
Perceptions of Muslim Divorcee Women regarding Marriage

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Abstract: *The present study was an attempt to assess attitude towards marriage among divorcee Women in Kashmir. The sample was selected through multi stage sampling technique. For the sample 600 divorcee women were selected from urban and rural areas of Kashmir. The sample was collected with the help of Marriage Attitude Scale by Pramod Kumar. The study shows that the majority of Divorcee Women agree that marriage provides satisfaction of sexual needs. In this study it is also found that most of the divorcee Women irrespective of their dwelling, occupation and motherhood disagree that people who are married are more trustworthy.*

Keywords: Marriage, divorce, Kashmir, Muslim women.

1. INTRODUCTION

Muslim women in India are a heterogeneous group having their own vertical and horizontal divisions by virtue of the economic and socio-cultural class, region that they belong to and traditional school of Islamic jurisprudence and customary laws that they are governed by (Ansari, 1991). The position of women under Islam has been the subject of repeated controversies among educated women ever since they came under the impact of western liberalization. The controversial subject of women's rights has assumed great importance in the Islamic world and is a burning issue today. The rights of women have assumed an enhanced significance in the modern times in general, and in the Islamic world in particular. Islam supervises the entire lifespan of women in sufficient detail. Islam also contributes to the improvement of the status of women in many ways- for example, meting out good treatment and respecting a foster mother, by making a women mistress of her own property with no interference, by giving her the right to claim divorce on certain grounds, permission to hold any public office, remarriage and encouragement to study (Munjial and Kaushik, 2013). In the Muslim tradition, marriage retains a prominent position. From a spiritual point of view, it is an institution leading to the foundation of a family, which is considered the basis of Islamic society. In a legal sense, however, it serves as a contract that signifies the legitimacy of sexual intercourse and the inception of conjugal life for the procreation of children (Tsavousoglou, 2015). A well-known passage in the Quran discusses marriage as follows: "Among His signs is that He created for you spouses from yourselves so that you might find repose with them. And He has placed between you affection and mercy. In that there are certainly signs for people who reflect." Marriage in Islam is often referred to in a poetic manner describing the love and mutual rights that exist between men and women. Islam puts a strong emphasis on mutual love and respect between a husband and wife. Men are also specifically commanded to treat their wives with kindness and respect (Mohammad and Lehmann, 2011).

2. Review of Literature

women have equal participation in human development. She is half of the human race. But she lacks in society. Lot of crime against women is seen in modern society (Nandal and Rajnish, 2014). In Islam marriage has a definite social and religious purpose. The Quran describes marriage as mithaq -i- ghalid (i.e. solemn pact). It leads to a number of relationships and engenders between the parties a set of mutual rights and obligations. It can't take place without the consent of both man and woman (Wani, 1995). Throughout the world and amongst many different cultures, attitudes towards marriage are diverse. The negative side of marriage may alter children's attitudes towards marriage (Goslin, 2014). Bharsakhale (2013) found that in modern society today, individuals are against marriage, as it considered an old concept and way of life that is no longer workable in today's complex world.

Shukla et al. (2013) conducted a study on unmarried adolescent's perception about marriage. The findings revealed that the percentage of high marriage attitude among male adolescents was 17.4 as compared to 31.6 among female adolescents. Association between gender and marriage attitude status was observed highly significant.

Metil (2011) conducted a comparative study of marriage attitude of younger couple. The findings found that there is no significant differences in mean and standard deviation of wives and husband. And it is also found that there is no significant difference in marriage attitude of husband and wives.

Thornton and Freedman (1982) undertook a study on changing attitudes towards marriage and single life. The results of the study found that marriage continues to be more important to young women than young men, despite recent trends toward more equalitarian sex roles. It is also found that experience with divorce increases negative attitudes about marriage and also found favorable ones about singleness as a way of life.

Yaacob et al. examined the potential moderation role of gender in the relationship between inter parental conflict and attitudes towards marriage among adolescents from divorced Muslim families. The results revealed that being male and exposure to high inter-parental conflict predicted less positive attitudes towards marriage. Gender has no moderating effects in the relationship between inter parental conflict and attitudes towards marriage.

