5.54$, $df = 118$, $p < 0.01$) as compared to unmarried nonworking women ($M = 159.15$). The result also showed that unmarried working women ($M = 29.13$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 3.35$, $p < 0.01$) as compared to unmarried nonworking women ($M = 26.43$). Again, the result found that unmarried working women ($M = 28.89$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 5.59$, $p < 0.01$) as compared to unmarried nonworking women ($M = 24.31$). Again, the result indicated that unmarried working women ($M = 28.27$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 5.54$, $p < 0.01$) as compared to unmarried nonworking women ($M = 24.17$). Moreover, the result also showed that unmarried working women ($M = 30.71$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 5.26$, $p < 0.01$) as compared to unmarried nonworking women ($M = 26.13$). Again, the result also found that unmarried working women ($M = 30.46$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 3.75$, $p < 0.01$) as compared to unmarried nonworking women ($M = 26.54$). On the contrary, unmarried nonworking women ($M = 31.57$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 4.27$, $p < 0.01$) as compared to unmarried working women ($M = 27.53$). Again the result (table - 11) also showed that unmarried working women ($M = 104.53$) were found more radical ($t = 3.83$, $p < 0.01$) as compared to unmarried nonworking women ($M = 97.43$) on socio-political attitudes. In this result it was also found that unmarried working women ($M = 137.46$) were expressed significantly internally controlled ($t = 5.02$, $p < 0.01$) as compare to unmarried nonworking women ($M = 126.86$) on internal-external control of personality scale. Moreover, the result indicated that unmarried working women ($M = 81.29$) were open minded i.e. less dogmatic ($t = 6.29$, $p < 0.01$) as compared to unmarried nonworking women ($M = 71.61$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 12: Showing Mean Differences between Married Working Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage								Socio-political attitudinal variables		Personality Variables	
Married Working Women	Mean	PTA	PMI	MS	MA	MOR	KI	CM	RC	IE	Dog		
	SD	138.07	20.39	24.37	22.23	22.08	24.13	24.87	95.75	114.22	68.91		
Married Nonworking Women	Mean	13.05	3.75	3.75	3.48	3.65	3.54	4.53	8.05	10.28	6.78		
	SD	121.57	24.51	20.61	18.13	18.12	19.97	20.23	87.31	105.32	59.75		
t – Value		13.07	3.76	3.44	3.78	3.23	3.36	3.04	8.10	9.79	7.17		
		6.92**	6.01**	5.72**	6.18**	6.29**	6.60**	6.59**	5.73**	4.86**	7.17**		

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role

KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 12) showed that married working women ($M = 138.07$) expressed significantly more progressive attitude towards marriage ($t = 6.92$, $df = 118$, $p < 0.01$) as compared to married nonworking women ($M = 121.57$). The result also showed that married working women ($M = 24.37$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 5.72$, $p < 0.01$) as compared to married nonworking women ($M = 20.61$). Again, the result also found that married working women ($M = 22.23$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 6.18$, $p < 0.01$) as compared to married nonworking women ($M = 18.13$). Moreover, the result also showed that married working women ($M = 22.08$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 6.29$, $p < 0.01$) as compared to married nonworking women ($M = 18.12$). Again, the result also indicated that married working women ($M = 24.13$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 6.60$, $p < 0.01$) as compared to married nonworking women ($M = 19.97$). Again, the result also found that married working women ($M = 24.87$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 6.59$, $p < 0.01$) as compared to married nonworking women ($M = 20.23$). On the other hand, married nonworking women ($M = 24.51$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 6.01$, $p < 0.01$) as compared to married working women ($M = 20.39$). Again the result (table - 12) also showed that married working women ($M = 95.75$) were found more radical ($t = 5.73$, $p < 0.01$) as compared to married nonworking women ($M = 87.31$) on socio-political attitudes. In this result it was also found that married nonworking women ($M = 114.22$) were expressed significantly externally controlled ($t = 4.86$, $p < 0.01$) as compare to married working women ($M = 105.32$) on internal-external control of personality scale. Moreover, the result indicated that married nonworking women ($M = 59.75$) were more dogmatic ($t = 7.17$, $p < 0.01$) as compared to married working women ($M = 68.91$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 13: Showing Mean Differences between Unmarried High SES Women and Unmarried Middle SES Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage							Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM		IE	Dog
Unmarried High SES Women	Mean	175.88	27.57	30.24	28.81	28.34	30.24	30.68	105.22	135.91	80.02
	SD	15.63	5.64	4.65	4.58	4.87	4.59	5.52	10.68	12.35	8.54
Unmarried Middle SES Women	Mean	158.26	31.53	25.32	24.39	24.10	26.60	26.32	96.74	128.41	72.88
	SD	15.67	5.65	4.56	5.66	4.58	5.54	5.22	10.62	13.54	9.65
t – Value		6.17**	3.84**	5.85**	4.70**	4.91**	3.92**	4.45**	4.36**	3.17**	4.29**

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role
 KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 13) showed that unmarried high SES women ($M = 175.88$) expressed significantly more progressive attitude towards marriage ($t = 6.17$, $df = 118$, $p < 0.01$) as compared to unmarried middle SES women ($M = 158.26$). The result also showed that unmarried high SES women ($M = 30.24$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 5.85$, $p < 0.01$) as compared to unmarried middle SES women ($M = 25.32$). Again, the result also showed that unmarried high SES women ($M = 28.81$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 4.70$, $p < 0.01$) as compared to unmarried middle SES women ($M = 24.39$). The result also found that unmarried high SES women ($M = 28.34$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 4.91$, $p < 0.01$) as compared to unmarried middle SES women ($M = 24.10$). The result also indicated that unmarried high SES women ($M = 30.24$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 3.92$, $p < 0.01$) as compared to unmarried middle SES women ($M = 26.30$). Again, the result also showed that unmarried high SES women ($M = 30.68$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 4.45$, $p < 0.01$) as compared to unmarried middle SES women ($M = 26.32$). On the other hand, unmarried middle SES women ($M = 31.53$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 3.84$, $p < 0.01$) as compared to unmarried high SES women ($M = 27.57$). Again the result (table - 13) also showed that unmarried high SES women ($M = 105.22$) were found more radical ($t = 7.43$, $p < 0.01$) as compared to unmarried middle SES women ($M = 91.85$) on socio-political attitudes. In this result it was also found that unmarried high SES women ($M = 135.91$) were expressed significantly more internally controlled ($t = 3.17$, $p < 0.01$) as compare to unmarried middle SES women ($M = 128.41$) on internal-external control of personality scale. Moreover, the result indicated that unmarried high SES women ($M = 80.02$) were more open minded i.e. less dogmatic ($t = 4.29$, $p < 0.01$) as compared to unmarried middle women ($M = 72.88$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Table – 14: Showing Mean Differences between Married High SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group)

		Attitude Towards Marriage							Socio-political attitudinal variables	Personality Variables	
		PTA	PMI	MS	MA	MOR	KI	CM		RC	Dog
Married High SES Women	Mean	136.98	20.12	24.65	22.19	21.45	23.76	24.81	96.11	113.07	68.86
	SD	13.54	3.84	3.55	3.33	3.98	3.32	4.36	9.35	10.25	7.95
Married Middle SES Women	Mean	122.66	24.78	20.33	18.17	18.75	20.34	20.29	86.95	106.47	59.80
	SD	13.35	3.86	3.32	4.35	3.10	4.32	3.68	9.85	10.65	7.46
t - Value		5.83**	6.63**	6.89**	5.68**	4.15**	4.86**	6.14**	5.51**	3.46**	6.44**

** = P < 0.01

PTA = Progressivism-Traditionalism Attitude
 PMI = Premarriage Involvement
 MS = Mate Selection
 MA = Marital Adjustment
 MOR = Marriage and Occupational Role

KI = Kinship and In-laws
 CM = Conventional Marriage
 RC = Radicalism-Conservatism
 IE = Internal External Control
 Dog = Dogmatism

The result (table - 14) showed that married high SES women ($M = 136.98$) expressed significantly more progressive attitude towards marriage ($t = 5.83$, $df = 118$, $p < 0.01$) as compared to married middle SES women ($M = 122.66$). The result also showed that married high SES women ($M = 24.65$) were found to possess significantly more progressive attitudes on the dimension of mate selection ($t = 6.89$, $p < 0.01$) as compared to married middle SES women ($M = 20.33$). Again, the result also showed that married high SES women ($M = 22.19$) were found to possess significantly more progressive attitudes on the dimension of marital adjustment ($t = 5.68$, $p < 0.01$) as compared to married middle SES women ($M = 18.17$). Moreover, the result indicated that married high SES women ($M = 21.45$) were found to possess significantly more progressive attitudes on the dimension of marriage and occupational role ($t = 4.15$, $p < 0.01$) as compared to married middle SES women ($M = 18.75$). Again, the result found that married high SES women ($M = 23.76$) were found to possess significantly more progressive attitudes on the dimension of kinship and in-laws ($t = 4.86$, $p < 0.01$) as compared to married middle SES women ($M = 20.34$). The result also indicated that married high SES women ($M = 24.81$) were found to possess significantly more progressive attitudes on the dimension of conventional marriage ($t = 6.14$, $p < 0.01$) as compared to married middle SES women ($M = 20.29$). On the other hand, married middle SES women ($M = 24.78$) were found to possess significantly more progressive attitudes on the dimension of premarriage involvement ($t = 6.63$, $p < 0.01$) as compared to married high SES women ($M = 20.12$). Again the result (table - 14) also showed that married high SES women ($M = 96.11$) were found more radical ($t = 5.51$, $p < 0.01$) as compared to married middle SES women ($M = 86.95$) on socio-political attitudes. In this result it was also found that married high SES women ($M = 113.07$) were expressed significantly more internally controlled ($t = 3.46$, $p < 0.01$) as compare to married middle SES women ($M = 106.47$) on internal-external control of personality scale. Moreover, the result indicated that married middle SES women ($M = 68.86$) were more dogmatic ($t = 6.44$, $p < 0.01$) as compared to married high SES women ($M = 59.80$) on dogmatism scale. All these differences achieved statistically significance at 0.01 level.

Part-II

Correlational Analyses (Bi-serial Correlation)

Table – 15: Showing Intergroup similarities between Unmarried Women and Married Women on Each Variable Separately (N = 120 for each group).

	Unmarried Women Vs Married Women
Progressivism-Traditionalism Attitude	0.25**
Premarriage Involvement	0.31**
Mate Selection	0.35**
Marital Adjustment	0.38**
Marriage and Occupational Role	0.21**
Kinship and In-laws	0.23**
Conventional Marriage	0.17*
Radicalism-Conservatism	0.19*
Internal-External Control	0.23**
Dogmatism	0.19*

* = $P < 0.05$, ** = $P < 0.01$

The result (table-15) showed the intergroup similarities between unmarried women and married women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.25$, $p < 0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of marital adjustment ($r=0.38$, $p < 0.01$) followed by mate selection ($r=0.35$, $p < 0.01$), pre-marriage involvement ($r=0.31$, $p < 0.01$), kinship and inlaws ($r= 0.23$, $p < 0.01$), marriage and occupational role ($r=0.21$, $p < 0.01$) and conventional marriage ($r=0.17$, $p < 0.05$). Again, the result indicated that the positive correlation between unmarried and married women on radicalism-conservatism scale ($r=0.19$, $p < 0.05$) followed by internal-external control of personality scale ($r = 0.23$, $p < 0.05$) and Dogmatism scale ($r = 0.19$, $p < 0.05$).

Table – 16: Showing Intergroup Similarities between Unmarried Working Women and Married Working Women on Each Variable separately (N = 60 for each group).

	Unmarried Working Women Vs Married Working Women
Progressivism-Traditionalism Attitude	0.24**
Premarriage Involvement	0.26**
Mate Selection	0.31**
Marital Adjustment	0.28**
Marriage and Occupational Role	0.24**
Kinship and In-laws	0.27**
Conventional Marriage	0.17*
Radicalism-Conservatism	0.21**
Internal-External Control	0.18*
Dogmatism	0.18*

* = $P < 0.05$, ** = $P < 0.01$

The result (table-16) showed that intergroup similarities between unmarried working women and married working women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.24$, $p < 0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of mate selection ($r=0.31$, $P < 0.01$), followed by marital adjustment ($r = 0.28$, $P < 0.01$), kinship and in-laws ($r=0.27$, $P < 0.01$), premarriage involvement ($r=0.26$, $P < 0.01$), marriage and occupational role ($r=0.24$, $P < 0.01$), conventional marriage ($r=0.17$, $P < 0.05$). Again the result indicated that the positive correlation between unmarried working women and married working women on radicalism-conservatism scale ($r = 0.21$, $P < 0.01$) followed by Internal-external control of personality scale ($r = 0.18$, $P < 0.05$) and dogmatism scale ($r = 0.18$, $P < 0.05$).

Table – 17: Showing Intergroup Similarities between Unmarried Nonworking Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group).

	Unmarried Nonworking Women Vs Married Nonworking Women
Progressivism-Traditionalism Attitude	0.21*
Premarriage Involvement	0.31*
Mate Selection	0.26*
Marital Adjustment	0.27*
Marriage and Occupational Role	0.37**
Kinship and In-laws	0.29*
Conventional Marriage	0.31*
Radicalism-Conservatism	0.35**
Internal-External Control	0.20*
Dogmatism	0.19*

* = $P < 0.05$, ** = $P < 0.01$

The result (Table-17) showed the intergroup similarities between unmarried nonworking women and married non nonworking women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.21$, $p< 0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of marriage and occupational role ($r=0.37$, $P<0.01$) followed by premarriage involvement ($r=0.31$, $P<0.01$), kinship and in-laws ($r=0.29$, $P<0.01$), marital adjustment ($r=0.27$, $P<0.01$) mate selection ($r = 0.26$, $P < 0.01$). Again the result indicated that the positive correlation between unmarried nonworking women and married nonworking women on radicalism-conservatism scale ($r = 0.35$, $P<0.01$) followed by internal external control of personality scale ($r=0.20$, $P<0.01$) and Dogmatism scale ($r=0.19$, $P<0.05$)

Table – 18: Showing Intergroup Similarities between Unmarried High SES Women and Married High SES Women on Each Variable Separately (N = 60 for each group).

	Unmarried High SES Women Vs Married High SES Women
Progressivism-Traditionalism Attitude	0.22**
Premarriage Involvement	0.31**
Selection of Mate	0.36**
Marital Adjustment	0.21**
Marriage and Occupational Role	0.37**
Kinship and In-laws	0.31**
Conventional Marriage	0.20**
Radicalism-Conservatism	0.28**
Internal-External Control	0.32**
Dogmatism	0.16*

* = $P < 0.05$, ** = $P < 0.01$

The result (Table-18) showed the inter group similarities between unmarried high SES women and married high SES women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.22$, $p<0.01$) and on each variable separately though the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of marriage and occupational role ($r=0.37$, $P<0.01$) followed by mate selection ($r=0.36$, $P<0.01$), premarriage involvement ($r=0.31$, $P<0.01$), kinship and in-laws ($r=0.31$, $P<0.01$), marital adjustment ($r=0.21$, $P<0.01$) and conventional marriage ($r=0.20$, $p<0.01$). Again the result indicated that positive correlation between unmarried high SES women and married high SES women on radicalism-conservatism scale ($r=0.28$, $p<0.01$), followed by Internal external control of personality scale ($r=0.32$, $p<0.01$) and dogmatism scale ($r=0.16$, $p<0.05$).

Table – 19: Showing Intergroup Similarities between Unmarried Middle SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group).

	Unmarried Middle SES Women Vs Married Middle SES Women
Progressivism-Traditionalism Attitude	0.29**
Premarriage Involvement	0.36**
Mate Selection	0.28**
Marital Adjustment	0.37**
Marriage and Occupational Role	0.27**
Kinship and In-laws	0.26**
Conventional Marriage	0.32**
Radicalism-Conservatism	0.29**
Internal-External Control	0.22**
Dogmatism	0.17*

* = $P < 0.05$, ** = $P < 0.01$

The result (table-19) the intergroup similarities between unmarried middle SES women and married middle SES women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.29$, $p < 0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of marital adjustment ($r=0.37$, $p < 0.01$) followed by premarriage involvement ($r=0.36$, $p < 0.01$), conventional marriage ($r=0.32$, $p < 0.01$), mate selection ($r=0.28$, $p < 0.01$), marriage and occupational role ($r=0.27$, $p < 0.01$) kinship and in-laws ($r=0.26$, $p < 0.01$). Again the result indicated that the positive correlation between unmarried middle SES women and married middle SES women an radicalism-conservatism scale ($r=0.29$, $p < 0.01$) followed by internal external control of personality scale ($r=0.22$, $p < 0.01$) and Dogmatism scale ($r=0.17$, $p < 0.05$).

