

Changing attitudes towards marriage among Divorcee Women

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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 constructed by Pramod Kumar. The study shows that positive attitude towards marriage is found among Kashmiri Divorcee women irrespective of their dwelling, occupation and motherhood.

1. Introduction

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 (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). There are different kinds of marriage in all cultures and religions. Islam as a religion recognizes the following forms of marriage: Monogamous marriage, Polygamous marriage and Muta marriage (recognized by shiahs). In Islam marriage is a legal contract between two people. Both the groom and the bride are to consent to the marriage of their own free wills. A formal binding contract is considered integral to a religiously valid Islamic marriage, and outlines the rights and responsibilities of the groom and bride. There must be two Muslim witnesses of the marriage contract (Hasso, 2011). Monogamy is a form of relationship in which an individual has only one partner during his or her lifetime or at any one time (Goody, 1976). Polygamy is one of the delicate issues in Muslim society. The execution of Polygamy is quite often protested by some modern Muslim scholars who notice polygamy as the practice marriage which inclines to marginalize women, demote women's dignity and being unfair to women (Rohman, 2013). Polygamy means a system of marriage whereby one person has more than one spouse (Yousuf and Sivarajan, 2014). Muta marriage is recognized by Shia Muslims. The word Muta literally means "enjoyment, pleasure, delight". It is a form of marriage for a fixed period of time and for a certain reward paid to the women (Devi, 2015).

2. Review of Literature

In Islam marriage has a definite social and religious purpose. The Quran describes marriage as *mithaq -i- ghali*

(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 is considered an old concept and way of life that is no longer workable in today's complex world.

Barvin and Dhanaraj (2016) undertook a study on marriage attitude among adolescents. The results found that most of the female adolescent students have positive attitude towards marriage. Furthermore, it is found that there was a positive relationship between family environment and marriage attitude.

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.

3. Objectives

The present study is based on the following objectives:

1. To study the attitudes of marriage among Divorcee women.
2. To compare attitudes of Divorcee women towards their Marriage irrespective of their dwelling, work status and motherhood.

4. Material and Methods

The present study was an attempt to explore children of Divorcee Women 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 constructed 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. Results and Discussion

Marriage has been, since ancient times, one of the most important social institutions—perhaps the greatest and most important of all institutions in human society(Nambi, 2005). In India almost all marriages are arranged. Even among educated middle classes, urban India, marriage is as much concern of

the families as it is of the individual (Devita, 2016). It is found that the notion under Hindus that once marriage is performed second marriage is discouraged in case of death of husband. This concept has gradually changed now and widows can perform remarriage for safety and security (Khandare, 2015).

Attitude towards marriage

Fig 1 seems that majority of divorcee women i.e., 37.2 per cent (f = 223) have positive attitude towards marriage. Whereas, 0.7 per cent (f = 4) divorcee women encompass highly negative attitude towards marriage. Moreover, 28.5 per cent (f = 171) divorcee women contain medium level attitude towards marriage. Furthermore, 28.3 per cent (f = 170) divorcee women have negative attitude towards marriage. While as, 5.3 per cent (f = 32) divorcee women cover highly positive attitude towards marriage. Hippen (2016) undertook a study on attitudes towards marriage and long term relationships. The findings of the study found that respondents have increasingly positive attitude towards marriage and long term relationships across emerging adulthood. Furthermore it is found that respondents desired and placed importance on marriage with most attitude change occurring in a positive direction.