3. OBJECTIVES FOR THE STUDY

The present study is based on the following objectives:

1. Perception of Muslim Divorcee Women regarding marriage.
2. Assess the attitude of Divorcee Muslim Women towards marriage irrespective of their dwelling, occupation and motherhood

4. MATERIAL AND METHODS

The present study was an attempt to study the attitude of Muslim Divorcee Women towards marriage in Kashmir irrespective of their dwelling, work status and motherhood. The information was gathered from divorcee women from urban and rural areas of Kashmir region. The study was investigated through multi stage sampling technique. This type of sampling was taken because the size of population (i.e. Kashmir) was very large and was scattered as per socio-economic characteristics of divorcee women. The sample selected by this method was more representative of population. It permitted the fieldwork to be concentrated and yet large area covered. Sample was selected from Kashmir region-600 divorcee women were selected for the purpose, 300 divorcee women from urban areas and 300 divorcee women from rural areas. The tool used for the study include Marriage Attitude Scale by Pramod Kumar. The data obtained was carefully scrutinized, categorized and coded in order to fulfill the objectives. The data was analysed applying appropriate statistical measures.

5. RESULT AND DISCUSSION

Satisfaction of sexual needs through marriage

Fig 1 shows that 46.6 per cent (f = 140) rural divorcee women and 45 per cent (f = 135) urban divorcee women agree that a couple gets satisfaction of sexual needs through marriage. Moreover, 45.7 per cent (f = 137) divorcee women who earn cash for their work and 46 per cent (f = 138) divorcee women who don't earn cash for their work have the same perception. About 46.4 per cent (f = 139) childless divorcee women and 45.3 per cent (f = 136) divorcee women having children also agree with this opinion. Overall, majority of divorcee women i.e., 45.8 per cent (f = 275) agree with this notion. However, such opinion shows insignificant differences among rural and urban divorcee women $\chi^2 (2,600) = 1.233, p > 0.05$; working and non-working divorcee women $\chi^2 (2,600) = 2.254, p > 0.05$; and divorcee women with or without live children $\chi^2 (2,600) = 0.062, p > 0.05$. Attitude related to satisfaction of sexual needs through marriage shows no correlation with dwelling of divorcee women $r (600) = 0.000, p > 0.05$. However, occupation shows positively insignificant correlation with the same perception $r (600) = 0.020, p > 0.05$. Similarly, motherhood observes positively insignificant correlation with this concept $r (600) = 0.009, p > 0.05$. In the study of Strackbein (2001), males and females show no difference in their sexual satisfaction within marriage and found couples were highly satisfied sexually.

Marriage is compulsory for all

Fig 2 reveals that 40.3 per cent (f = 121) rural divorcee women and 48.6 per cent (f = 146) urban divorcee women agree that marriage is compulsory for all. Furthermore, 42.4 per cent (f = 127) divorcee women who earn cash for

their work and 46.7 per cent (f = 140) divorcee women who don't earn cash for their work have the same perception. About 42.6 per cent (f = 128) childless divorcee women and 46.3 per cent (f = 139) divorcee women having children also agree with this view. On the whole, majority of divorcee women i.e., 44.5 per cent (f = 267) agree with this idea. However, such opinion shows insignificant differences among rural and urban divorcee women $\chi^2(2,600) = 4.535, p > 0.05$; working and non-working divorcee women $\chi^2(2,600) = 1.876, p > 0.05$; and divorcee women with or without live children $\chi^2(2,600) = 0.832, p > 0.05$. Dwelling shows negatively insignificant correlation with this attitude $r(600) = -0.069, p > 0.05$. Similarly, negatively insignificant correlation is observed between work status of divorcee women and the same perception $r(600) = -0.027, p > 0.05$. Negatively insignificant correlation is also found between motherhood and this notion $r(600) = -0.036, p > 0.05$. Reneflot (2006) studied gender perspective on preferences for marriage among cohabiting couples and found that majority of respondents hesitate to marry as they think that it would make the relationship less satisfactory and the reason was that higher material standard is expected in marriage, moreover, traditional sex roles or the feeling or love may be weakened after marriage.