Table – 20: Showing Intergroup Similarities between Working Women and Nonworking Women on Each Variable Separately (N = 120 for each group).

	Working Women Vs Nonworking Women
Progressivism- Traditionalism Attitude	0.23**
Premarriage Involvement	0.28**
Mate Selection	0.24**
Marital Adjustment	0.22**
Marriage and Occupational Role	0.29**
Kinship and In-laws	0.28**
Conventional Marriage	0.29**
Radicalism-Conservatism	0.35**
Internal External Control	0.31**
Dogmatism	0.37**

** = $P < 0.01$

The result (table - 20) showed that intragroup similarities between working women and nonworking women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.23$, $p< 0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of marriage and occupational role ($r= 0.29$, $p< 0.01$) followed by conventional marriage ($r=0.29$, $p< 0.01$), premarriage involvement ($r=0.28$, $p< 0.01$), kinship and in-laws ($r=0.28$, $p< 0.01$), mate selection ($r= 0.24$, $p< 0.01$), marital adjustment ($r=0.22$, $p< 0.01$). Again the result indicated that the positive correlation between working women and nonworking women on radicalism-conservatism scale ($r=0.35$, $p< 0.01$) followed by Internal-external control of personality scale ($r=0.31$, $p<0.01$) and Dogmatism scale ($r=0.37$, $p< 0.01$).

Table – 21: Showing Intragroup Similarities between High SES Women and Middle SES Women on Each Variable Separately (N = 120 for each group).

	High SES Women Vs Middle SES Women
Progressivism-Traditionalism Attitude	0.37**
Premarriage Involvement	0.21**
Mate Selection	0.20**
Marital Adjustment	0.25**
Marriage and Occupational Role	0.27**
Kinship and In-laws	0.41**
Conventional Marriage	0.51**
Radicalism Conservatism	0.33**
Internal External Control	0.48**
Dogmatism	0.49**

** = $P < 0.01$

The result (table-21) showed that intragroup similarities between high SES women and middle SES women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.37$, $p<0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of conventional marriage ($r=0.51$, $p<0.01$) followed by kinship and in-laws ($r=0.41$, $p<0.01$), marriage and occupational role ($r=0.27$, $p<0.01$), marital adjustment ($r=0.25$, $p<0.01$), premarriage involvement ($r=0.21$, $p<0.01$), mate selection ($r=0.20$, $p<0.01$). Again the result indicated that the positive correlation between high SES women and middle SES women on radicalism-conservatism scale ($r=0.33$, $p<0.01$) followed by Internal-external control of personality scale ($r=0.48$, $p<0.01$) and dogmatism scale ($r=0.49$, $p<0.01$).

Table – 22: Showing Intragroup Similarities between Unmarried Working Women and Unmarried Nonworking Women on Each Variable Separately (N = 60 for each group).

	Unmarried Working Women Vs Unmarried Nonworking Women
Progressivism-Traditionalism Attitude	0.25**
Premarriage Involvement	0.21**
Mate Selection	0.35**
Marital Adjustment	0.38**
Marriage and Occupational Role	0.21**
Kinship and In-laws	0.23**
Conventional Marriage	0.17*
Radicalism Conservatism	0.29**
Internal External Control	0.33**
Dogmatism	0.39**

* = $P < 0.05$, ** = $P < 0.01$

The result (table-22) showed that intragroup similarities between unmarried working women and unmarried nonworking women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.25$, $p<0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of marital adjustment ($r=0.38$, $p<0.01$) followed by mate selection ($r=0.35$, $p<0.01$), kinship and in-laws ($r=0.23$, $p<0.01$), premarriage involvement ($r=0.21$, $p<0.01$), marriage and occupational role ($r=0.21$, $p<0.01$), conventional marriage ($r=0.17$, $p<0.05$). Again the result indicated that the positive correlation between unmarried working women and unmarried nonworking women on radicalism conservatism scale ($r=0.29$, $p<0.01$), followed by internal-external control of personality scale ($r=0.33$, $p<0.01$) and Dogmatism scale ($r=0.39$, $p<0.01$).

Table – 23: Showing Intragroup Similarities between Married Working Women and Married Nonworking Women on Each Variable Separately (N = 60 for each group).

	Married Working Women Vs Married Nonworking Women
Progressivism-Traditionalism Attitude	0.46**
Premarriage Involvement	0.32**
Mate Selection	0.25**
Marital Adjustment	0.18*
Marriage and Occupational Role	0.33**
Kinship and In-laws	0.43**
Conventional Marriage	0.28**
Radicalism Conservatism	0.31**
Internal External Control	0.48**
Dogmatism	0.45**

* = $P < 0.05$, ** = $P < 0.01$

The result (table - 23) showed that intragroup similarities between married working women and married nonworking women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.46$, $p < 0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of kinship and in-laws ($r = 0.43$, $p < 0.01$) followed by marriage and occupational role ($r=0.33$, $p < 0.01$), premarriage involvement ($r= 0.32$, $p < 0.01$), conventional marriage ($r= 0.28$, $p < 0.01$), mate selection ($r=0.25$, $p < 0.01$), marital adjustment ($r= 0.18$, $p < 0.05$). Again the result indicated that the positive correlation between married working women and married nonworking women on radicalism conservatism scale ($r=0.31$, $p < 0.01$) followed by internal-external control of personality scale ($r= 0.48$, $p < 0.01$) and Dogmatism scale ($r=0.45$, $p < 0.01$).

Table – 24: Showing Intragroup Similarities between Unmarried High SES Women and Unmarried Middle SES Women on Each Variable Separately (N = 60 for each group).

	Unmarried High SES Women Vs Unmarried Middle SES Women
Progressivism-Traditionalism Attitude	0.32**
Premarriage Involvement	0.35**
Mate Selection	0.24**
Marital Adjustment	0.26**
Marriage and Occupational Role	0.31**
Kinship and In-laws	0.38**
Conventional Marriage	0.49**
Radicalism Conservatism	0.43**
Internal External Control	0.38**
Dogmatism	0.29**

** = $P < 0.01$

The result (table-24) showed that intragroup similarities between unmarried high SES women and unmarried middle SES women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.32$, $p<0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of conventional marriage ($r=0.49$, $p<0.01$) followed by kinship and in-laws ($r=0.38$, $p<0.01$), premarriage involvement ($r=0.35$, $p<0.01$), marriage and occupational role ($r=0.31$, $p<0.01$), marital adjustment ($r=0.26$, $p<0.01$), mate selection ($r=0.24$, $p<0.01$). Again the result indicated that the positive correlation between unmarried high SES women and unmarried middle SES women on radicalism conservatism scale ($r=0.43$, $p<0.01$) followed by internal-external control of personality scale ($r=0.38$, $p<0.01$) and Dogmatism scale ($r = 0.29$, $p<0.01$).

Table – 25: Showing Intragroup Similarities between Married High SES Women and Married Middle SES Women on Each Variable Separately (N = 60 for each group).

	Married high SES Women Vs Married Middle SES Women
Progressivism-Traditionalism Attitude	0.51**
Premarriage Involvement	0.31**
Mate Selection	0.25**
Marital Adjustment	0.28**
Marriage and Occupational Role	0.27**
Kinship and In-laws	0.23**
Conventional Marriage	0.47**
Radicalism Conservatism	0.19*
Internal External Control	0.23**
Dogmatism	0.29**

* = $P < 0.05$, ** = $P < 0.01$

The result (table-25) showed that intragroup similarities between married high SES women and married middle SES women on the total scores of progressivism-traditionalism attitude towards marriage ($r=0.51$, $p < 0.01$) and on each variable separately through the method of product moment bi-serial correlation. This result indicated the highest correlations on the dimension of conventional marriage ($r=0.47$, $p < 0.01$) followed by premarriage involvement ($r= 0.31$, $p < 0.01$), marital adjustment ($r=0.28$, $p < 0.01$), marriage and occupational role ($r = 0.27$, $p < 0.01$), mate selection ($r=0.25$, $p < 0.01$), kinship and in-laws ($r=0.23$, $p < 0.01$). Again the result indicated that the positive correlation between married high SES women and married middle SES women on radicalism conservatism scale ($r=0.19$, $p < 0.05$), followed by internal-external control of personality scale ($r=0.23$, $p < 0.01$) and Dogmatism scale ($r=0.29$, $p < 0.01$).

Part-III

Correlational Analyses (Intervariable Correlation)

Table – 26: Intervariable Correlation for Unmarried Women (N = 120).

	Progressivism Traditionalism	Radicalism Conservatism	Internal External	Dogmatism
Progressivism Traditionalism		0.63**	0.42**	0.58**
Radicalism Conservatism			0.31**	0.24**
Internal External				0.21**
Dogmatism				

** = P < 0.01

In this analysis (table-26) product moment correlations have been done to find out the strength of relationships among all the attitudinal and personality variables of unmarried women (N=120). The highest positive and statistically significant correlation was obtained between progressivism-traditionalism with radicalism conservatism ($r=0.63$, $p<0.01$), followed by progressivism-traditionalism with dogmatism ($r=0.58$, $p<0.01$), progressivism-traditionalism with internal-external control ($r=0.42$, $p<0.01$), radicalism-conservatism with internal-external control ($r=0.31$, $p<0.01$), radicalism-conservatism with dogmatism ($r=0.24$, $p<0.01$) and internal-external control with dogmatism ($r=0.21$, $p<0.01$).

Table – 27: Intervariable Correlation for Married Women (N = 120).

	Progressivism Traditionalism	Radicalism Conservatism	Internal External	Dogmatism
Progressivism Traditionalism		0.53**	0.39**	0.47**
Radicalism Conservatism			0.36**	0.27**
Internal External				0.25**
Dogmatism				

** = $P < 0.01$

In this analysis (table-27) product moment correlations have been done to find out the strength of relationships among all the attitudinal and personality variables of married women (N=120). The highest positive and statistically significant correlation was obtained between progressivism-traditionalism with radicalism conservatism ($r=0.53$, $p<0.01$), followed by progressivism-traditionalism with dogmatism ($r=0.47$, $p<0.01$), progressivism-traditionalism with internal-external control ($r=0.39$, $p<0.01$), radicalism-conservatism with internal-external control ($r=0.36$, $p<0.01$), radicalism-conservatism with dogmatism ($r=0.27$, $p<0.01$) and internal-external control with dogmatism ($r=0.25$, $p<0.01$).

Summary of the Results

Part I

Progressivism-Traditionalism Attitude:

Unmarried women expressed significantly more progressive attitude towards marriage on the total PTA score including six dimensions of premarriage involvement, mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage in comparison to married women. Working women expressed significantly more progressive attitude towards marriage on the total PTA score including five dimensions of mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage in comparison to nonworking women. But, on the contrary, working women expressed significantly more progressive attitude on the dimension of premarriage involvement in comparison to nonworking women. High SES women expressed significantly more progressive attitude towards marriage on the total PTA score including five dimensions of mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and conventional marriage in comparison to middle SES women. But, on the contrary, middle SES women expressed significantly more progressive attitude on the dimension of premarriage involvement in comparison to high SES women.

Radicalism-Conservatism Attitude:

Unmarried women expressed significantly more radical as compared to married women on socio-political attitudes. Working women expressed significantly more radical on socio-political attitudes in comparison to nonworking women. High SES women expressed significantly more radical on socio-political attitudes in comparison to middle SES women.

Internal-External Control:

Unmarried women expressed significantly internality controlled and married women expressed significantly externally controlled on the personality variable of internal-external control scale. Working women expressed significantly internality controlled and nonworking women expressed significantly externally controlled on the personality variable of internal-external control scale. High SES women expressed significantly internality controlled and middle SES women expressed significantly externally controlled on the personality variable of internal-external control scale.

Dogmatism:

Unmarried women expressed significantly less dogmatic i.e. open mindedness and married women expressed significantly more dogmatic i.e. close mindedness on the personality variable of dogmatism scale. Working women expressed significantly less dogmatic i.e. open mindedness and nonworking women expressed significantly more dogmatic i.e. close mindedness on the personality variable of dogmatism scale. High SES women expressed significantly less dogmatic i.e. open mindedness and middle SES women expressed significantly more dogmatic i.e. close mindedness on the personality variable of dogmatism scale.

Part II

Progressivism -Traditionalism Attitude:

Intergroup similarity was observed significantly positive correlation between Unmarried women and married women on the total score of progressivism-traditionalism attitude scale. Again, the intergroup similarities were found significantly positive correlation between unmarried women and married women on the dimension of marital adjustment followed by mate selection, pre-marriage involvement, kinship and in-laws, marriage and occupational role, and conventional marriage on progressivism-traditionalism attitude scale. The significantly positive correlation was found between working women and nonworking women on the total score of progressivism-traditionalism attitude scale. Again, the significantly positive correlation was found between working women and nonworking women on the dimension of marriage and occupational role followed by conventional marriage, premarriage involvement, kinship and in-laws, mate selection and marital adjustment on progressivism-traditionalism attitude scale. The significantly positive correlation was found between high SES women and middle SES women on the total score of progressivism-traditionalism attitude scale. Again, the significantly positive correlation was found between high SES women and middle SES women on the dimension of conventional marriage followed by kinship and in-laws, marriage and occupational role, martial adjustment, premarriage involvement and mate selection on progressivism-traditionalism attitude scale.

Radicalism - Conservatism Attitude:

Intergroup similarity was observed significantly positive correlation between unmarried women and married women on radicalism-conservatism attitude scale. The significantly positive correlation was found between working women and nonworking women on radicalism-conservatism attitude scale. Moreover, the significantly positive correlation was found between high SES women and middle SES women on radicalism-conservatism attitude scale.

Internal - External Control:

Intergroup similarity was observed significantly positive correlation between unmarried women and married women on internal-external control scale. The significantly positive correlation was found between working women and nonworking women on internal-external control scale. Moreover, the significantly positive correlation was found between high SES women and middle SES women on internal-external control scale.

Dogmatism:

Intergroup similarity was observed significantly positive correlation between unmarried women and married women on dogmatism scale. The significantly positive correlation was found between working women and nonworking women on dogmatism scale. Moreover, the significantly positive correlation was found between high SES women and middle SES women on dogmatism scale.

Part III

The Intervariable correlation for Unmarried women were found the highest positive and statistically significant correlation was obtained between progressivism-traditionalism and radicalism-conservatism followed by progressivism-traditionalism and dogmatism; progressivism-traditionalism and internal-external control; radicalism-conservatism and internal-external control; radicalism-conservatism and dogmatism; and internal-external control and dogmatism. Again, the Intervariable correlation for married women were found the highest positive and statistically significant correlation was obtained between progressivism-traditionalism and radicalism-conservatism followed by progressivism-traditionalism and dogmatism; progressivism-traditionalism and internal-external control; radicalism-conservatism and internal-external control; radicalism-conservatism and dogmatism; and internal-external control and dogmatism.

Chapter Four

Discussion

Chapter Four

DISCUSSION

In order to understand the nature and full significance of the family in human society, we need to look at it as both a social institution and a social group. A social institution may be defined as a set of customs and norms organized for the purpose of carrying out certain 'societal functions'. Among the many important functions the family has performed for society and its members are: (i) reproduction, replacement of the members of a society; (ii) maintenance, care and nourishment of these members during infancy and childhood; (ii) socialization, or the upbringing of the young; and (iv) social placement of these individuals in the community or society (Davis, 1949). Through the marital relationship the family provides for satisfying the emotional and sexual needs of the married partners.

The structure of the basic nuclear family may be said to consist of three fundamental relationships such as (a) the marital relationship between the husband and the wife, (b) the parent child relationship between father and mother and their sons and daughters and (c) the sibling relationship between brothers and sisters. Under these circumstances in the present context of Bangladesh it has arrested the attention of the social psychologist to the fact that why and what circumstances unmarried and married women have been changing their attitudes towards marriage. Particularly unmarried and married, working and nonworking women having high SES and middle SES background has been facing differential attitudes regarding marriage with particular attention to the fact of premarriage

involvement, mate selection, marital adjustment, kinship and in-laws relationship, marriage and occupational role, conventional marriage etc. (Eshlemam & Hunt, 1965; Whitehurst, 1977; Long, 1982; Sarwar, 1994; Naseer, 2000; Fuwa, 2006).

