

Full Length Research Paper

Change in behavior pattern of Indian married women

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In Indian context marriage is a relation between man and woman to have legitimate sex and also to have legitimate children but above these factors it is a strong bonding to take care, to give support and to contribute in the success of each other. It is true that marriage has its impact on both men and women. In India the impact of marriage on women is more as compare to men because Indian women has to leave their parents house and to go to their husband's home for living. This means that there is a complete change in all the aspects both behaviourally and environmentally. This change may have positive or negative impact on women behavior. Sometimes these changes help women in achieving her dreams which is positive side of marriage and sometimes it leads her to the worst conditions like misery, mental and sexual harassments and inhuman behaviour. All these factors had a strong impact on the behavior of Indian women. The present paper is an attempt to find out the changes in behavior of women after marriage.

Key words: Marriage, impact of marriage, change in behaviour, chi-square, Uttar Pradesh.

INTRODUCTION

Marriage is an institution which admits men and women to family life. It is a stable relationship in which man and woman are socially permitted to have children; the right to have children implying the right to sexual relations. Mazumdar (1951) defines marriage as "a socially sanctioned union of male and female or as a secondary institution devised by society to sanction the union and mating of male and female, for purpose of (a) establishing a household, (b) entering into sex relations, (c) procreating and, (d) providing care for the offspring." According to Hunt (1940) "marriage is the approved social patterns whereby two or more persons establish a family." As per Lowie (1956) marriage denotes those unequivocally sanctioned unions which persist beyond sensuous satisfaction and thus come to undermine family life.

Marriage is a relation between man and woman to have legitimate sex and also to have legitimate children but above these factors it is a strong bonding to take care, to

give support and to contribute in the success of each other. It is true that marriage has its impact on both the parties whether the man or the woman (Chopra, 2010).

In the ancient society marriages are compulsory and are considered one of the most important social events which everyone should have to make. With the passage of time there are various changes in the social structure of modern society, same with the marriage. It is always a matter of debate among the different class of people.

The prime issues are to know the right age for marriage, change in behavior pattern, responsibility caring capacity. When its come to right age, in Indian context, some say an early marriage gives a girl time to settle according to environment while other say that the right age of marriage for girl is after 25, which gives them enough time for study and make their carrier and take their decisions on own. The second question which comes into light is the changing pattern observed in the woman behavior, before and after the marriage.

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It has been witnessed that in several cases Indian women commits suicides due to stress and unsecured environment. In some cases women leave their husband's house while in some cases they file for divorce. The problem lie somewhere in perception and behavior of women and the people who surround her and suggest the measures to her.

Like divorce, maintenance is also granted under the different personal laws. The disparity in the laws for the different communities adversely affects the rights of women. For example, the maintenance of a Hindu wife is entitled to during a matrimonial proceeding has no ceiling and can be granted at the discretion of the judge, based on the husband's earnings, a Christian woman was not entitled to more than one-fifth of her husbands income. This ceiling has now been removed by the amendment Act of 2001. Under the Muslim law there is no provision for maintenance after divorce. After the Shah Bano case and the passing of the Muslim Women's (Protection of Rights on Divorce) Act of 1986, Muslim women were denied access to maintenance even under the Criminal Procedure Code. This has been set right to a certain extent by the Supreme Courts interpretation of the Act in a recent case.¹

Figures 1 and 2 illustrate the number of cases filed before one judge in the Lucknow Family Court and the manner in which the different types of cases were decreed. Petitions for maintenance under Section 125 of the Criminal Procedure Code accounted for 51% of the cases filed but only 18% of these petitions were ordered, as compared to 27% of the divorce petitions. Miscellaneous petitions connected to the original suit, accounted for 6% of the cases, of these only 13% were decided. These miscellaneous applications, for the most part, would be applications for interim maintenance. There seems to be an obvious reluctance on the part of the court to decide issues related to maintenance, which for women litigants is the most critical issue.

The prime objective of the study is to evaluate the behavior of Indian women on the basis of their marriage. This attempt to find out the right age for the marriage, analyze and evaluate the factors like level of participation and satisfaction which they get by family, responsibility carried by them, approach towards work, sharing of knowledge and also the change in behavior after marriage.