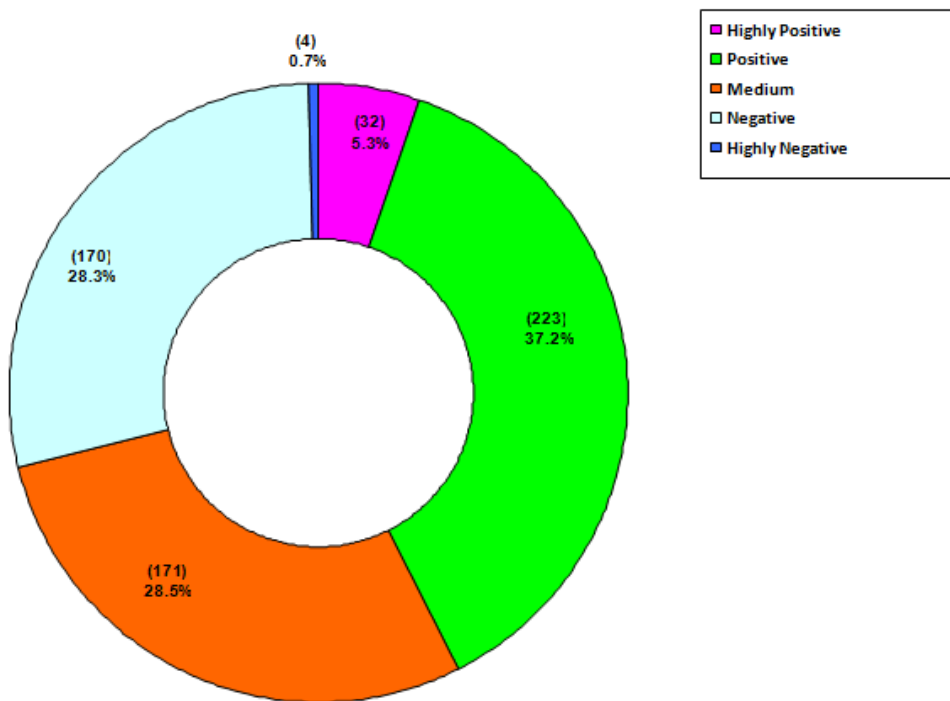


Fig 1 Marriage Attitude Scale (levels)

Attitude towards marriage as per dwelling

Table 1 shows that 35 per cent (f = 105) rural divorcee women and 39.3 per cent (f = 118) urban divorcee women have positive attitude towards marriage. While as, 1.3 per cent (f = 4) rural divorcee women encompass highly negative attitude towards marriage whereas, no highly negative attitude towards marriage is found among urban divorcee women. Moreover, 31 per cent (f = 93) rural divorcee women contain negative attitude towards marriage. While as, 30.3 per cent (f = 91) urban divorcee women have medium attitude towards marriage. Furthermore, 6 per cent (f = 18) rural divorcee women and 4.7 per cent (f = 14) urban divorcee women cover

highly positive attitude towards marriage. Insignificant differences are observed among rural and urban divorcee women regarding their attitudinal levels for marriage $\chi^2 (4,600) = 7.471, p > 0.05$. Kokate (2016) investigated the adolescent's attitude towards marriage. It is found that there is no significant difference between the rural and urban respondents and showed highly positive attitude towards marriage, it is a surprising move which indicates that marriage is being viewed in a broader terms by young generation with more liberal demands in rural and urban areas.

Attitude towards marriage as per work status

Table 2 depicts that 38.7 per cent (f = 116) divorcee women who earn cash for work and 35.6 per cent (f = 107) divorcee women who don't earn cash for work have positive attitude towards marriage. While as, 0.7 per cent (f = 2) divorcee women who earn cash for work and 0.7 per cent (f = 2) divorcee women who don't earn cash for work encompass highly negative attitude towards marriage. Moreover, 27.6 per cent (f = 83) divorcee women who earn cash for work contain negative attitude towards marriage. While as, 30 per cent (f = 90) divorcee women who don't earn cash for work have medium attitude towards marriage. Furthermore, 6 per cent (f = 18) divorcee women who earn cash for work and 4.7 per cent (f = 14) divorcee women who don't earn cash for work cover highly positive attitude towards marriage. Insignificant differences are observed among working and non-working divorcee women regarding their attitudinal levels for marriage $\chi^2(4,600) = 1.431, p > 0.05$. Sahu and Singh (2014) studied mental health and marital adjustment of working and non-working married women. It is found that there is no significant difference between working and non-working married women on marital adjustment. Furthermore, it is found that working women faces problems in their married life as compared to non-working women, but still marriage have important influences on mental health.