The present study has been designed to assess the similarities and differences between unmarried-married women, working-nonworking women and high SES-middle SES women regarding attitude towards marriage in the present socio-political context of Bangladesh. Using a multidimensional criterion group design the study focused on unmarried and married women through the exploration of progressivism-traditionalism attitudes, radicalism-conservatism attitudes, personality factors and socio-demographic variables. An attempt has been made to provide an insight into the concept of attitudes of women towards marriage as a function of socio-political attitude, personality variables and socio-economic status.

The study has not only identified some of the dimensions of attitudes of women towards marriage but it has also pointed to differential relationship of attitudes of women towards marriage in the continuum of progressivism-traditionalism with certain socio political attitudes, in the continuum of radicalism-conservatism, personality variables of internal- external control and socio-economic status differences. The findings suggest that progressivism-traditionalism can be used as a stable indicator of attitudes of women towards marriage related to socio-economic and cultural variations. Moreover, there were significantly predictable relationship between attitudes of women towards marriage and socio political attitudes of the unmarried and married women, working and nonworking women having high and middle SES background in Bangladesh.

Intergroup Differences on Progressivism-Traditionalism Attitudes towards Marriage between Educationally Homogeneous Groups of Unmarried and Married Women.

The result of the present study revealed some intergroup differences on progressivism-traditionalism attitude towards marriage (table-4). The significant differences on progressivism-traditionalism scale between unmarried women and married women ($t=22.76$) showed that Bangladeshi unmarried women are more progressive as compared to Bangladeshi married women. According to the most empirical role theories use the concept role to mean a set of culturally defined behavioral expectations that are appropriate for a given position or status (Linton, 1936). Each women of the society has to perform various roles through life cycle i.e. daughter, wife, daughter in law, mother in law, employee and so on. In our society where there are homogeneous cultural backgrounds and where many roles are undergoing considerable change may exist from group to group. Significant differences in role definitions and expectations have been used in the analysis of attitudes of women towards marriage.

Pye (1962) observes that personal relations are not sharply differentiated from the spheres of social cultural and religious domain. Kothari (1971) reports that the importance of religion and culture co-exist on traditionalism with progressivism in developing country. Nandy (1976) points out that traditional culture of developing countries is the function of social, political and psychological processes, which determines most of differential roles of women. Findings of the present investigation might be supported in the perspective of these theoretical orientations. Though the married women in their subculture follow the

principle of status quo and adhere to the conventional norms and mores, the extent of their traditionalism is subject to the cultural variation in which individuals are exposed. Unmarried women ($M=167.07$) were found more progressive as regard to attitudes towards marriage in comparison to married women ($M=129.82$). More freedom along with cultural determinism may be among the probable reasons that led the Bangladesh unmarried women to hold more progressive attitudes. In the context of Bangladesh married women have to abide by certain bindings, norms and values of their in-laws. Most of the married women are dominated by their husbands as well as in-laws family members. Most of the family members of married women use to expect that these married women should follow conventional norms and religious values.

A direct inspection of the total scores of each item of each dimension conveyed some specific attitudes towards marriage. On the dimension of 'premarriage involvement' unmarried women for example, expressed premarriage involvement by supporting strongly the items that 'I think to understand each other it is necessary to have intimacy of the bride and bridegroom' (item no.1) and as well as 'In a higher educated family the dating of he marriage partner take normally' (item no.3). On the contrary, married women were found to emphasize less on these two items and thus attained less score on progressivism on the dimension of 'premarriage involvement'. But married women has given highest support on the item 'As the female grow older the tendency of marriage and sex decrease, so it is better to be married in earlier age' (item no.5) as well as on the item 'I think longer dating of the bride and bridegroom before marriage decrease their attraction for each other' (item no.6) on the dimension of progressivism-traditionalism attitude

scale. This finding is also supported by Reiss (1976) in which “real courtship” is the main process through which one realizes a marriage partner. In other studies women were found more conventional and conservative in comparison to men (Ara, 1988; Haque, 2002, Kabir, 2006; Fuwa, 2007; Sharmin, 2008).

An inspection of the each item of the dimension ‘mate selection’ on progressivism-traditionalism attitude scores conveyed the differences between unmarried women and married women. Married women for example, expressed more on the dimension of mate selection strongly supporting the items that, ‘for matrimonial relation it is important to give more attention on the social value of the marriage family than the marriage partner’ (item no.10) as well as the item ‘for mate selection bridegroom’s family interested to involve with conventional family bride to continue old convention’ (item no-11). On the contrary, unmarried women were found to support more on ‘mate selection’ as they expressed support on the item ‘I think it is necessary to give more importance to the bride and bridegroom than family in case of selecting life partner’ (item no.9) as well as ‘marital relation will be better if the bride select their mate’ (item no-12). These items clearly expressed that unmarried women were found to possess more progressive attitudes. On the contrary, married women were found to express less on mate selection and getting less progressive attitudes. This result of unmarried and married women clearly expressed the idea that still married women wanted to keep themselves confined to their own mate selection process leading to possess some traditional attitudes particularly in the dimension of mate selection of progressivism traditionalism attitude score.

The findings on the attitudes towards marriage in the continuum of progressivism traditionalism the dimension of 'marital adjustment' has played a very important role. A comparative study between unmarried and married women on each eight items of this dimension clearly indicates two differential patterns of attitudes. Unmarried women supported very strongly the item 'to avoid matrimonial problems marriage partner have to educate equally' as well as 'past relationship should not create obstacle in matrimonial mutuality' (item no. 18 & 23). Unmarried women has supported strongly the item 'to be happy in marital life it is more necessary to have sexual satisfaction than economical satisfaction' as well as 'I think it is necessary to have sexual understanding' (item no.17&19). But the married women supported strongly the opposite views of item no. 17 & 19 that economic satisfaction is more desirable than sexual satisfaction. This finding clearly indicted that married women are still happy with their traditional life style, but unmarried women are desiring sexual pleasure to become happy in marital adjustment.

In the present findings 'marriage and occupational role' has been added as an important and new dimension which indicated women's participation in the economic, political and social life. This dimension is the most modern dimension of marriage. In this dimension of progressivism-traditionalism attitude scale, unmarried women and married women have given importance to different items included in the scale. Unmarried women in general, have strongly supported the items 'at present time female prefer earning to status' as well as 'I think working women does not want to live without marriage' (item no.25 &28). On the contrary, married women has given prior importance to 'it should

be better to get married with a bride/bridegroom of noble family than meritorious bride/bridegroom' as well as 'it is better to marry the son in a rich family than educated family' (item no. 29 & 30). In these items unmarried women strongly expressed their progressive attitudes towards marriage and want to get more opportunity and facilities, but on the contrary, married women still love their families and household affairs much more in comparison to office work and political life. Thus, they have expressed themselves less progressive on the dimension of 'marriage and occupational role' in comparison to unmarried women counter part.

Significant differences between unmarried women and married women on the dimension of 'Kinship and in-laws' were found on progressivism-traditionalism attitude score. Each item of the 'kinship and in-laws' conveyed some specific direction in which women of both the groups differed significantly. Unmarried women differed significantly from married women on the items 'I think it is not wise to marry in a family with much member' as well as 'after establishing marital relation we should give more attention to the behavior of the member of kin laws than the bride' (item no. 33 & 39). In these two items unmarried women expressed more progressive attitudes emphasizing less on 'kinship and in laws' members instead of traditional system. On the contrary, married women supported the item 'for various problem of the joint family it is desirable to marry on a small family' as well as 'in case of age difference between bride and bridegroom creates opinion problem in solving problem' (item no. 34 & 35). Still married women are conservative and thus they generally do not want to relation with in laws. Thus those items supported for married women.

Conventional marriage is an important dimension of attitudes towards marriage of progressivism-traditionalism attitude scale which have been playing a significant role to differentiate the women of two groups of unmarried and married. As in the total scale unmarried women are politically more alert in comparison to married women of Bangladesh. In the present study unmarried women have been found to support the items strongly that 'it should not have interest to marry in a family with religious stereotype' as well as 'some persons are interested to involve their daughter with the political family' (item no. 41 & 43). These items clearly indicated that unmarried women were progressive in attitudes towards marriage. They are anti-religious. On the contrary, married women were found to support the items strongly that 'bride should feel comfort in her kin laws house for the priority of religious value' as well as 'girls from middle class family do not want to marry in high family' (item no. 44 & 48) . These items clearly indicate that married women were found still honest in their feelings and thus want to maintain image of the country. Critics city rising divorce rates rising illegitimacy and increasing number of unmarried adults, especially women as further evidence of the inadequacy of failure of conventional marriage (Dyer 1979). Any meaningful attitude change in Bangladesh is conditioned by its population where 50 percent populations are women. Thus societal change in attitudes could be measured by giving importance to educated women in general. In any family they art playing the major role and the family is guided by their detection, preference of different dimensions and dissections (Kalam, 2002). Thus, the hypothesis that unmarried women would be more progressive as compared to married women on progressivism-traditionalism attitude scale has been confirmed (H_1).

Intergroup Differences on Sociopolitical Attitudes (Radicalism-Conservatism) between Educationally Homogeneous Groups of Unmarried and Married Women.

The result of the presents study revealed some intergroup differences on socio-political attitudes. The significant differences on radicalism-conservatism scale between unmarried and married women ($t=7.26$) showed that Bangladesh unmarried women ($M=100.98$) were found more radical as compared to Bangladesh married women ($M=91.53$) on radicalism-conservatism attitude score (table-4). The term conservatism connects a disposition to preserve things as they are according to some investigator (Fairchild, 1934; Murphy et al, 1937). Conservative is a person who clings to the status quo, opposing all changes on the assumption that anything new is going to be worse. However, believe that nothing should be tried for the first time, who learns nothing and forgets nothing. A conservative tends to attach sacredness to tradition and from force of habit and economic reasons, gives logical idiom to his rationalizations for defending the past. According to Burke (1950) “a conservative outlook is that man’s traditional inheritance is rich, grand, endlessly proliferated and mysterious, deserving of veneration and not to be cast away lightly in favor of the narrow uniformity”. A conservative is a rather security minded and cautious person, who likes to play safe. He/she feels at home with the traditional ways of life which involve hardly any social risk. A radical individual on the other hand is a daring person whose flexibility stands him in welcoming and negotiating social change. He/she may innovate and compassionate social change easily.

As a general rule, a radical person is far more flexible than a conservative one (Jones, 1953; McClasky 1958). The radical approves of and seeks drastic changes in the existing order, the liberal is said to prefer the modifications of the status quo. But conservative reactionary attitudes are those that view things moralistically; that tend to reject the new and prefer a capitalistic to a collective wealth distribution. Thus, the concept of radical and conservative has been associated with the arena of politics. In this sense the term radicalism and conservatism may be used to divide vast area of political ideologies into four graduations from one extreme to the other with names as radicalism, conservatism, liberalism and fascism (Eysenck, 1950, 1975).

In this study unmarried women were found to possess higher scores on the radicalism-conservatism attitude as compared to married women. In this finding of the study unmarried women expressed radical attitude in comparison to married women. On the other hand, married women were found to possess conservative attitude as compared to unmarried women. This means that they are to follow conventional or conservative rules, norms and status quo which prevailed in the society. But on the contrary, unmarried women possessed more freedom as a working as well as nonworking women. They are always ready to marry a life partner depending on their luck, guardian is choice as well as according to their own choice. Thus, it is hypothesized that unmarried women would be more radical as compared to married women on radicalism-conservatism scale have been confirmed (H_1).

Intergroup Differences on Personality Variables of Internal-External Control and Dogmatism between Educationally Homogeneous Groups of Unmarried and Married Women.

In the present study the strength of relationship between attitudinal variable and certain personality variable has been observed. Personality measures of internal-external control and dogmatism were administered to the groups of unmarried and married women to find out their associative effects on attitudes differences. The result (table-4) showed that the unmarried women ($M=132.16$) were found to express significantly more internally controlled ($t=16.66$) on internal-external control scale of personality as compared to married women ($M=109.77$). The theoretical support of these findings depends on the works of Rotter (1966). According to Rotter, people acquire generalized expectancies to perceive reinforcing events either as dependent on their won behaviour or as being beyond their control. Internally oriented people tend to believe that reinforces are subject to their own control and occur as a result of displaying their skills. Externals, in contrast, see little or no connection between their behaviour and various reinforcers. Thus, the unmarried women think that they have to possess better attitude in marriage life. So, they used to utilize their ability and skill for education and in working place and thereby become internally controlled. But the married women used to believe on powerful others. They thought that the husband or others would change their fate, and thereby used to become externally controlled. Thus, it is hypothesized that unmarried women would be more internally controlled as compared to married women on internal-external control of personality scale have been confirmed (H_1).

The result of the present study revealed some intergroup differences on dogmatic personality variable. The significant difference (table-4) on dogmatic personality scale between unmarried women and married women ($t=10.51$) showed that Bangladeshi unmarried women ($M=76.45$) are less dogmatic i.e. open-minded as compared to Bangladeshi married women ($M=64.33$). The results indicated that unmarried women were open-minded and married women were close-minded. According to Rokeach (1956) open mindedness indicates open communication which can greatly enhance a relationship and allow to embrace the alien where other will not discover. But, close mindedness is a form in death worship, which denies our needs and reality as the married women should have to depend on others. Thus, she has to abide by own changing habit and forces of new situation and conform to her and images of the world. Rokeach's theory of close mindedness and open mindedness attempts to establish a link between belief-disbelief systems of the individual with the social action in the environment. Thus, in the present study these two types of women were found to differ significantly on the dogmatic attitudes. Thus, it is hypothesized that unmarried women would possess more open minded as compared to married women on dogmatic personality scale have been confirmed (H_1).

Intergroup Differences on Progressivism-Traditionalism Attitude towards Marriage between Educationally Homogeneous Groups of Working and Nonworking Women.

In this result (table - 9) showed that working women ($M = 156.53$) expressed significantly more progressive attitude towards marriage ($t = 7.94$) as compared to nonworking women ($M = 140.36$). Working women expressed their progressive attitude towards marriage through

five dimensions such as mate selection, marital adjustment, marriage and occupational role, kinship and in-laws, conventional marriage except premarriage involvement. These findings are explainable by some of the investigations (Komarovsky, 1946, 1956; Warner and Lunt, 1955). Komarovsky (1946, 1956) define the membership in voluntary associations consistently increases with increase in the class position. Srivastava (1978) found working women have a much wide area of interaction. They get the opportunity to meet much varied and different kinds of people. They come in contact with their colleagues and other members of their work group with whom they may form friendship and may like to visit them informally.

On the other hand, the nonworking women may be confined more often to their immediate neighbourhood or to those whom they come to know only through their husbands. Thus, the interaction of the nonworking women would be continued mostly to other non working housewives, whereas in the case of working women it would be much extensive in nature. Thus, it is generally found that because of more interaction of working women with their educated colleagues and friends they acquire more progressive knowledge regarding attitudes towards marriage in comparison to nonworking women. Moreover, working women had more freedom for mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and other sector of attitudes towards marriage. Thus, It is hypothesized that working women would be more progressive on progressivism-traditionalism attitude scale in compassion to nonworking women have been confirmed (H_2).

Intergroup Differences on Sociopolitical Attitudes (Radicalism - Conservatism) between Educationally Homogeneous Groups of Working and Nonworking Women.

The result of the present study revealed differences between working and nonworking women on socio-political attitudes in the continuum of radicalism-conservatism. The significant differences on radicalism-conservatism scale between working and nonworking women ($t=6.06$) showed that working women ($M=100.14$) were found more radical as compared to nonworking women ($M=92.37$) on radicalism-conservatism attitude scale (table – 9). The term conservatism connects a disposition to preserve things as they are according to some investigator (Fairchild, 1934; Murphy et al, 1937). Conservative is a person who clings to the status quo, opposing all changes on the assumption that anything new is going to be worse. A radical individual on the other hand is a daring person whose flexibility stands him in welcoming and negotiating social change. He/she may innovate and compassionate social change easily. As a general rule, a radical person is far more flexible than a conservative one (Jones, 1953; McClasky 1958). The radical approves of and seeks drastic changes in the existing order, the liberal is said to prefer the modifications of the status quo. But conservative reactionary attitudes are those that view things moralistically; that tend to reject the new and prefer a capitalistic to a collective wealth distribution. Hashmi et. al. (2007) conducted a similar study and the findings of the results indicated that nonworking women have to face more problems in their lives as compared to working women. That means working women are radical and nonworking women are conservative. Thus, it is hypothesized that working women would be more radical as compared to nonworking women on radicalism-conservatism scale have been confirmed (H_2).

Intergroup Differences on Personality Variables of Internal-External Control and Dogmatism between Educationally Homogeneous Groups of Working and Nonworking Women.