Marriage is psychological security to a person

Fig 3 depicts that 45 per cent (f = 135) rural divorcee women and 45.7 per cent (f = 137) urban divorcee women agree that marriage provides psychological security to a person. However, 42.3 per cent (f = 127) divorcee women who earn cash for their work and 48.3 per cent (f = 145) divorcee women who don't earn cash for their work have the same opinion. About 48 per cent (f = 144) childless divorcee women and 42.7 per cent (f = 128) divorcee women having children also agree with this attitude. In general, majority of divorcee women i.e., 45.3 per cent (f = 272) agree with this concept. Such opinion depicts insignificant differences among rural and urban divorcee women $\chi^2(2,600) = 0.233, p > 0.05$; working and non-working divorcee women $\chi^2(2,600) = 2.179, p > 0.05$; and divorcee women with or without live children $\chi^2(2,600) = 1.733, p > 0.05$. Dwelling shows positively insignificant correlation with this attitude $r(600) = 0.001, p > 0.05$. Occupation observes negatively insignificant correlation with the same perception $r(600) = -0.056, p > 0.05$. Motherhood signifies positively insignificant correlation related to this concept $r(600) = 0.051, p > 0.05$. Fatma (2015) studied attitude of adolescents towards marriage and family life and found that most of respondents expressed positive attitude towards marriage and perceive that after marriage a person feels psychologically secure.

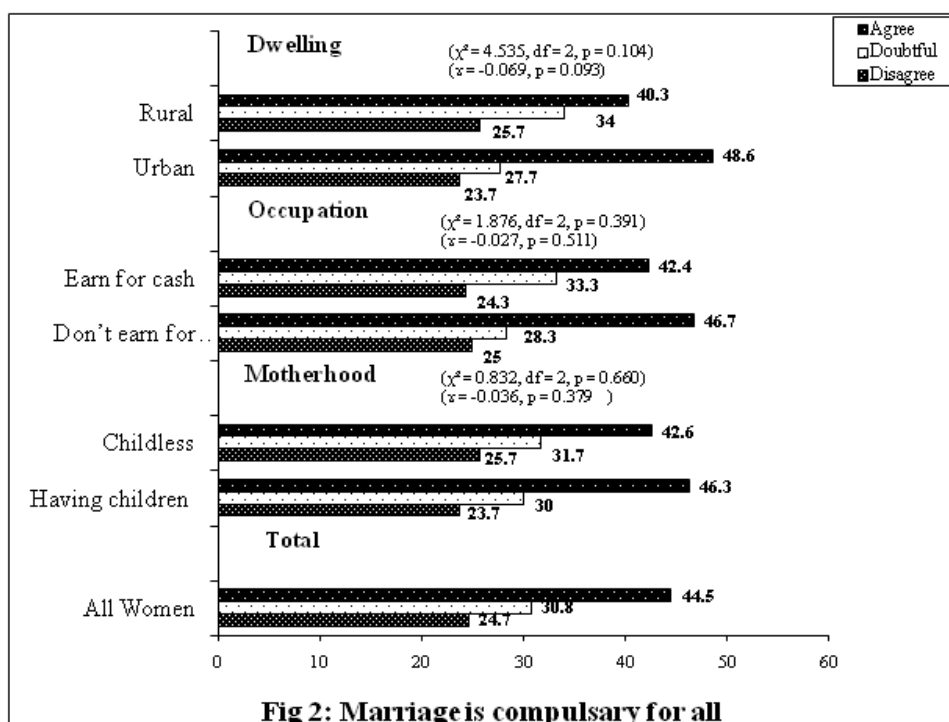
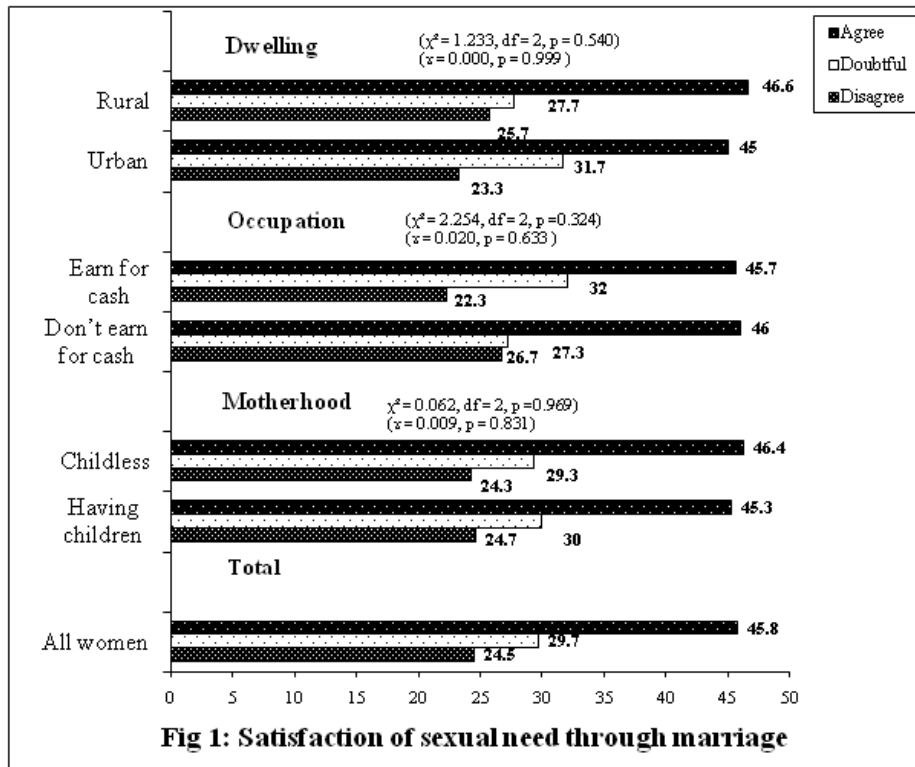
Married people are more trustworthy