Attitude towards marriage as per motherhood

Table 3 reveals that 35.3 per cent (f = 106) childless divorcee women and 39 per cent (f = 117) divorcee women having children have positive attitude towards marriage. While as, 0.7 per cent (f = 2) childless divorcee women and 0.7 per cent (f = 2) divorcee women having children encompass highly negative attitude towards marriage. Moreover, 31 per cent (f = 93) childless divorcee women contain medium attitude towards marriage. While as, 29.6 per cent (f = 89) divorcee women having children have negative attitude towards marriage. Furthermore, 6 per cent (f = 18) childless divorcee women and 4.7 per cent (f = 14) divorcee women having children cover

highly positive attitude towards marriage. Insignificant differences are observed among divorcee women with or without live children regarding their attitudinal levels for marriage $\chi^2(4,600) = 2.735, p > 0.05$. Christensen (2014) studied marital attitudes and intentions and found that respondents from divorced families tend to hold more negative attitude towards marriage than those respondents who belongs to non-divorced families. Furthermore, it is found that respondents who reported witnessing a moderate to high level of inter-parental conflict were significantly more likely to hold more negative attitude towards marriage than those respondents whose parents had no conflict or low conflict marriages.

Marriage Attitude Scale (t-test)

Table 4 demonstrates that urban divorcee women have greater mean score for marriage attitude. (M = 69.74, SD = 6.024, 300) insignificant differences are observed in the mean scores of marriage attitude among rural and urban divorcee women $t(600) = 1.07, p = 0.203$. Moreover, it is observed that divorcee women who earn cash for their work have greater mean score for marriage attitude.(M = 69.52, SD = 6.781, 300) insignificant differences are observed in the mean scores of marriage attitude among divorcee women who earn cash for their work and divorcee women who don't earn cash for their work $t(600) = 0.31, p = 0.357$. Furthermore, it is found that childless divorcee women have greater mean score for marriage attitude.(M = 69.61, SD = 6.928, 300) insignificant differences are observed in the mean scores of marriage attitude among childless divorcee women and divorcee women having children $t(600) = 0.61, p = 0.826$. Bhavana and Roopa (2013) studied attitude towards marriage and changing trends in marriage and found that majority of female respondents showed unfavorable attitude towards marriage and changing trends in marriage. Moreover, it is found that majority of male respondents had moderate attitude towards marriage and changing trends in marriage.

Table 1 Attitude towards marriage (as per dwelling)

Attitude towards marriage	Rural (n=300)		Urban (n=300)	
	F	%	F	%
Highly Positive	18	6.0	14	4.7
Positive	105	35.0	118	39.3
Medium	80	26.7	91	30.3
Negative	93	31.0	77	25.7
Highly Negative	4	1.3	0	0.0

Based on field survey
 N = 600
 $\chi^2 = 7.471, df= 4, p = 0.112$
 χ^2 stands for chi- square
 df stands for degree of freedom
 p is level of significance

Table 2 Attitude towards marriage (as per work status)

Attitude towards marriage	Earn for cash (n=300)		Don't earn for cash (n=300)	
	F	%	F	%
Highly Positive	18	6.0	14	4.7
Positive	116	38.7	107	35.6
Medium	81	27.0	90	30.0
Negative	83	27.6	87	29.0
Highly Negative	2	0.7	2	0.7

Based on field survey

N = 600

$\chi^2 = 1.431$, df= 4, p = 0.838

χ^2 stands for chi- square
df stands for degree of freedom
p is level of significance

Table 3 Attitude towards marriage (as per motherhood)

Attitude towards marriage	Childless (n=300)		Having children (n=300)	
	F	%	F	%
Highly Positive	18	6.0	14	4.7
Positive	106	35.3	117	39.0
Medium	93	31.0	78	26.0
Negative	81	27.0	89	29.6
Highly Negative	2	0.7	2	0.7

Based on field survey

N = 600

$\chi^2 = 2.735$, df= 4, p = 0.603

χ^2 stands for chi- square
df stands for degree of freedom
p is level of significance

Table 4 Marriage Attitude Scale (t-test)

Variable	N	Mean	Std. Deviation	t-value	p-value
As per dwelling					
Rural	300	69.14	7.535	1.07	0.203
Urban	300	69.74	6.024		
As per occupation					
Earn for cash	300	69.52	6.781	0.31	0.357
Don't earn for cash	300	69.36	6.874		
As per motherhood					
Childless	300	69.61	6.928	0.61	0.826
Having children	300	69.27	6.721		

Based on field survey

N = 600

6. Conclusion

It is conclude from the study that divorce is a provocative and terrible social issues in Kashmir valley. The study shows

that positive attitude towards marriage is found among Kashmiri Divorcee women irrespective of their dwelling, occupation and motherhood.

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