In this result (table - 9) working women were found internally control and open minded on personality variable as compared to nonworking women on I-E control and dogmatic personality score. Ara, et. al. (2006) conducted a similar study on the impact of certain personality factors such as internal-external control on student political participation within the socio-culture framework of Bangladesh. The results showed that the political students were more internally controlled as compared to non-political students. Moreover, male Ss were found internally controlled when gender is concerned as compared to female counterpart. But while working individuals were compared, were found internally controlled (Kashem 2008, Sharmin 2008). But while working and nonworking individuals were compared, working individuals were found internally control (Sharmin, 2008). Shahria (2008) did an extensive study on attitudes towards social change as related to national development attitude, spheres of control, internality, powerful others and chance of personality variable. In this study Dhaka women were found more progressive possess more national development attitudes and also possess more 'personal efficacy' and 'internality' as compared to Rajshahi women. On the other hand, Rajshahi women were found to possess more 'interpersonal control' and depend on 'powerful others' and 'chance' factor. In this study all the working older and younger women were included in that study. The present finding indicated that working women were found more internally controlled on internal-external control of personally variable as compared to nonworking women. Thus, it is hypothesized that working women would be more internally controlled as compared to nonworking women on internal-external controlled of personality scale have been confirmed (H₂).

Working women were found more open minded as compared to nonworking women. Hanson (1976) conducted a study to show that if two extreme groups are taken, dogmatism tends to correlate more with rightists than with the leftists. The results of this study showed that dogmatism was positively associated with a conservative orientation. This reflected real differences in open-mindedness, ideological content and in the combination of both factors. Hanson's findings were supported by previous study of Geller and Howard (1972) who founded that anti Vietnam War activists were not more dogmatic than other students. While gender is concerned male individual were found open minded as compared to female counterpart (Rahman 2006). But while working and nonworking individual were compared working individual were found open minded (Ara. et al 1985). The present study indicated that working women were found more open-minded in the field of dogmatic personality variable as compared to nonworking women. Thus, it is hypothesized that working women would be more open minded as compared to nonworking women on dogmatic personality scale have been confirmed (H_2).

Intergroup Differences on Progressivism-Traditionalism Attitude towards Marriage between Educationally Homogeneous Groups of High SES and Middle SES Women.

In this result (table-10) indicated high SES women were found more progressive on the total attitudes towards marriage i.e. on PTA score in comparison to middle SES women. High SES women expressed their progressive attitudes towards five dimensions like mate selection, marital adjustment, marriage and occupational role, kinship and in-laws, and conventional marriage out of six dimensions. These findings are

explainable by some of the investigators (Warner & Lunt 1955; Moore, 1961; Reissman, 1954; Maccoby, 1954)). Moore (1968) has stated that the membership of such associations performs different functions in the middle and upper classes. For the middle class its functions are primarily to help the woman adapt herself to changes in the family life cycle in a minimally disturbing way, whereas for the upper class it plays a role of significance to the entire class. Singh (1973) in a study of socio-economic status and its influence on communication in a progressive and a traditional village found that in both the villages the preference was for upward vertical communication. In the progressive village, most of those who preferred downward communication were from the upper class whereas in the traditional village only one such respondent was from the upper class. In the traditional village, upper class farmers preferred to seek information from former who belonged to their own class. Ferdousi (2007), Haider (2008), Kashem (2008) conducted similar type of study in which they found high SES were more progressive on socio-political attitudes as compared to Middle SES. Moreover, high SES women had more liberal for mate selection, marital adjustment, marriage and occupational role, kinship and in-laws and other section of attitude towards marriage. Thus, it is hypothesized that high SES women would be more progressive on progressivism-traditionalism attitude scale in comparison to middle SES women have been confirmed (H_3).

Intergroup Differences on Sociopolitical Attitudes (Radicalism - Conservatism) between Educationally Homogeneous Groups of High SES and Middle SES Women.

In this result (table-10) indicated high SES women were found more radical attitudes in the field of socio-political attitudes as compared to middle SES women on R-C scores. Mass (1951) investigated that middle class parents have been found to have more acceptant egalitarian relationships with their sons and daughter to be more accessible to them than parents in the working class findings of this sort are not confined to children's relations with their parents. Alper, Blace and Abrams (1955) hypothesized that higher class as compared to middle class individuals would be more fearful of getting dirty while engaged in a finger painting test. Among children, found middle class as compared to higher class individuals to be both more competitive and aggressive. They found more aggressive behavior in a higher class than in a lower-class research on achievement. Ehrmann (1959) found that such variables as socio-economic status and religious affiliation influenced behavior at all stages of the dating and mating process.

Eysenck (1975) in his study on the structure of social attitudes concluded that radicalism conservatism ideology was related in different ways to social class. The findings of the study that higher class subjects were more radical with respect of general attitudes and more conservative with respect to economic attitudes than working class people were. When equated for political party allegiance, higher class, and subjects image as more radical and more tender minded than working class subjects. But when equated on economic issues higher

class subjects were more conservative than the working class subjects. Vasudeva (1976), Miller and Swanson (1960), Kabir (2006) conducted similar type of study in which they found high SES women were more radical on radicalism conservatism attitudes as compared to middle SES. Thus, it is hypothesized that high SES women would be more radical as compared to middle SES women on radicalism conservatism scale have been confirmed (H_3).

Intergroup Differences on Personality Variables of Internal-External Control and Dogmatism between Educationally Homogeneous Groups of High SES and Middle SES Women.

In this result (table-10) High SES women were found internally controlled and open minded on personality variable as compared to middle SES women on I-E control and dogmatic personality variable score. These findings were explainable by some of the investigators (Moore, 1968; Dion & Dion, 1973; Sanger and Alker, 1972; Wolk, 1976; Lachman and Leff, 1989; Elizabeth et. al, 2004; Lippa, 1995; Sharmin, 2008; Kashem, 2008). Moore has stated that the membership of such associations performs different functions in the middle and high class. For the middle class its functions are primarily to help the woman adapt herself to changes in the family life cycle in a minimally disturbing way, where as for the high class it plays a role of significance to the entire class. Reisman (1954) has also stated that the visiting and friendship of a higher class person ranges outside of the family and outside of his own neighbourhood, and at times outside of his own community. When gender is concerned male individual were found internally controlled as compared to female counterpart (Kabir, 2006). But while high SES and middle SES individuals were compared high

SES women were found internally controlled (Kashem, 2008). Thus, it is hypothesized that high SES women would be more internally controlled as compared to middle SES women on internal-external controlled of personality scale have been confirmed (H_3).

In the result (table - 10) high SES women were found open minded as compared to middle SES women. These findings were explainable by some of the investigations (Plant, Telford & Thomas, 1965; Ray, 1973; Hanson, 1976; Geller & Howard, 1972; Smithers & Lobley, 1978; Berg, Moore, Retzlaff and King, 2002; Rahman, 2006). Plant, Telford & Thomas (1965) found in their study that personality differences with extreme scores were statistically significant for dogmatic and non dogmatic subjects. It was found that highly dogmatic subjects were psychologically immature and could be characterized as being impulsive, defensive, conventional and stereotyped in thinking. Berg, Moore, Retzlaff and King (2002) were interested in studying a full range of successful aviators to discern with personally factors were present and whether these factors correlate with age, rank and accumulated with light time. The result showed that junior aviators scored higher on the factor associated with Dogmatism and lower on the factor associated with Team Orientation and Social ness. This pattern was reversed for the flag officers while 0-5/0-6 aviators received intermediate score on each of these factors. While SES is concerned high SES individual were found open minded as compared to middle SES (Rahman-2006). Thus, it is hypothesized that high SES women would be more open minded as compared to middle SES women on dogmatic personality scale have been confirmed (H_3).

Intergroup Similarities between Educationally Homogenous Groups on Each Variables Separately

Consider of the level of educational orientation it was found that women of two categories that unmarried and married showed highest similarities on marital adjustment ($r=0.38$) followed by mate selection ($r=0.35$), premarriage involvement ($r=0.31$), kinship and in laws ($r=0.23$) marriage and occupational role ($r=0.21$) and conventional marriage ($r=0.17$) and on total progressivism-traditionalism attitudes towards marriage ($r=0.25$). Furthermore, these two groups of women achieve similarities on the radicalism-conservatism score ($r=0.19$), internal-external control of personality score ($r=0.23$) and dogmatism score ($r=0.19$). This results have been indicating the fact that both the unmarried and married women of Bangladesh, deserved for better adjustment on their marriage life. The findings (table-15) indicated their highest similarity on these dimensions of attitudes towards marriage. In the context of Bangladesh marital adjustment is one of the important unique dimension of attitudes towards marriage. This positive attitude helps the individuals to continue their better marriage life. This finding is explainable through the Edwards (1969) 'exchange theory'. This theory suggested that this marital adjustment is a system of exchange where a male or a female seeking a marriage partner eventually strikes a bargain with a member of opposite sex, or perhaps it has done by one's parents. Exchange theory holds that social relationship are regulated or shaped by the desire of each participant to derive maximum gain or profit at minimum cost or pain. The next similarity was obtained in between unmarried and married women were on the direction of mate selection. These findings are explainable through the Winch (1958, 1967) complementary needs theory. Winch (1955) developed the theory

of various complementary needs of men and women operating in the mate selection process. He hypothesized that while one chooses a marriage partner one feels will provide maximum need gratification. This gratification occurs best when the personality characteristics of the man and the woman are complementary to each other rather than the similar. For example, the male is basically submissive, he will seek a woman who can dominate him. Or if a woman is a “nurturant” person who needs to have things done for her, she will be attracted to a “succourant” man who gains satisfaction from doing things for others. The lowest similarity was observed on the dimension of conventional marriage ($r=0.17$). This result indicated that the highest differences was observed between unmarried and married woman, where married women preferred conventional marriage, on the other hand, unmarried women use to dislike conventional system of marriage.

On the attitudes of radicalism-conservatism the similarity of these two groups of women ($r=0.19$) which expressed less similarities. In the result of mean differences in the present findings (table-4) unmarried women were found to possess radical attitudes socio-politically but married women expressed less radical attitudes on the radicalism conservatism score. In the literature of socio-political attitudes Eysenck (1954, 1965) categorized four types of ideological preferences i.e. radicalism, liberalism, conservatism and fascism. In the present findings unmarried women preferred radical attitudes but married women preferred conservative attitudes. Because of these differences the similarity between these two groups were found less (Murphy et. al, 1937; Dexter, 1938-39; Smith, Bruner and White, 1956; Eysenck, 1975; Kabir, 2006; Sharmin, 2008).

On the personality variable internal external control the similarity was observed ($r=0.23$) between these two groups of unmarried and married women. This result can be explained with the theory given by Rotter's (1975) social learning concepts. There are four major concepts in the social learning approach behavior potential, expectancy, reinforcement value, and the psychological situation. In its simplest form, the formula for behavior is that "the potential for a behavior to occur in any specific situation is a function of the expectancy that the behavior will lead to a particular reinforcement in that situation and the value of that reinforcement" (Rotter, 1975). For Rotter, behavior potential refers to "the potentiality of any behaviors occurring in any situation or situations or situations as calculated in relation to any single reinforcement or set of reinforcements" (Rotter, chance & phases, 1972). Rotter defines expectancy as a cognition or belief about the property of some objects or events (Rotter, 1984) Reinforcement value as "the degree of preference for any one of a group of reinforcements to occur, if the probabilities of tall occurring were equal" (Rotter, Chance & Phares, 1972). The fourth major concept utilized in the prediction of behavior is the psychological situation that is the situation as it is defined from the perspective of the person. In the present study unmarried women ($M=132.16$) were found more internally controlled to married women (table-4). But married women ($M=109.77$) were found externally controlled. This finding indicated that the married women had to depend on their husband and in-laws for achieving anything. Thus they express less behavior potential as compared to unmarried women. On the other hand unmarried women's expectancy on the different psychological situations were positive.

On the dogmatic personality unmarried women and married women less similarities ($r=0.19$) were found. In the present result unmarried women were found to express more open minded as compared to married women. On the contrary, married women expressed dogmatic attitudes. According to Rokeach's open-mindedness and close-mindedness and dogmatic personality theory (1956) argued that Open-minded individuals refers to a relatively low frequency of rejection of disbelief systems, intercommunication of parts among belief and disbelief systems, and little discrepancy in the degree of differentiation between belief and disbelief systems. On the other hand, close-minded individuals refers to a high frequency of rejection of disbelief systems, isolation of parts within belief and disbelief systems, greater discrepancy between the degree of differentiation between belief and disbelief systems and relatively low differentiation within disbelief systems. Thus is the present study similarity between these two types of women were found less similar.

Intergroup Similarities between Unmarried and Married Working Women, Nonworking Women, High SES Women, Middle SES Women on Each Variable Separately.

In this result table - 16 highest similarities was observed between unmarried working women and married working women on the dimension of mate selection ($r=0.31$) followed by marital adjustment ($r=0.28$), kinship and in-laws ($r=0.27$), premarriage involvement ($r=0.26$), marriage and occupational role ($r=0.24$), conventional marriage ($r = 0.24$) and the total score of progressivism-traditionalism attitude also observed these two group ($r=0.24$). This similar can be explained by the theoretical interpretation of Coombs (1961) suggests that ones values or values system is so important to the individual that

one will seek out a marriage partner who shares similar values. Theoretical interpretation Linton (1936) for marital adjustment through socialization processes one learns and normally comes to want to be have in the way expected of a son or daughter, a student, an employee and so on. As both the groups of unmarried and married were working women they have similar type of choice in mate selection and marital adjustment. Because of they determined that this enjoying their working place with some status and financial benefit for society. Thus, they use to try continue their marriage life as well as after marriage they will try to adjust with the family kinship in laws. On the socio- political attitudes both these groups of unmarried and married working women were found to possess similarities on the radicalism conservatism attitude ($r=0.21$). This similarity indicates that both the groups full awareness about socio-political environment. They get opportunity to discuss about political and social issues in their work place. On the personality variable of internal-external control both the unmarried and married working women were found to possess similarity ($r=0.18$). According to Rotter (1966) the individuals who cleaved own ability and capacity and reliance that they can modify or change the situations and luck or fate if they desired. Because of these powerful desired both these unmarried and married women were have come working individual. On the personally variable of dogmatism both these group were found to possess similarity ($r=0.18$). thus they have more interaction with other educated and conscious individual from where they gather openness of mind. According to Rokeach (1968) open minded and close minded individuals differ in their ability to distinguish between relevant and irrelevant information and to separate substantial information from information about the source of the information.

In this result (table-17) highest similarities was observed between unmarried nonworking women and married nonworking women on the dimension of marriage and occupational role ($r=0.37$) followed by pre-marriage involvement ($r=0.31$), conventional marriage ($r=0.31$), kinship and in laws ($r=0.29$), marital adjustment ($r=0.27$), mate selection ($r=0.26$) and the total score of progressivism-traditionalism attitudes was also observed between these two groups ($r=0.21$). These similarities can be explained by previous findings (Orden & Bradburn, 1969; Singh, 1972; Pistrang, 1984; Hashmi, et. al, 2007; Sharmin, 2008). Orden and Bradburn (1969) found that if the wife felt she had to work. Then her employment is most likely to cause marital dissatisfaction. Wives who said they would not continue working of their families did not need the money were those most likely to report marital dissatisfaction. But if the wife closes to work, both wife and husband reported fewer marital tensions and greater satisfaction in their marriage. Marriages in which the wife worked part time were the ones in which both partners reported greatest satisfaction with their roles; and marriages in which both husband and wife were highly educated are most likely to be associated with high marital satisfaction. As both the groups' unmarried and married women were nonworking they have similar type of choice in occupation role and pre-marriage involvement. Because they want job and they are dissatisfied in their family. They involve in dating. On the socio-political attitudes both these groups of unmarried and married women were found to possess similarities on the radicalism conservatism dimensions. This similarity indicates that both the groups have knowledge of socio-political and social issues in their neighborhood. These thought SES two differ in marital status but they

have similarities in socio political attitudes. On the personality variable of I-E control both the groups unmarried and married were found to possess similarities ($r=0.20$). On the personality variable of dogmatism both these groups were found to possess similarities ($r=0.19$) as these two groups were found close-minded. According to Rokeach the disbelief system, on is conceived to be consisting of all the beliefs, sets, expectancies, conscious or unconscious, that in some degree or the other a person at a given time rejects as false.