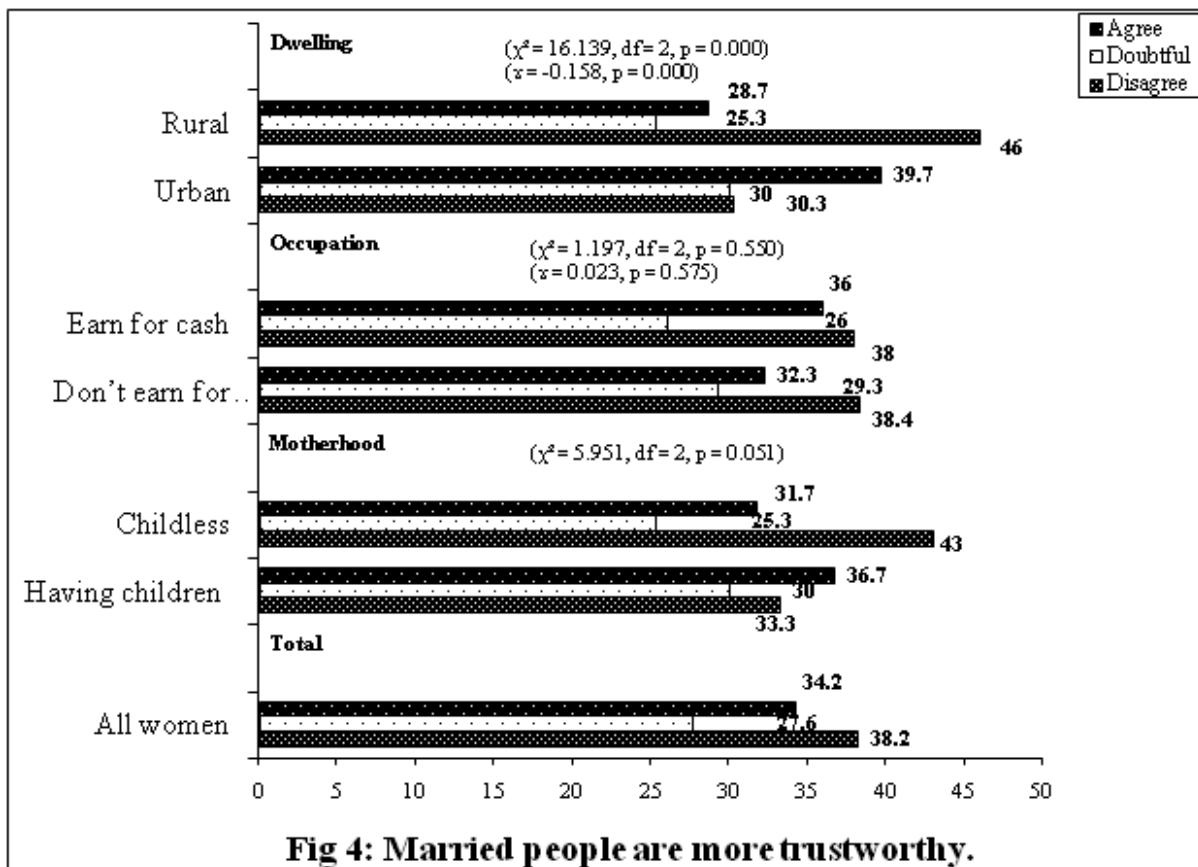
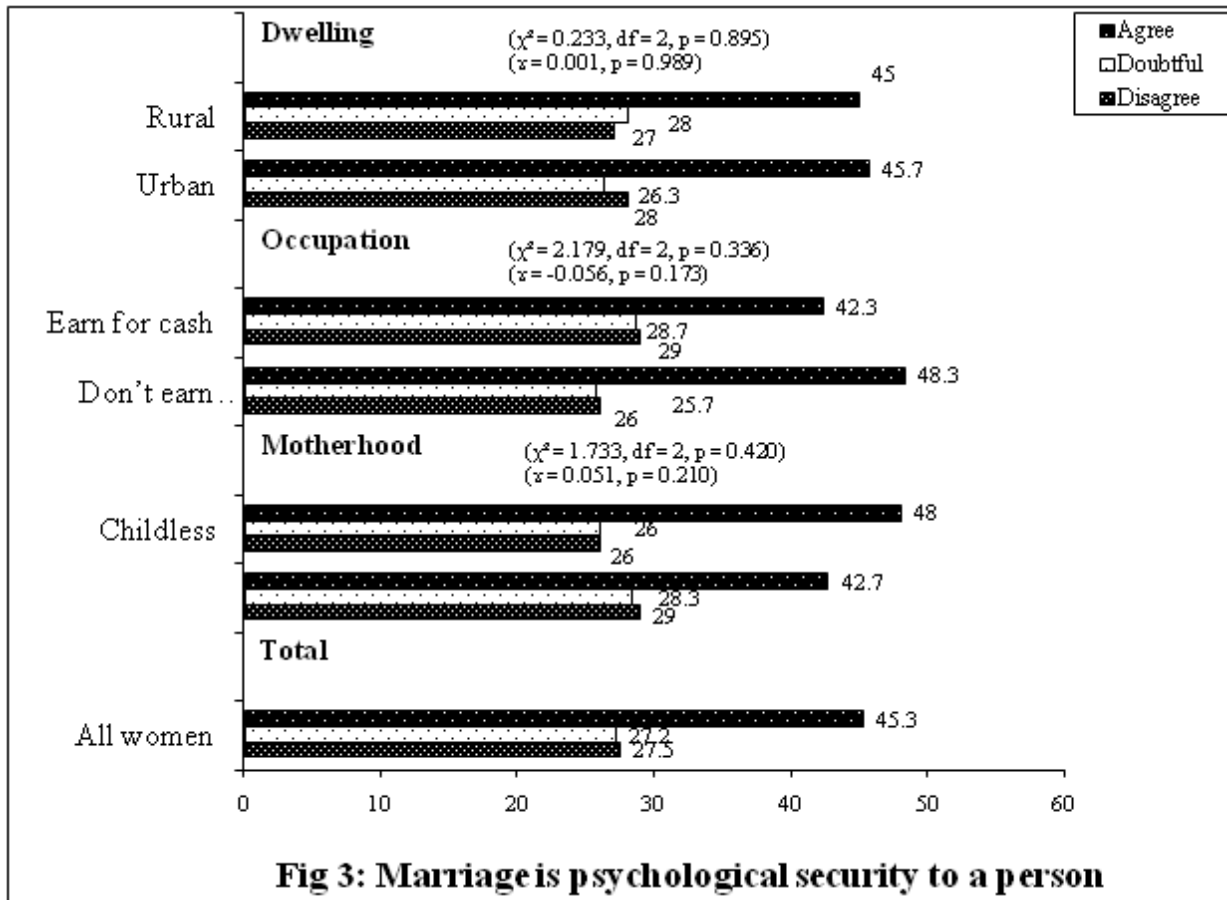
Fig 4 analysis that 46 per cent (f = 138) rural divorcee women disagree that married people are more trustworthy while as 39.7 per cent (f = 119) urban divorcee women agree that married people are more trustworthy. Moreover, 38 per cent (f = 114) divorcee women who earn cash for their work and 38.4 per cent (f = 115) divorcee women who don't earn cash for their work disagree with this opinion. About 43 per cent (f = 129) childless divorcee women disagree and 36.7 per cent (f = 110) divorcee women having children agree with this opinion. Overall, majority of divorcee women i.e., 38.2 per cent (f = 229) disagree with this notion. Opinion between rural and urban divorcee women are found highly significant $\chi^2(2,600) = 16.139, p < 0.01$. Differences among working and non-working divorcee women are observed insignificant $\chi^2(2,600) = 1.197, p > 0.05$. Moreover, such perceptions between divorcee women with or without live children are found significant $\chi^2(2,600) = 5.951, p < 0.05$. Dwelling shows negatively highly significant correlation with this attitude $r(600) = -0.158, p < 0.01$. Occupation analysis positively insignificant correlation related to this concept $r(600) = 0.023, p > 0.05$. Motherhood observes negatively significant correlation with this notion $r(600) = -0.087, p < 0.05$. Debruine (2004) in a study "Trustworthy but not trustworthy", found that perceptions for trustworthiness were increased significantly more than the perceptions related to attractiveness for long term as well for short term relationship.