In this result table-18 highest similarities was observed between unmarried high SES and married middle SES on the dimension of marriage and occupational role ($r=0.37$) followed by mate selection ($r=0.36$), kinship and in-laws ($r=0.31$), premarriage involvement ($r=0.31$), marital adjustment ($r=0.21$), conventional marriage ($r=0.20$) and the total score of progressivism-traditionalism attitudes was also observed between these two groups ($r=0.22$). These similarities can be explained by previous findings (Murphy, et. al, 1937; Shelton & John, 1993; Naseer, 2000; Kashem, 2008, Shahria, 2008). Margaret mead (1970) found that the more education a woman has the more dissatisfied she is being just a housewife. Many educated women today tend to asses their self worth and their value in the eyes of the community more in terms of occupational achievement than in terms of home based role. Both the groups of unmarried high SES and married high SES women have similar types of choice in occupational role and mate selection. Because they determined that they lead society. Thus, they used to try their job continue as well as they select mate in proper decision. On the socio-political attitudes both these groups of unmarried and married women were found to posses similarities ($r=0.28$) on the radicalism-

conservation attitudes. This similarities indicates that both the groups full awareness about socio-political environment. They get opportunity to discuss about political and social issues in their outside world. On the personality variable of I-E control both the unmarried and married high SES women were found to possess similarity ($r=0.18$). According to Ryckman & Malikiosi (1975) there is an increasing sense of personal efficacy from college age to adulthood a stabilized sense of internal control through middle age, and no decrease internality among the elderly. Because of this personal efficacy both these unmarried and married women have high adjustment in life. On the personality variable of dogmatism both these groups were found to possess similarities ($r=0.16$). According to Rokeach open mindedness allows us to embrace the alien and discover what others will not discover.

In this result table-19 highest similarities was observed between unmarried middle SES and married middle SES women on the dimension of marital adjustment ($r=0.37$) followed by premarriage involvement ($r = 0.36$), conventional marriage ($r = 0.32$), mate selection ($r = 0.28$), marriage and occupational role ($r = 0.27$), kinship and in-laws ($r = 0.26$) and the total score of progressivism-traditionalism attitudes was also observed between these two groups ($r=0.29$). These similarities can be explained by the theoretical interpretation by exchange theory. According to Edwards (1969) social relationship are regulated or shaped by the desire of each participant to derive maximum gain or profit at minimum cost or pain. As both the groups of unmarried and married were middle SES women, they have similar type of choice in marital adjustment properly and they are satisfied in their family. They involve in dating. On the socio political attitudes both these groups of unmarried

and married women were found to possess similarity ($r=0.29$) on radicalism-conservatism attitude. This similarity indicates that both the groups found conservative. According to Burke (1950) a conservative outlook in that many traditional inheritance is much, grand endlessly proliferated and mysterious deserving of veneration and not to be cast away lightly in favour of the narrow uniformity. On the personality variable of I-E control both the groups unmarried and married were found to possess similarity ($r=0.22$). Both these middle SES women of unmarried and married were found externally control. Katkowsky (1968) aspect of the belief that personality has unity is that different behaviors are functionally related. On the personality variable of dogmatism both these two groups were found to possess similarities ($r=0.17$). According to Rokeach dogmatism is defined as provides a framework for the patterns of intolerance and qualified intolerance towards other.

Intragroup Similarities between Unmarried Working and Nonworking, Married Working and Nonworking, Unmarried High SES and Middle SES, Married High SES and Middle SES women on Each Variable Separately.

In this result table - 22 the highest similarities was observed within working and nonworking of unmarried women on the dimension of marital adjustment ($r= 0.38$) followed by mate selection ($r = 0.35$), kinship and in laws ($r=0.23$), premarriage involvement ($r=0.21$), marriage and occupational role ($r = 0.21$), conventional marriage ($r = 0.17$) and the total score of progressivism-traditionalism attitudes towards marriage similarity ($r=0.25$) was also observed of these two groups. This similarity can be explained by the previous study. LeMasters (1957) have found that marital adjustment can be

conceptualized and the capacity for adjustment or adaptation as ability to solve problems rather than absence of problems. As both the groups of women working and nonworking were unmarried, they have similar type of choice in marital adjustment and mate selection. Because they are unmarried their thought of think are same about marital adjustment. On the socio-political attitudes working and nonworking unmarried women were found to possess similarities ($r = 0.29$) on radicalism-conservatism dimensions. Though, the similarity it was observed unmarried working were found less radical, on the other hand, unmarried nonworking women were found less conservative respectively. Thus, they differ of work but they have similar in socio-political attitudes. On the personally variable both the working and nonworking unmarried women were found to possess similarity ($r = 0.33$) on internal-external control. Both these groups of working and nonworking unmarried women were found poor internally control. Sharmin (2008) did a study on value pattern of Bangladesh working male and male as a function of attitudes, personality and age. The findings revealed that working female were found more internally controlled on I-E control of personality variable as compared to working male Ss respectively. In this dimension working and nonworking women of unmarried group were found poor similarities on internal-external control. On the personality variable of dogmatism both these groups were found to possess similarities ($r=0.39$) on these two groups. Nonworking women may be confined more often to their immediate neighborhood or to those whom they come to know only through their husbands. Thus the interaction of the non-working women would be confined mostly to other non-working housewives where as in the case of working women it would be much extensive in nature. Poor similarity within these two groups on dogmatic personality. They are less open minded.

In this result table-23 the highest similarities was observed between working and nonworking married women on the dimension of kinship and in-laws ($r = 0.43$) followed by marriage and occupational role ($r = 0.33$), premarriage involvement ($r = 0.32$), conventional marriage ($r = 0.28$), mate selection ($r = 0.25$), marital adjustment ($r = 0.18$) and the total score of progressivism-traditionalism attitudes toward marriage similarity ($r = 0.46$) was also observed between these two groups. This similarity can be explained by the previous findings (Pistrang, 1984; Hashmi, et. al, 2007; Sharmin, 2008). Duvall (1954) found that older wives have less in law trouble than younger wives. In these groups they support premarriage involvement. They want love, romance. For this reason these groups were similar. On the socio-political attitudes both these groups were found less similarity ($r = 0.31$). Because, they does not want to interest on politics. In this reason they are same pattern. On the personality variable both the working and nonworking married women were found similarity ($r = 0.48$) on personality variable of I-E control. On the personality variable of dogmatism both these groups were found to posses similarity ($r = 0.45$) in these two groups. They are close to open minded. They serve good purpose to their family friends. According Rokeach open is open to the truth where as the close mind invents whatever truth it is comfortable with, so that it may persist in its delusions.

In this table - 24 highest similarities was observed between high SES and middle SES unmarried women on the dimension conventional marriage ($r = 0.49$) followed by kinship and in-laws ($r = 0.38$), premarital adjustment ($r = 0.35$), marriage and occupational role ($r = 0.31$), marital adjustment ($r = 0.26$), mate selection ($r = 0.24$) and the total score of progressivism-traditionalism attitudes towards marriage similarity

($r=0.32$) was also observed between these two group. Warner & Lunt (1955) found that associational membership is least important to the middle class as compared to high class. Both high and middle SES unmarried women have similar attitudes to their in-laws family. Because in-laws relation of marital life plays a vital role. Thus both groups try to maintain their relationship with in-laws. On the socio-political attitudes both these groups of unmarried high SES and middle SES women were found to possess similarity ($r = 0.43$) on the radicalism-conservatism dimensions. In this dimension both groups were found poor similarity on socio-political attitudes. On the personality variable both the group were found to possess similarity of personality variable of I-E control ($r=0.38$). Both this high SES and middle SES unmarried women were found poor similarity. Vetter (1930-31) found that radicals were superior in intelligence, more introverted and possessed greater individualization in comparison to the conservatives who were found inferior in intelligence, extroverted in approach and having less individualization. On the personality variable of dogmatism both these group were found to possess similarities ($r=0.29$). Both these two groups less open minded.

In their result table - 25 the highest similarities was observed between high SES and middle SES married women on the dimension of conventional marriage ($r=0.47$) followed by pre-marriage involvement ($r = 0.31$), marital adjustment ($r = 0.28$), marriage and occupational role ($r = 0.27$), mate selection ($r = 0.25$), kinship and in-laws ($r = 0.23$) and the total score of progressivism-traditionalism attitude toward marriage similarity ($r=0.51$) was also observed these two groups. This similarity can be explained by the previous findings (Shelton & John, 1993; Naseer, 2000; Shahria, 2008). Though, both the groups were similar

status they are modern-conventional type. On the socio-political attitudes both these groups of high SES and middle SES married women to possess similarity ($r=0.19$) on the radicalism-conservatism dimensions. In this dimension both groups were found poor similarities on socio-political attitudes, Because high SES, women were interact with highly educated neighbor and middle SES women were interaction with their same status. On the personality variable both the group of high and middle SES married women were found to similarity on I-E control ($r=0.23$). Both this high SES middle SES married women was found externally control. Higher education high class women more often approve of the idea that married women should go out and work if they to do so. On the personality variable of dogmatism both these groups were found to possess similarity ($r=0.29$) on these two groups. Both these two groups were less open-minded.

Relationship among Progressivism-Traditionalism Attitude Scale, Radicalism-Conservatism Attitudes Scale, Internal-External Control Scale and Dogmatism Scale for Unmarried Women and Married Women.

The relationship of attitudinal and personality variables with the different measures that has been utilized for assessing attitudes towards marriage that did reveal distinct tendency among two types of women-unmarried and married. The general trend was, however, that these attitudinal and personality variables appear to be closely associated with attitudes towards marriage. Radicalism-conservatism attitude, internal-external control and dogmatism are positively correlated with progressivism-traditionalism attitudes in both the groups (table 26 & 27). The close association between progressivism and radicalism of present result has been supported empirically by previous studies (Moore, 1929, Adorno et. al, 1950; Sharmin, 2008, Shahria, 2008).

Murphy, Murphy & Newcomb (1937) did a comprehensive study as to the conceptual structure and its correlation to personality. In essence the approach to personality was analytic and descriptive in nature which was called trait psychology. Traits were conceived to be highly generalized dynamic and directive dispositions, hierarchically organized, subject to modification by experience and predisposition in nature. Hence the assumption was made that the possession of certain traits could predispose the individual to the adoption of certain general attitudes towards the social and political world around him. The trait attitude attempts to combine personality characteristics to social as well as political attitudes. The relationship of progressivism-traditionalism attitudes with radicalism-conservatism attitudes has been studied by some investigators (Vetter, 1930-31; Dexter, 1938-39; Murphy et. al. 1937; Eysenck, 1975) reasoned that radicalism requires a capacity to disengage one self from the pressure of society. Unless one can do this, one cannot rebel. Murphy et. al. (1937) concluded there is a high correlation between introvert- extrovert, radicalism-conservatism. The result of intervariable correlation for unmarried women (table-26) the highest correlation was observed between progressivism- traditionalism with radicalism-conservatism ($r=0.63$) followed by progressivism with dogmatism ($r=0.58$), progressivism with internal-external control ($r=0.42$).

Eysenck (1975) found correlation between conservatism-radicalism attitude personality traits and has extended the trait through factor analysis. Fairchild (1934) mention that a person with deep-seated attitude of radicalism will show radical tendency by taking sides for or against on most new controversial issues as they appear. This theoretical interpretation could explain the present findings that high correlation between attitudes towards marriage i.e. progressivism-traditionalism with socio-political attitudes i.e. radicalism-conservation.

In this intervariable table-26 the next highest correlation between progressivism traditionalism with dogmatic personality was observed. This highest correlation indicates that unmarried women expressed positive attitudes towards marriage and as well as on dogmatic scale. They were found to possess open minded personality. The dictionary meaning of the term dogmatism is adhering rigidity to a tenet. Rokeach (1956) used the term to refer to certain characteristics of belief disbelief system. To be more specific, dogmatism is defined as relatively close cognitive organization of beliefs and disbeliefs about reality, organized around a certain set of beliefs about absolute authority, which, in turn, provides a framework for the patterns of intolerance and qualified intolerance towards others. Thus the sum total of belief disbelief systems would comprised verbalized and non-verbalized, explicit and implicit beliefs, sets and expectancies.

According to Rokeach open mindedness is open communication and being open communicates can greatly enhance a relationship. Only the open minded are capable of common sense, reality. Open mindedness refers to a relatively low frequency of rejection of disbelief systems, intercommunication of parts among belief and disbelief systems and little discrepancy in the degree of differentiation between belief and disbelief systems.

According to Rokeach (1960) the person can receive, evaluate and act on relevant information received from the outside on its intrinsic merit. Thus present findings have been supported by theoretical interpretation given by Rokeach. The next highest correlation between progressivism traditionalism and internal-external control ($r=0.42$) indicates that unmarried women were found internally control (table-26)

has also been supported by Rotter's theoretical interpretation of social learning concept. Certainly these women possess potentials in their behavior and they can easily face maximum psychological situation (Rotter, 1954, 1966).

The intervariable correlation table -27 the highest correlation were observed between progressivism traditionalism with radicalism conservatism ($r=0.53$) followed by progressivism-traditionalism with dogmatism ($r = 0.47$) and between progressivism-traditionalism with internal-external control of personality ($r=0.39$). All these results are explainable by the theoretical interpretation of Murphy et. al. (1937); Smith et. al. (1956); Eysenck (1975); Fairchild (1934); Burke (1950); Rokeach (1956, 1960). These findings are also supported by the previous findings Sinha (1972); Ara (1983; 1985, 1988, 1998, 2008); Ziauddin (1989); Hauque (2002); Begum, (2005); Kabir (2006); Kashem (2008); Sharmin (2008); Shahria (2008). McGuire (1960) defines two specific types of cognitive consistency. The first, logical thinking is the tendency for a person's beliefs or related issues to be in accord with each other in the pattern required by the rules of formal logic. While the person's beliefs by no means follow the rules of formal logic perfectly, these rules do constitute significant predictors of human cognitive behaviour. The second kind of consistency is called 'wishful thinking'. This is the tendency for a person's beliefs on a given issue to be in accord with his desire on that issue.

Thus, in the present study in both the intervariable table – 26 & 27 logical consistency and dogmatic personality were found as the patterning of cognitive attitudes. The positive and significant correlation among the variables of progressivism-traditionalism, radicalism-conservatism, dogmatism indicated both unmarried women and married women

possessed positive attitudes towards marriage and radical attitudes on socio political attitudes. Unmarried women were found internally controlled as well as they expressed open minded (table-26). This logical consistency was also found in the intervariable table-27 for married women. Married women expressed traditional attitudes towards marriage and also they supported conservatism attitudes. Thus, traditionalism-conservatism was found logically related in the previous finding and the interpretation prove it a cognitive individual in status quo. Thus, they preferred conventional marriage. These women were found externally control. Though the total score indicates of married women having traditional and they also possess dogmatic attitudes. In the context of Bangladesh married women had limitation in every steps of their life. They had to follow same rules of education prescribed by the in-laws family. Thus the correlation was also observed between traditional attitudes towards marriage as well as close minded in personality.

Implication of the Preset Study

The study has made an empirical investigation on the several dimensions of attitudes towards marriage in the progressivism-traditionalism continuum, radicalism-conservatism attitudes, personality variables and socio-economic status of the women of unmarried and married. Both in Western as well as Eastern countries women force has been recognized as a subculture which have become instrumental in bringing about attitude towards marriage on various social crucial issues. Viewed in this perspective, the present study may be regarded as a valuable addition in the understanding of women problems in developed and developing countries. Literature on attitude towards marriage relating to women both in developed and developing countries has provided various competing explanations which are not sufficient to draw conclusive generalization applicable in explaining women attitudes towards marriage in unmarried and married women. The study has been conducted with the specific aim of having empirical findings about women's attitude towards marriage in relation to sociopolitical attitudes and socio-economic status background of unmarried and married women. Furthermore, it should be pointed out that the study provided a marital status background between unmarried and married women which is unique in the sense of that not even a single attempt has been made previously in Bangladesh. It is therefore, suggested that a comparative study of women's attitude towards marriage between unmarried and married women would bear scientific value in understanding women force in the context of such sub-cultural variations. Thus, the present study is a novel approach for understanding and explaining women's attitudes towards marriage scientifically, methodically and in a broader perspective of social settings.

The most important feature of the study is that it is useful in the evaluation and guidance of the phenomena of women's attitudes towards marriage in the continuum of progressivism-traditionalism, socio-political attitudes, personality factors and socio demographic variables. This feature is especially important in the current period of attitude towards marriage aspired by the unmarried and married women. In recent years Bangladesh have been experiencing women's empower and emancipation. The study is concerned with the integration of several factors that might have both predisposing and precipitating effects on women's attitudes towards marriage. Thus the study makes an effort to an empirical study in the natural social setting of the women.

Considered in its socio economic status background of unmarried and married women, the study helps to deal with the controversial aspects about the role of women and supports empirically the strong conviction that women's attitudes towards marriage in developing countries is stemmed from frustration, threat, deprivation having educational stance and working on personality factors. Some light about the relevance of socio-political attitudes that appear to moderate and integrate the effect of working status and SES background on the development of attitudes towards marriage. All these explanations cited above may be pointed out as the basic and applied relevance of the present study.

Suggestion for Future Research

The study utilized multidimensional criterion group design method which proves to be effective for investigating women attitudes towards marriage of unmarried and married women in the present socio-economic context of Bangladesh culture. The results relating to various dimensions of attitudes towards marriage suggested that women attitudes towards marriage are joint product of personality factors, socio-demographic variable and socio-political attitudinal clusters. It has also direct reference with the cultural variation of working status and SES background of the group concerned. The interpretation of the important findings, however, reflected that attitudes towards marriage of a very small population which may not be sufficient for making inference and assumption leading to conclusive theoretical orientations about the attitudes towards marriage. There are a large number of controversial literatures are relating to the area of attitudes towards marriage that have reported conflicting findings which cannot be covered in the findings of the study. Hence, the significant findings of the investigation could not be emphatically generalized without substantial empirical researches in the literature in order to get specific and conclusive picture confirming the present findings.

It is, therefore, suggested that well designed and sophisticated researches with great number of sample from different areas of Bangladesh for studying the assumptions at the empirical level are the basic necessity for the future research.

It is however, admitted that the study was conducted on marital status, working status and SES background in which samples were selected from Rajshahi and Chittagong only. Bangladesh being a multi-racial and multi-religious country it maybe doubted how far sample from Bengali speaking Muslim women was a representative sample for Bangladesh. The findings so far obtained from the results have been explained largely in the form of women's attitudes towards marriage. No control has been maintained in gender differences, religious differences, racial differences of the respondents, which to a large extent may have enduring influence for attitude towards marriage and socio-political attitudes preferences. The main purpose of the study being to investigate differences and similarities of attitudes towards marriage, socio-political attitudes, personality factors, socio-demographic factors and SES background consideration, the gender difference, urban-rural and Muslim - non Muslim consideration had been by-passed for pragmatic reasons of making the investigation less complicated and statistically worthwhile. Future empirical studies covering these areas may be conducted with specific objective for obtaining conclusive results.

In spite of all these limitations of the study, the investigators hopes that in the absence of any specific study in the area of women attitudes towards marriage in the continuum of progressivism-traditionalism attitudes in relation to socio-political attitudes of the women in varied cultural context of Bangladesh. The investigation might provide valuable insights to the future researches for making conclusive and valid generalizations.

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Appendices

Appendix - A

Personal Information Sheet (PIS)

- ১। নাম :-----
- ২। বয়স :-----
- ৩। শিক্ষাগত যোগ্যতা :-----
- ৪। পেশা :-----
- ৫। মাসিক আয় :-----
- ৬। ধর্ম :-----
- ৭। আবাসিক এলাকা :-----
- ৮। স্বামী অথবা পিতা-মাতার মাসিক আয় :-----
- ১২। বৈবাহিক অবস্থা ----- বিবাহিত / অবিবাহিত
- ১০। আপনি কি কর্মজীবী মহিলা ? ---- হ্যাঁ / না
- ১১। আর্থ-সামাজিক অবস্থা ---- উচ্চবিত্ত / মধ্যবিত্ত

Marriage Criteria Questionnaire (MCQ)

- ১। আপনি কি মনে করেন একজন শিক্ষিত বিবাহিত মহিলা যদি চাকুরি করেন তাহলে তিনি সবচেয়ে সুখী ? -- হ্যাঁ / না
- ২। আপনি কি মনে করেন একজন অবিবাহিত শিক্ষিত মহিলা চাকুরির সুযোগ পেলে তিনি সবচেয়ে সুখী ? -- হ্যাঁ / না
- ৩। আপনি কি মনে করেন একজন শিক্ষিত মহিলার যদি অত্যন্ত স্বচ্ছল স্বামী থাকে এবং গৃহিনী হন তাহলে তিনি চাকুরি না করলেও সবচেয়ে সুখী ? -- হ্যাঁ / না
- ৪। আপনি কি মনে করেন একজন অবিবাহিত শিক্ষিত মহিলা তিনি যদি চাকুরি না পেয়ে স্বচ্ছল পিতৃগৃহে অবস্থান করেন তাহলে সবচেয়ে সুখী ? -- হ্যাঁ / না

Appendix - B

Progressivism – Traditionalism Attitude Scale

নির্দেশাবলী : নিম্নে প্রদত্ত বাক্যগুলোর মাধ্যমে বিশেষ কতকগুলো বিবাহ সম্পর্কিত সামাজিক ও ব্যক্তিগত ধারণাকে প্রকাশ করা হয়েছে। অনুগ্রহ পূর্বক মনোযোগ সহকারে এই ধারণাগুলো পাঠ করুন এবং অন্তর্নিহিত সমস্যাগুলো সম্পর্কে আপনার মতামত নির্দেশিত মাপনীর যে-কোন একটিতে টিক (✓) চিহ্ন দিয়ে ব্যক্ত করুন। মান মাপনী নিম্নরূপ : সম্পূর্ণ একমত (সএ), একমত (এ), নিরপেক্ষ (নি), একমত নই (এন) এবং একেবারেই একমত নই (এএন)। এটি একটি গবেষণামূলক কাজের জন্য নির্মিত অভীক্ষা মাত্র। এখানে ব্যক্তির মতামতই প্রধান কোন ব্যক্তি প্রধান নন। মনে রাখবেন কোন বাক্যের উত্তর দিতে যেন বাদ না পড়ে। বাক্যগুলির কোন উত্তরই ভুল নয়। আপনি উত্তরের ব্যাপারে যে ধারণা পোষন করেন সেটিই এর সঠিক উত্তর। আপনার সক্রিয় সহযোগিতার জন্য ধন্যবাদ।

Premarriage Involvement

১	আমি মনে করি বিয়ের পূর্বে পাত্র-পাত্রী একে অপরকে বোঝার জন্য মেলা মেশার প্রয়োজন রয়েছে বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
২	বিয়ে পূর্বের যৌন সম্পর্কে খুব সহজভাবে মেনে নেয়া উচিত বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
৩	বিয়ের পূর্বে উচ্চ শিক্ষিত পরিবারে পাত্র-পাত্রীর মেলামেশাকে স্বাভাবিক দৃষ্টিতে দেখে বলে মনে করি।	সএ	এ	নি	এন	এএন
৪	আজকাল বেশীর ভাগ মেয়েরা বিয়ের পর যৌন সন্তুষ্টিতে আর্থিক সন্তুষ্টির চেয়ে অধিক প্রাধান্য দেয় বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
৫	বয়স বৃদ্ধির সাথে সাথে মেয়েদের বিয়ের প্রবণতা ও যৌন বাসনা একেবারেই হ্রাস পায় তাই কম বয়সে বিয়ে বাঞ্ছনীয় বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
৬	বিয়ের পূর্বে বেশীদিন ধরে পাত্র-পাত্রীর মেলামেশা একে অপরের প্রতি আকর্ষণ কমিয়ে দেয় বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
৭	বিবাহ পূর্ব পাত্র-পাত্রীর মেলামেশা নিষিদ্ধ করা উচিত বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
৮	বিয়ের পূর্বের যৌন সম্পর্কের কারণে অনেক সময় মানসিক সমঝোতা না থাকলেও পাত্র নির্বাচন করতে বাধ্য হয় বলে আমি মনে করি।	সএ	এ	নি	এন	এএন

Selection of a Mate

৯	বৈবাহিক ক্ষেত্রে জীবনসঙ্গী নির্বাচনে পরিবারের চেয়ে পাত্রটির উপরই অধিক গুরুত্ব দেওয়া প্রয়োজন বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
১০	বৈবাহিক সম্পর্ক স্থাপনের জন্য পাত্রটির চেয়ে তার পরিবারের সামাজিক মর্যাদার প্রতি বেশী মনোযোগ দেওয়া দরকার বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
১১	জীবন সঙ্গী নির্বাচনের ক্ষেত্রে পুরোনো ঐতিহ্য বজায় রাখার জন্য ঐতিহ্যবাহী পরিবারের পাত্রের সঙ্গে বিয়ে দিতে পাত্রী পক্ষ অগ্রহ প্রকাশ করে বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
১২	বৈবাহিক সঙ্গী ভাল হবে যদি তা পিতা মাতার পরিবর্তে পাত্র বা পাত্রীর তা নির্বাচন করা উচিত বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
১৩	আত্মীয় স্বজনের সাথে পাত্র/পাত্রীর সামাজিক সম্পর্ক যাই হোক না কেন তা পাত্র-পাত্রীর পছন্দমত সঙ্গী নির্বাচন করা উচিত বলে আমি মনে করি।	সএ	এ	নি	এন	এএন

১৪	অভিভাবকের পরিবর্তে পাত্রীরা পাত্র পছন্দ করলে তা ভুল হবে বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
১৫	গুণু মাত্র যৌন সম্পর্কের কারণে সঙ্গী নির্বাচন করলে বৈবাহিক জীবন অসুখী হয় বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
১৬	অমেধাবী ধনী অপেক্ষা মেধাবী গরীব পাত্র পছন্দ করা উচিত বলে আমি মনে করি।	সএ	এ	নি	এন	এএন

Marital Adjustment

১৭	দাম্পত্য জীবনে সুখী হবার জন্য আর্থিক সম্ভ্রুতির চেয়ে যৌন সম্ভ্রুতি বেশী প্রয়োজন বলে মনে করি।	সএ	এ	নি	এন	এএন
১৮	বৈবাহিক সমস্যা এড়ানোর জন্য পাত্র-পাত্রী উভয়েরই সমশিক্ষায় শিক্ষিত হতে হবে বলে মনে করি।	সএ	এ	নি	এন	এএন
১৯	বিবাহের জন্য পাত্র পাত্রীর মধ্যে যৌন সমঝোতার প্রয়োজন আছে বলে মনে করি।	সএ	এ	নি	এন	এএন
২০	দাম্পত্য জীবনে সমঝোতার জন্য বিনোদনের চেয়ে সুষ্ঠু যৌন সম্পর্কের প্রয়োজন বেশী থাকা উচিত বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
২১	অর্থনৈতিক অস্বচ্ছল পরিবারে মেয়েদের বিবাহ পূর্ব যৌন সম্পর্ক স্থাপনের মাধ্যমে স্বচ্ছলতা আনয়ন দোষণীয় নয় বলে মনে করি।	সএ	এ	নি	এন	এএন
২২	মানসিক সমঝোতা সুষ্ঠু হওয়ার জন্য সমবয়সীদের মধ্যে বিবাহ দেয়া উচিত নয় বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
২৩	পাত্র পাত্রীর মধ্যে পূর্ব সম্পর্ক বৈবাহিক সমঝোতার বাধা সৃষ্টি করা উচিত নয় বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
২৪	স্ত্রীদের তাদের স্বামীদের সাথে যৌন সম্ভ্রুতি নিয়ে আলোচনা করার প্রয়োজন আছে বলে মনে করি।	সএ	এ	নি	এন	এএন

Marriage and Occupational Role

২৫	বর্তমান সময়ে মেয়েরা পারিবারিক মর্যাদার চেয়ে পাত্রের আর্থিক উপার্জনের ক্ষেত্রে অধিক প্রধান্য দিয়ে থাকে বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
২৬	পাত্র এবং পাত্রী আর্থিক মর্যাদাকে অন্যান্য সব ক্ষেত্রের চেয়ে বেশী প্রাধান্য দিয়ে থাকে বলে মনে করি।	সএ	এ	নি	এন	এএন
২৭	সংসারের আর্থিক স্বচ্ছলতার জন্য চাকুরীজীবী পাত্রী বেশী পছন্দ করা উচিত বলে মনি করি।	সএ	এ	নি	এন	এএন
২৮	চাকুরীজীবী মেয়েরা বিয়ে না করে একা থাকতে চায় না বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
২৯	মেধাবী পাত্রের চেয়ে সম্ভ্রান্ত পরিবারের পাত্রের সঙ্গে বিয়ে দেয়া উচিত বলে মনে করি।	সএ	এ	নি	এন	এএন
৩০	শিক্ষিত পরিবারের চেয়ে ধনী পরিবারের কন্যা বিয়ে দিলে পারিবারিক সমঝোতা ভাল হবে বলে মনে করি।	সএ	এ	নি	এন	এএন
৩১	বিয়ের পর মেয়েদের চাকুরী করার ক্ষেত্রে পরিবারের কট্টোর মনোভাব প্রকাশ করা উচিত নয় বলে মনি করি।	সএ	এ	নি	এন	এএন
৩২	বৈবাহিক সম্পর্ক সুদৃঢ় করার জন্য টাকা পয়সার প্রয়োজনীয়তা সবচেয়ে বেশী বলে আমি মনে করি।	সএ	এ	নি	এন	এএন

Kinship and In-laws

৩৩	যে সকল পরিবারের সদস্য সংখ্যা বেশী সে সকল পরিবারে বিয়ে করা ঠিক নয় বলে মনে করি।	সএ	এ	নি	এন	এএন
৩৪	যৌথ পরিবারের অনেক সমস্যা থাকার কারণে ছোট পরিবারের বিয়ে কাম্য নয় বলে মনে করি।	সএ	এ	নি	এন	এএন
৩৫	পাত্র-পাত্রীর মধ্যে বয়সের পার্থক্য বেশী থাকলে সমস্যা সমাধানের ক্ষেত্রে মত পার্থক্য বৃদ্ধি পায় বলে মনে করি।	সএ	এ	নি	এন	এএন
৩৬	মানসিক সমঝোতার জন্য পাত্র-পাত্রীর মধ্যে বয়সের পার্থক্য থাকা প্রয়োজন বলে মনে করি।	সএ	এ	নি	এন	এএন
৩৭	বৈবাহিক সম্পর্ক স্থাপনের ক্ষেত্রে ধনী পরিবারের বেকার সন্তানদের চেয়ে গরীব পরিবারের চাকুরীর সন্তানের সঙ্গে সম্পর্ক স্থাপন করা উচিত নয় বলে মনে করি।	সএ	এ	নি	এন	এএন
৩৮	বৈবাহিক জীবনের অভিযোজন নির্ভর করে স্বশুর-শাশুড়ী কতটা ভাল তার উপর।	সএ	এ	নি	এন	এএন
৩৯	বৈবাহিক সম্পর্ক স্থাপনের পূর্বে পাত্রের যোগ্যতার চেয়ে স্বশুরালয়ের অন্যান্য সদস্যদের আচরণের প্রতি খেয়াল রাখা উচিত বলে মনে করি।	সএ	এ	নি	এন	এএন
৪০	অধিকাংশ সময়ে স্বশুরালয়ের ধর্মীয় গোড়ামী পাত্রীর জন্য ক্ষতির কারণ হতে পারে বলে মনে করি।	সএ	এ	নি	এন	এএন

Conventional Marriage

৪১	ধর্মীয় গোড়ামী সম্পন্ন পরিবারে পাত্রীর বিয়েতে অগ্রহ কম থাকবে বলে মনে করি।	সএ	এ	নি	এন	এএন
৪২	পিতামাতা কন্যাকে সাধারনতঃ যৌথ পরিবারে বিয়ে দিতে অগ্রহী থাকেন না বলে মনে করি।	সএ	এ	নি	এন	এএন
৪৩	কিছু ব্যক্তির তাদের কন্যাকে রাজনীতিবিদের ঘরে বিয়ে দিতে পছন্দ করে বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
৪৪	স্বশুর বাড়ীর পরিবেশে ধর্মীয় মূল্যবোধগুলোর অত্যধিক প্রাধান্য থাকায় পাত্রীর স্বচ্ছন্দ বোধ করা উচিত বলে মনে করি।	সএ	এ	নি	এন	এএন
৪৫	ধর্মীয় প্রশ্নে যারা ভিন্নমত পোষণ করে সেরকম পরিবারে কন্যার বিয়ে দেওয়া সমর্থন করা উচিত নয় বলে মনে করি।	সএ	এ	নি	এন	এএন
৪৬	শিক্ষিত মেয়েদের স্বাধীনতার ক্ষেত্রে হস্তক্ষেপ করে এমন পরিবারে মেয়ের বিয়ে দেওয়া উচিত নয় বলে মনে করি।	সএ	এ	নি	এন	এএন
৪৭	ব্যক্তিগত স্বাধীনতার কারণে বিয়ের পর যৌথ পরিবারে থাকা ঠিক নয় বলে মনে করি।	সএ	এ	নি	এন	এএন
৪৮	অধিকাংশ মধ্যবিত্ত পরিবারের মেয়েদের উচ্চবিত্ত পরিবারে বিয়ে দেওয়া উচিত নয় বলে মনে করি।	সএ	এ	নি	এন	এএন

Progressivism – Traditionalism Attitude Scale (English Version)

Premarriage Involvement

1. I think to understand each other it is necessary to have intimacy of the bride and bridegroom before marriage.
2. Pre marital love should be accepted easily.
3. In a higher educated family the dating of the marriage partner before marriage take normally.
4. Most of the girls of today give supremacy on sexual satisfaction than economical satisfaction.
5. As the female grow older the tendency of marriage and sex decrease, so it is better to be married in earlier age.
6. I think longer dating of the bride and bridegroom before marriage decrease their attraction for each other.
7. Bride/Bridegroom dating before marriage should be banned.
8. Without mental mutuality women compelled to select marriage partner because of their past sexual relationship before marriage.