Through marriage one can have pleasure of having children after marriage

Fig 5 signifies that 58.7 per cent (f = 176) rural divorcee women and 41.4 per cent (f = 124) urban divorcee women agree that a couple have pleasure of having children after marriage. Moreover, 49.3 per cent (f = 148) divorcee women who earn cash for their work and 50.7 per cent (f = 152) divorcee women who don't earn cash for their work have the same perception. About 51.3 per cent (f = 154) childless divorcee women and 48.7 per cent (f = 146) divorcee women having children also agree with this opinion. Overall, majority of divorcee women i.e., 50 per cent

(f = 300) agree with this notion. However, such opinion between rural and urban divorcee women are found highly significant $\chi^2 (2,600) = 24.734, p < 0.01$. Such opinion shows insignificant differences among working and non-working divorcee women $\chi^2 (2,600) = 0.108, p > 0.05$; and divorcee women with or without live children $\chi^2 (2,600) = 0.431, p > 0.05$. Dwelling shows positively highly significant correlation with this attitude $r (600) = 0.199, p < 0.01$. Occupation analysis negatively insignificant correlation related to this concept $r (600) = -0.012, p > 0.05$. Positively insignificant correlation is also observed between motherhood and this notion $r (600) = 0.024, p > 0.05$. Servaty and Weber (2011) studied relationship between gender and attitudes towards marriage. The study reveals that both male and female respondents agree that the fundamental purpose of marriage is to have children.