Mate Selection

9. I think it is necessary to give more importance to the bride-bridegroom than family in case of selecting life partner.
10. For matrimonial relation it is important to give more attention on the social value of the marriage family than the marriage partner.
11. For mate selection bridegroom's family interested to involve with conventional family bride to continue old convention.
12. Marital relation will be better if the bride select their mate.
13. You should break other social relation for selecting your own liking partner.
14. I think without guardian bridegrooms will not be able to select the right partner.
15. It will be wrong to select partner only for sexual satisfaction.
16. You should prefer meritorious poor than unmeritorious rich.

Marital Adjustment

17. To be happy in marital life it is more necessary to have sexual satisfaction than economical satisfaction.
18. To avoid matrimonial problems marriage partner have to be educated equally.
19. I think it is necessary to have sexual understanding.
20. For mutual conjugal life it should be necessary to have prospered sexual relationship to entertainment.
21. It is not offensive if girls from unsolvent families bring solvency by establishing sexual relationship before marriage.
22. For mental mutuality similar age person should not involve.
23. Past relationship should not create obstacle in matrimonial mutuality.
24. I think it is necessary that the wives should discuss with their husbands about sexual satisfaction.

Marriage and Occupational Role

25. At present time female prefer earning to status.
26. Marriage partner give more supremacy on the economical value than the other sector.
27. For economical solvency of the family working wife is more preferable.
28. I think working women does not want to live alone without marriage.
29. It should be better to get married with a bride/bridegroom of noble family than meritorious bride/bridegroom.
30. It is better to marry the daughter in a rich family than educated family.
31. Family should not show obstinacies in case of working women after marriage.
32. It is necessary to have money than other for steadiness of the matrimonial relation.

Kinship and In-laws

33. I think it is not wise to marry in a family with much member.
34. For various problem of the joint family it is desiguable to marry on a small family.
35. In case of age difference between bride and bridegroom Creates opinion problem in solving problem.
36. For mental mutuality it is necessary to have age difference between the subjects.
37. I think in selecting mate we should give priority to the rich family without job women than poor family with job man/women.
38. Marital adjustment depends on the behaviour of kin laws relation.
39. After establish marital relation we should give more attention to the behavior of the member of kin laws than the bride.
40. I think maximum time religious stereotype can create danger for bride groom.

Conventional Marriage

41. It should not have interest to marry in a family with religious stereotype.
42. Generally bridegrooms' parents are not interested to involve with the joint family.
43. Some persons are interested to involve their daughter with the political family.
44. Bride should feel comfort in her kin laws house for the priority of religious value.
45. The daughter should not be supported to marry in a family with different religious view.
46. Educated daughter should not marry in a family where their freedom will be seized.
47. It is not right to stay in joint family after marriage because of personal independence.
48. Girls from middle class family do not want to marry in high family.

Appendix - C

Radicalism-Conservatism Attitude Scale

নির্দেশাবলী : নিম্নে প্রদত্ত বাক্যগুলোর মাধ্যমে বিশেষ কতকগুলো বিবাহ সম্পর্কিত সামাজিক ও ব্যক্তিগত ধারণাকে প্রকাশ করা হয়েছে। অনুগ্রহ পূর্বক মনোযোগ সহকারে এই ধারণাগুলো পাঠ করুন এবং অন্তর্নিহিত সমস্যাগুলো সম্পর্কে আপনার মতামত নির্দেশিত মাপনীর যে-কোন একটিতে টিক (✓) চিহ্ন দিয়ে ব্যক্ত করুন। মান মাপনী নিম্নরূপ : সম্পূর্ণ একমত (সএ), একমত (এ), নিরপেক্ষ (নি), একমত নই (এন) এবং একেবারেই একমত নই (এএন)। আপনার সক্রিয় সহযোগিতার জন্য ধন্যবাদ।

১	নিজ স্বার্থকে অবশ্যই পরিবারের স্বার্থের উর্ধ্বে স্থান দিতে হবে।	সএ	এ	নি	এন	এএন
২	পরিবারের সকল সদস্যদের গতিবিধির প্রতি সতর্ক দৃষ্টি রাখা উচিত।	সএ	এ	নি	এন	এএন
৩	প্রতিটি মহিলাকে ধর্মীয় শিক্ষা দেয়া উচিত।	সএ	এ	নি	এন	এএন
৪	নিজ সমস্যার সমাধানের জন্য প্রতিবাদ করাই উৎকৃষ্ট পন্থা।	সএ	এ	নি	এন	এএন
৫	প্রেমঘটিত বিবাহ পরিবারের দুর্নাম বয়ে আনে।	সএ	এ	নি	এন	এএন
৬	মহিলাদের গৃহের বাহিরে কোন অফিসে কাজ করা নিষিদ্ধ নয়।	সএ	এ	নি	এন	এএন
৭	ধর্মীয় অনুশাসন ছাড়া কেহ তার আদিম প্রবৃত্তি নিয়ন্ত্রণ করতে পারে না।	সএ	এ	নি	এন	এএন
৮	আক্রমণাত্মক পন্থা পরিবারে অশান্তি ডেকে আনে।	সএ	এ	নি	এন	এএন
৯	পরিবারের সুখ-শান্তির জন্য পরিবার কল্যাণ বিষয়ক শিক্ষা নেয় উচিত।	সএ	এ	নি	এন	এএন
১০	বর্তমান সামাজিক কাঠামো অত্যন্ত নিকৃষ্ট কেননা এটা ধর্মীয় প্রশিক্ষণকে অগ্রাহ্য করে।	সএ	এ	নি	এন	এএন
১১	পরিবারের দাবি আদায়ের উদ্দেশ্যে প্রতিবাদের ভূমিকা অগ্রণী।	সএ	এ	নি	এন	এএন
১২	একটি সুস্থ পরিবারের জন্য পরিবার কল্যাণ পরিকল্পনা অত্যন্ত আবশ্যিক।	সএ	এ	নি	এন	এএন
১৩	নিজের স্বার্থের চেয়ে পরিবারের স্বার্থ অধিক কাম্য হওয়া উচিত।	সএ	এ	নি	এন	এএন
১৪	মহিলাগণ সর্বদা বুদ্ধিমত্তার ক্ষেত্রে নিম্নমানের তাই পুরুষের সমকক্ষতা দাবি করতে পারে না।	সএ	এ	নি	এন	এএন
১৫	দৈনন্দিন জীবনে ধর্মের অধিকতর প্রভাব থাকলে পরিবারের অনেক মঙ্গল হত।	সএ	এ	নি	এন	এএন
১৬	পরিবারের সদস্যদের সমালোচনা মূলক আলোচনা পরিবারের সংস্কার সাধন করে।	সএ	এ	নি	এন	এএন
১৭	পাত্রীর পরিবার হতে যৌতুক গ্রহণ পাত্রের পরিবারের মর্যাদা হানি করে।	সএ	এ	নি	এন	এএন
১৮	যৌতুক প্রথা বৈবাহিক ক্ষেত্রে দূরীকরণে নিয়োজিত সংস্থাসমূহকে পুরস্কৃত করা উচিত।	সএ	এ	নি	এন	এএন
১৯	ধর্ম নিরপেক্ষতা শান্তি বজায়ের জন্য ধর্মীয়নীতি অপেক্ষা উত্তম।	সএ	এ	নি	এন	এএন
২০	সমাজ সেবার চেয়ে ধর্মীয় ধ্যানে মগ্ন থাকা উত্তম।	সএ	এ	নি	এন	এএন
২১	গৃহে শৃঙ্খলা বজায়ের জন্য পুত্রবধুর সিদ্ধান্তের মর্যাদা দেয়া উচিত।	সএ	এ	নি	এন	এএন
২২	পরিবারের সন্তান সংখ্যা বৃদ্ধি করা হলে সমাজের আদর্শ মান উন্নত হবে।	সএ	এ	নি	এন	এএন
২৩	চাকুরীর ক্ষেত্রে মহিলার আসন সংরক্ষিত রাখা উচিত।	সএ	এ	নি	এন	এএন
২৪	আজকের দেশের সম্ভ্রাস দূরীকরণে ধর্মই উন্নত ভূমিকা পালন করতে পারে।	সএ	এ	নি	এন	এএন
২৫	মহিলাদের রাজনীতিতে অংশগ্রহণে পরিবারের উৎসাহিত করা উচিত।	সএ	এ	নি	এন	এএন
২৬	প্রগতির ক্ষেত্রে পুরুষের চেয়ে মহিলাদের ভূমিকাকে প্রাধান্য দেওয়া উচিত।	সএ	এ	নি	এন	এএন
২৭	বৈজ্ঞানিক জ্ঞান ধর্মীয় জ্ঞানের চেয়ে উৎকৃষ্ট।	সএ	এ	নি	এন	এএন
২৮	পরিবারের শান্তির জন্য অসহিষ্ণুতা পরিহার করা উচিত।	সএ	এ	নি	এন	এএন
২৯	পরিবারে পুরুষের চেয়ে মহিলাদের অসহিষ্ণুতা বেশী অশান্তি ডেকে আনে।	সএ	এ	নি	এন	এএন
৩০	শুধুমাত্র ধর্মীয় অনুশাসন সুস্থ জীবন যাপনের জন্য মান্য করা উচিত।	সএ	এ	নি	এন	এএন
৩১	একটি জাতির উন্নতির জন্য ধর্মীয় পুরাতন প্রথা এবং রীতিনীতিগুলোকে তুলে দেয়া উচিত।	সএ	এ	নি	এন	এএন

Radicalism-Conservatism Attitude Scale (English Version)

1. Self-benefit should be given the higher position than the benefit of family.
2. Protest is the best way to solve own problem.
3. A careful look should be kept on the activities of every family member.
4. To work out side house in a office for ladies is not forbidden.
5. Every woman should be given religious education.
6. It is necessary to take education on family welfare for the peace and happiness of family.
7. Love marriage brings dishonour for family.
8. In order to acclaim the right of family protest leads a great role.
9. Without religious restrictions nobody can control his ancient impulses.
10. Family welfare planning is very much necessary for a healthy life.
11. Aggressive path brings conflict in family.
12. Family benefit should be more expected than self-benefit.
13. As the present social structure disobeys religious training, it is very much lower.
14. It is discredit for the bridegroom's family to take dowry from the bride's family.
15. It could be well if there was more effect of Religion on everyday life.
16. The organizations, which are engaged in removing dowry, should be rewarded.
17. Discussiue discussion among the family members improves family a lot.
18. Religious neutrality is better than religious theory to keep peace.
19. It is better to be busy in Religious meditation than to do social wellfare.
20. In order to keep discipline in house, the opinions of son's wife should be given dignity.
21. The standard of society will be improved if the number of children increases.
22. Women's seat in job facility should be preserved.
23. The impatience of women brings more conflict in family than the impatience of men.
24. Women should be encouraged to take part in politics.
25. The Religious restrictions should only be maintained for leading a healthy life.
26. Scientific knowledge is better than the Religious knowledge.
27. Only Religion can play a great role to remove the terrorism of present country.
28. The role of women should be given more prominence than that of men in the matter of development.
29. The ancient rules and regulations of Religion should be removed for the improvement of a nation.
30. Impatience should be rejected to keep peace in family.
31. As women are lower in the matter of intelligence than men, they can not demand the same position.

Appendix - D

Internal- External Control of Personality Scale

নির্দেশাবলী : নিম্নে প্রদত্ত বাক্যগুলোর মাধ্যমে বিশেষ কতকগুলো বিবাহ সম্পর্কিত সামাজিক ও ব্যক্তিগত ধারণাকে প্রকাশ করা হয়েছে। অনুগ্রহ পূর্বক মনোযোগ সহকারে এই ধারণাগুলো পাঠ করুন এবং অন্তর্নিহিত সমস্যাগুলো সম্পর্কে আপনার মতামত নির্দেশিত মাপনীর যে-কোন একটিতে টিক (✓) চিহ্ন দিয়ে ব্যক্ত করুন। মান মাপনী নিম্নরূপ : সম্পূর্ণ একমত (সএ), একমত (এ), নিরপেক্ষ (নি), একমত নই (এন) এবং একেবারেই একমত নই (এএন)। আপনার সক্রিয় সহযোগিতার জন্য ধন্যবাদ।

১	মানুষের জীবনের বৈবাহিক দুর্দশা দুর্ভাগ্যের কারণে ঘটে থাকে।	সএ	এ	নি	এন	এএন
২	মানুষ নিজেদের ভুল-ভ্রান্তির ফলে বৈবাহিক জীবনে দুর্দশাগুলো ঘটে থাকে।	সএ	এ	নি	এন	এএন
৩	দাম্পত্য জীবনে উদাসীনতার কারণে বিভ্রান্তি ঘটে থাকে।	সএ	এ	নি	এন	এএন
৪	দাম্পত্য জীবনে আশ্রয় চেষ্টা করলেও বিভ্রান্তিগুলো রোধ করা যায় না।	সএ	এ	নি	এন	এএন
৫	বিবাহিত জীবনে ভাল সঙ্গী তাঁর প্রাপ্য সম্মান অবশ্যই পাবে।	সএ	এ	নি	এন	এএন
৬	দুর্ভাগ্যজনক হলে এটি সত্যি যে একজন ভাল সঙ্গিনী শত চেষ্টা করলেও বিবাহিত জীবনে তার প্রাপ্য সম্মান পায় না।	সএ	এ	নি	এন	এএন
৭	স্বামীরা দাম্পত্য জীবনে পক্ষপাতিত্ব করেন এমন ধারণা অবাস্তব।	সএ	এ	নি	এন	এএন
৮	ভাল স্বামী পাওয়া যে কী পরিমাণ দৈব ঘটনা তা অধিকাংশ ব্যক্তিরাই অনুভব করতে পারে না।	সএ	এ	নি	এন	এএন
৯	যোগ্যতা থাকা সত্ত্বেও প্রয়োজন বোধে বিবাহিত জীবনে নীতি পরিবর্তন না করে উপযুক্ত স্ত্রী হওয়া যায় না।	সএ	এ	নি	এন	এএন
১০	সুযোগের সংব্যবহার না করে কেবলমাত্র যোগ্যতার বলে দক্ষ স্ত্রী হিসাবে প্রতিষ্ঠিত হওয়া সম্ভব।	সএ	এ	নি	এন	এএন
১১	শ্বশুর বাড়ীর ব্যক্তিবর্গকে যতই চেষ্টা করি না কেন এমন কতকগুলো ব্যক্তি আছে যারা বিনাকারণে আমাকে পছন্দ করে না।	সএ	এ	নি	এন	এএন
১২	শ্বশুর বাড়ীর লোকদের সাথে কিভাবে লেনদেন করতে হয় তা আমি বুঝি না বলেই তারা আমাকে পছন্দ করে না।	সএ	এ	নি	এন	এএন
১৩	আমি প্রায়ই দেখি যে আমাদের দাম্পত্য জীবনে যা ঘটায় তা প্রায়ই ঘটে।	সএ	এ	নি	এন	এএন
১৪	ভাগ্যের হাতে ছেড়ে না দিয়ে যখন আমি নিজেই সিদ্ধান্ত গ্রহণ করি তখন আমার বিবাহিত জীবনের কার্যক্রম সুনির্দিষ্ট পথে চলতে থাকে।	সএ	এ	নি	এন	এএন
১৫	যে স্ত্রী ভাল ভাবে দাম্পত্য জীবনের জন্য প্রস্তুতি নেই সে কখনই তার জীবনে খারাপ কিছু ঘটতে দিতে পারে না।	সএ	এ	নি	এন	এএন
১৬	অনেক সময় দাম্পত্য জীবনের মধ্যে এতই অসঙ্গতি থাকে যে ভালভাবে এ জীবন চালানোর প্রস্তুতি নেয়া নিশ্চয়োজন বলে মনে হয়।	সএ	এ	নি	এন	এএন
১৭	দাম্পত্য জীবনের সফলতা কঠোর পরিশ্রমের দ্বারা হয় এখানে ভাগ্যের কোন হাত নেই।	সএ	এ	নি	এন	এএন
১৮	যথাসময়ে যোগাযোগের উপরই প্রধানত একটি ভাল পাত্রের প্রাপ্তি নির্ভর করে।	সএ	এ	নি	এন	এএন