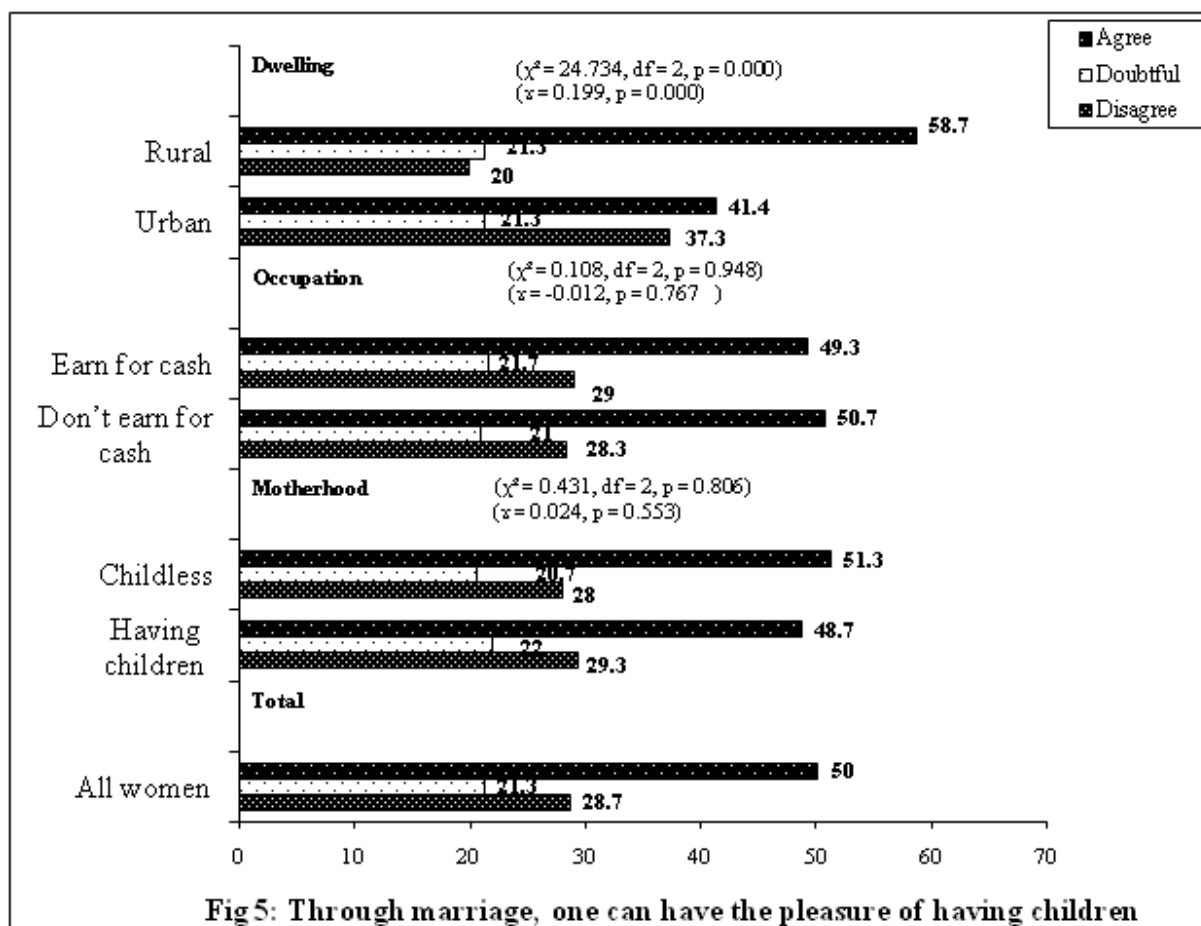


Fig 5: Through marriage, one can have the pleasure of having children

6. CONCLUSION

It is concluded from the present study that majority of divorcee women in Kashmir agree that marriage is compulsory for every individual and through marriage a person feels psychologically secure. Most of the Muslim divorcee women in Kashmir disagree that people who are married are more trustworthy.

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