১৯	অভিভাবকেরা ইচ্ছা করলেই দাম্পত্য জীবনে ভাল সিদ্ধান্তকে প্রভাবিত করতে পারে।	সএ	এ	নি	এন	এএন
২০	হতভাগ্য অভিভাবকেরা যত চেষ্টা করুক না কেন দাম্পত্য জীবনের সুন্দর সিদ্ধান্তকে প্রভাবিত করার কোন ক্ষমতাই তাদের মধ্যে নেই।	সএ	এ	নি	এন	এএন
২১	জীবন ধারণে জন্য আমি যখন কোন পরিকল্পনা করি তখন আমি সম্পূর্ণ নিশ্চিত থাকি যে পরিকল্পনাটি বাস্তবায়ন সম্ভব হবে।	সএ	এ	নি	এন	এএন
২২	পূর্ব থেকে কোন কিছু পরিকল্পনা করা বুদ্ধিমানের কাজ নয় কেননা অনেক কিছুই ভাগ্য দ্বারা নির্ধারিত হয়ে থাকে।	সএ	এ	নি	এন	এএন
২৩	আমার চাওয়া এবং পাওয়া ভাগ্য দ্বারা নিয়ন্ত্রিত নয়, তা কর্মের দ্বারা নিয়ন্ত্রিত।	সএ	এ	নি	এন	এএন
২৪	আমাদের সিদ্ধান্ত অনেক সময় লটারির মাধ্যমে নির্ধারণ করতে হয়। তার আমার ইচ্ছার উপর নিয়ন্ত্রিত নয়।	সএ	এ	নি	এন	এএন
২৫	ভাগ্যক্রমে একটি ভাল পরিবারের স্ত্রী হওয়া যায়, যোগ্যতার ফলে নয়।	সএ	এ	নি	এন	এএন
২৬	কর্মদক্ষতার দ্বারাই একটি ভাল পরিবারের স্ত্রী হওয়া সম্ভব, ভাগ্যের এতে করণীয় কিছু নেই।	সএ	এ	নি	এন	এএন
২৭	জীবনের ঘটনা প্রবাহ অদৃশ্য শক্তির দ্বারা পরিচালিত ফলে দাম্পত্য জীবনকে বোঝার অথবা নিয়ন্ত্রণ করার ক্ষমতা আমাদের নেই।	সএ	এ	নি	এন	এএন
২৮	দুই পরিবারের স্ত্রী-স্বামীর কার্যকলাপের সক্রিয় অংশগ্রহণের মাধ্যমে বিভিন্ন ঘটনা প্রবাহ নিয়ন্ত্রণ করা সম্ভব।	সএ	এ	নি	এন	এএন
২৯	দৈব ঘটনাবলীর দ্বারা যে জীবনের অনেক কিছুই নিয়ন্ত্রিত হয় তা অধিকাংশ লোকই অনুভব করতে পারেনা।	সএ	এ	নি	এন	এএন
৩০	প্রকৃত পক্ষে ভাগ্য বলে কিছু নেই অধিকাংশ লোকই তা বুঝতে পারে না।	সএ	এ	নি	এন	এএন
৩১	শ্বশুর বাড়ীর ব্যক্তির যথার্থ আপনাকে পছন্দ করে কি না তা জানা সত্যিই দুরূহ ব্যাপার।	সএ	এ	নি	এন	এএন
৩২	সৌহার্যপূর্ণ ব্যবহারের কারণেই শ্বশুর বাড়ীর অধিক সংখ্যক ব্যক্তি আপনাকে পছন্দ করতে পারে।	সএ	এ	নি	এন	এএন
৩৩	মন্দ জিনিষ যে পরিমাণ ক্ষতি করে ভাল জিনিষ তা পূরণ করে জীবনে সমতা নিয়ে আসে এতে ব্যক্তির করণীয় কিছু নেই।	সএ	এ	নি	এন	এএন
৩৪	অক্ষমতা, মূর্থতা, অলসতার কারণে মানুষের জীবনে দূর্ভাগ্য নিয়ে আসে।	সএ	এ	নি	এন	এএন
৩৫	আপ্রাণ চেষ্টা করলে আমরা শ্বশুর বাড়ীর ভুল বোঝাবুঝি দূর করতে পারি।	সএ	এ	নি	এন	এএন
৩৬	কোন ভাবেই শত চেষ্টা করলেও শ্বশুর বাড়ীর ভুল বোঝাবুঝি দূর করা আরীয়ে-স্বজনের পক্ষে দুরূহ ব্যাপার।	সএ	এ	নি	এন	এএন
৩৭	অনেক সময় আমি অনুভব করি যে, আমার দাম্পত্য জীবনে ঘটিত অনেক কিছুর উপরে আমার কোন প্রভাব নেই।	সএ	এ	নি	এন	এএন
৩৮	ভাগ্য আমার দাম্পত্য জীবনকে উল্লেখযোগ্যভাবে প্রভাবান্বিত করে এমন বিশ্বাস আমি করি না।	সএ	এ	নি	এন	এএন
৩৯	আমার দাম্পত্য জীবনে যা কিছু ঘটে সবই আমার কর্মফল।	সএ	এ	নি	এন	এএন
৪০	মাঝে মাঝে আমি অনুভব করি যে আমার জীবনকে পরিচালিত করার উপর আমার যথেষ্ট নিয়ন্ত্রণ নেই।	সএ	এ	নি	এন	এএন

Internal- External Control of Personality Scale (English Version)

1. In human life marital distress causes unhappiness.
2. Due to the self mistake causes distress in conjugal life.
3. If some one tries heart and soul misunderstanding are not protected in conjugal life.
4. In conjugal life insincerity cause conflict.
5. Unfortunately it is true that, though a good met tries best she does not get honour.
6. In conjugal life a good met must get her proper respect.
7. It is not true that a husband make partiality in his conjugal life.
8. Most of the people cannot feel that it is very difficult to get a good husband.
9. Inspite of competence it is impossible to be a good wife without changing the policy of life in need.
10. Without some one does not make right use of opportunity, it is possible to establish as a good wife or her competence.
11. If I try my best, some of them dislike me without any cause in my father in law's house.
12. As I do not understand them in my father-in-law's house they don't like me.
13. I often feel what I think happen sometimes in my conjugal life.
14. When I do not rely on fate and I make decision than my marital life goes on the right way.
15. The wife who takes proper preparation for her conjugal life she cannot allow to happen bad things in her life.
16. Many times in conjugal life so many dissimilarities that it is not require to take preparation to lead a life.
17. Success in conjugal life depends on hard work not on fate.
18. Generally, getting a good bride depends on proper communication in time.
19. Guardians can influence the right decision in conjugal life.
20. The guardian who are Unfortunate have no power to influence of taking right decision in conjugal life.

21. When I make a plan, I am sure that it will be possible to happen.
22. It is no wise to take decision before because most of the matter written by fate.
23. The requirement of mine is not controlled by fate, it is controlled by hard work.
24. Most of the time our decision are made by lottery. It is non controlled by my will.
25. It is possible to become a good wife of a reputed family by fate but not by competence.
26. It is possible to become a good wife of a reputed family by competence but not by fate.
27. Our life is directed by an unseen power, so we have no ability to control or understand conjugal life.
28. Life stream will be controlled by the active participation of husband-wife of two family's.
29. Many people can not feel that many events in our life are controlled by fate.
30. Most people cannot understand that fate has no existence in real life.
31. It is really very difficult to know that the people of rather-in-law's house like you properly or not.
32. Because of your cordial behaviours, most of the people will life you In your Father-in-law's house.
33. Bad things destroy and good things level so in this case man has nothing to do.
34. Inability, Illiteracy and laziness bring distress in life.
35. If we try our best we can solve the misunderstanding of father-in-law's house.
36. It is so difficult for the relatives to remove misunderstanding of father-in-law's house.
37. Most of the time I realize that I have no control on the situation happen in my conjugal life.
38. I do not belief that fortune influences my conjugal life.
39. The thinks which happen in my conjugal life is my works done.
40. Some times I realize that I have no control to lead my life.

Appendix - E

Dogmatism Scale

নির্দেশাবলী : নিম্নে প্রদত্ত বাক্যগুলোর মাধ্যমে বিবাহ সম্পর্কিত বিশেষ কতকগুলো সামাজিক ও ব্যক্তিগত ধারণাকে প্রকাশ করা হয়েছে। অনুগ্রহ পূর্বক মনোযোগ সহকারে এই ধারণাগুলো পাঠ করুন এবং অন্তর্নিহিত সমস্যাগুলো সম্পর্কে আপনার মতামত নির্দেশিত মাপনীর যে-কোন একটিতে টিক (✓) চিহ্ন দিয়ে ব্যক্ত করুন। মান মাপনী নিম্নরূপ : সম্পূর্ণ একমত (সএ), একমত (এ), নিরপেক্ষ (নি), একমত নই (এন) এবং একেবারেই একমত নই (এএন)। আপনার সক্রিয় সহযোগিতার জন্য ধন্যবাদ।

১	আমি বিবাহ সংক্রান্ত যে সব নীতি মেনে চলি তা অন্যদের অপেক্ষা সম্পূর্ণ ভিন্নতর।	সএ	এ	নি	এন	এএন
২	ব্যক্তিগতভাবে প্রত্যেক মানুষ অসহায় এবং অভাগা তাই সিদ্ধান্ত ঠিকমত নিতে পারে না।	সএ	এ	নি	এন	এএন
৩	আমি এখন একজনের সাথে আমার বৈবাহিক সম্পর্ক করতে চায় যিনি আমার ব্যক্তিগত সমস্যাগুলো সমাধান করতে সক্ষম।	সএ	এ	নি	এন	এএন
৪	আমি আমার ভবিষ্যতের জন্য সবসময় শঙ্কিত থাকি।	সএ	এ	নি	এন	এএন
৫	আমার কর্মক্ষেত্রে এত বিশাল হলেও বৈবাহিক কর্ম সম্পাদনের সময় আমার আছে।	সএ	এ	নি	এন	এএন
৬	বৈবাহিক সংক্রান্ত আলোচনা হলেই আমি অন্যদের বুঝানোর জন্য প্রায় আমার কথাগুলোকে পুনরাবৃত্তি করতে থাকি।	সএ	এ	নি	এন	এএন
৭	বৈবাহিক আলোচনায় আমি সাধারণত নিজের কথায় মনোযোগি না হয়ে অন্যরা কি বলছে তা শুনতে চাই।	সএ	এ	নি	এন	এএন
৮	কোন তর্কে বিতর্কে প্রচণ্ডভাবে জড়িয়ে পড়লে সে তর্কের অবসান ঘটানো আমার জন্য কঠিন হয়।	সএ	এ	নি	এন	এএন
৯	ডববাহ সংক্রান্ত আলোচনার সময় আমার মতামতের পাশাপাশি আমি অন্যদের মতামতকে গ্রহণ করি।	সএ	এ	নি	এন	এএন
১০	সমাজ ব্যবস্থায় অধিকাংশ ব্যক্তি বৈবাহিক ব্যর্থতার জন্য দায়ী।	সএ	এ	নি	এন	এএন
১১	আমি প্রায় অনুভব করি যে অচেনা ব্যক্তির বিবাহের ব্যাপারে আমাকে সমালোচনার দৃষ্টিতে দেখছে বলে মনে করি।	সএ	এ	নি	এন	এএন
১২	যারা বিবাহের মত মহান লক্ষ্যে বিশ্বাস করে না এমন ব্যক্তির সত্যিকার অর্থে বেঁচে থাকা বুঝা।	সএ	এ	নি	এন	এএন
১৩	সকল প্রকার দার্শনিক তত্ত্বের মধ্যে আমি যে দর্শন তত্ত্ব ব্যবহার করি তা সঠিক নাও হতে পারে।	সএ	এ	নি	এন	এএন
১৪	ধর্মীয় প্রশ্নে যারা ভিন্নমত পোষণ করে তাদের সাথে সমঝোতায় আসা উচিত নয়।	সএ	এ	নি	এন	এএন
১৫	মাঝে মাঝে বিয়ের ব্যাপারে তীব্র সমালোচনা করার ব্যাপারে আমার মধ্যে প্রবলতা আছে।	সএ	এ	নি	এন	এএন
১৬	ডববাহ সংক্রান্ত ব্যাপারে অভিভাবকদের উপর আস্থা রাখতে পারি।	সএ	এ	নি	এন	এএন
১৭	ঐতিহ্যবাহী অতীতকে অনুসরণ করে আমাদের বৈবাহিক সম্পর্ক স্থাপন করা উচিত।	সএ	এ	নি	এন	এএন
১৮	ঋষিযৎ সুখের জন্য বর্তমানের অন্যায়গুলোকে সত্যে পরিণত করা আবশ্যিক বলে মনে করি না।	সএ	এ	নি	এন	এএন
১৯	জীবনের লক্ষ্য অর্জনের জন্য বৈবাহিক ক্ষেত্রে জুয়া খেলার মত ঝুঁকি নেবার প্রয়োজন হয়।	সএ	এ	নি	এন	এএন
২০	যে ব্যক্তি পৃথিবীকে জানার জন্য কষ্ট স্বীকার করে তার পক্ষে বিবাহ সংক্রান্ত ঘটনাবলীর ভবিষ্যৎবানী করা সহজ ব্যাপার।	সএ	এ	নি	এন	এএন
২১	ডববাহের ক্ষেত্রে আমি যে আদর্শ দৃঢ়ভাবে বিশ্বাস করি তার জন্য প্রয়োজনে বল প্রয়োগ করা উচিত বলে আমি মনে করি।	সএ	এ	নি	এন	এএন
২২	বৈবাহিক পরিকল্পনায় সফলতার অর্জনের সম্ভাবনা যেখানে খুব কম সেক্ষেত্রে তা বাতিল করা আমি পছন্দ করি।	সএ	এ	নি	এন	এএন
২৩	যে সমস্ত ব্যক্তি আমার বিবাহ সংক্রান্ত বিষয়গুলোকে মেনে না নিয়ে প্রশ্ন করতে থাকে তাদেরকে আমি নির্বোধ মনে করি।	সএ	এ	নি	এন	এএন
২৪	যারা আমার প্রতিদ্বন্দ্বি তাদের মতামতকে সত্য বিবর্জিত বলে কোন চিন্তাভাবনা ছাড়াই প্রত্যাখ্যান করি।	সএ	এ	নি	এন	এএন

Dogmatism Scale (English Version)

1. The rules and regulation that I maintain about marriage are totally different from the others.
2. I want to make my marriage relation with such a person who will be able to solve my personal problems.
3. Personally every person is helps and unlucky that's why she can not take decision.
4. In spite of being my service field huge, I have enough time to perform the activities of marriage.
5. I am always tensed about my future.
6. In the matter of marriage discussion, I always want to hear whatever the others are saying without being attentive to my talkings.
7. At the time of marriage discussion, I always respect my words to make others understand.
8. At the time of marriage discussion, I always take other's opinion along with mine.
9. It becomes difficult for me to end a debate when I become very much engaged with it.
10. Often I feel that in the matter of marriage unknown person are looking at me by the sight of a craftier.
11. Most of the people of social management are responsible for the marriage failure.
12. The Philosophical theory that I can use among all Philosophical theory can not be right also.
13. The living of person who does not believe in a great norm like marriage actually goes in vein.
14. I can depend on my guardian in the matters of marriage.
15. I should not agree with the people who have different opinions regarding religious questions.
16. I don't think it is necessary to malice the present unjust, just for the happiness of future.
17. Again and again I have the desperate tendency to criticize the matter of marriage deeply.
18. We should establish our marriage relation following our traditional past.
19. In order to acquire the aim of life, if becomes necessary to play gambling in the matter of marriage.
20. The person who tries hard to know the world, to foretell the events regarding marriage.
21. I think it is necessary to creat pressure for the ideology that I deeply believe in the matter of marriage.
22. I prefer to reject that one which has little possibility to success in marriage plan.
23. I consider them stupid who do not agree with and question opinion regarding marriage.
24. I reject the opinion of my rivals without any thought considering that these lack truth.