MATERIALS AND METHODS

The study is a descriptive type research based on primary data. Survey had been conducted in five cities of Satae of Uttar Pradesh in India. There are 72 districts in Uttar Pradesh, being the 1st sample and we have taken 5% of it that is 4 cities. We had taken 5 districts namely, Allahabad, Lucknow, Kanpur, Agra, and Meerut. Survey is conducted for collection of data. Sample unit comprise of

women married before 1990, while convenience sampling method is used for collection of sample. The samples taken from each city are; Allahabad- 50, Lucknow- 50, Kanpur-50, Agra-50, and Meerut-51 total of 251. For testing hypothesis chi square test is applied as this is a non parametric test and is highly used for qualitative data and discreet series.

Hypotheses

The hypotheses of the study were;

- H₁: Girls should be married after 25 years of age.
 H₂: Married women are more responsible and developed.
 H₃: There is a change in behavior of women after marriage.

Area of study

The area of study is limited up to the boundaries of state of Uttar Pradesh, India.

RESULTS

All hypotheses had been tested on the basis of chi-square test.

$$X^2 = \sum \left[\frac{(O - E)^2}{E} \right]$$

Testing of hypothesis 1

The critical value of $X^2 = 3.841$ at α (Level of significance) = 0.05 and degree of freedom = 1. Since calculated value of $X^2 = 1274.693$ which is more than the critical value hence, the null hypothesis is rejected Thus concluding that girls should be married after 25.

Testing of hypothesis 2

The critical value of $X^2 = 9.488$ at $\alpha = 0.05$ and degree of freedom = 4. Since calculated value of $X^2 = 93.965$ which is more than the critical value hence, the null hypothesis is rejected. Thus concluding that married women are more responsible and developed.

Testing of hypothesis 3

The critical value of $X^2 = 7.815$ at $\alpha = 0.05$ and degree of freedom = 3. Since calculated value of $X^2 = 94.552$ which is more than the critical value hence, the null hypothesis is rejected. Thus concluding that there is a change in behavior of woman after marriage.

¹ Danial Latifi v Union of India 2001 (7) SCC 740

Table 1. Grounds of divorce/nullity under different laws.

	Hindu Marriage Act 1955	Dissolution of Muslim marriage Act 1939 (applies only to women)	Indian Divorce Act 1869 amended by Act 51 of 2001	Parsi Marriage and Divorce Act, 1936	Special Marriage Act, 1954
Cruelty	Husband & wife Sec. 13 (1) (ia)	Wife Sec. 2 (viii)	Husband & Wife Sec. 10 (1) (x)	Husband & Wife Sec. 32(e)	Husband & Wife Sec. 27(d)
Adultery	Husband & wife Sec. 13 (1) (i)		Husband & Wife Sec. 10 (1) (i)	Husband & Wife Sec. 32(d)	Husband & Wife Sec. 27(a)
Desertion	Husband & wife Sec. 13 (1) (ib)	Wife Sec. 2 (ii)	Husband & Wife Sec. 10 (1) (ix) (2 years)	Husband & Wife Sec. 32(g)	Husband & Wife Sec. 27(b)
Incurable insanity	Husband & wife Sec. 13 (1) (iii)	Wife Sec. 2 (vi)	Husband & Wife Sec. 10 (1) (iii)	Husband & Wife Sec. 32(b)	Husband & Wife Sec. 27(e)
Leprosy	Husband & wife Sec. 13 (1) (iv)	Wife Sec. 2 (vi)	Husband & Wife Sec. 10 (1) (iv)		Husband & Wife Sec. 27(g)
Veneral disease	Husband & wife Sec. 13 (1) (v)	Wife Sec. 2 (vi)	Husband & Wife Sec. 10 (1) (v)	Husband & Wife Sec. 32(e)	Husband & Wife Sec. 27(f)
Disappearance/missing/presumption of death	Husband/wife(7years) Sec. 13(1)(vii)	Wife (4 years) Sec. 2 (i)	Husband & Wife (7 years) Sec. 10 (1) (vi)	Husband & Wife Sec. 31	Husband & Wife (7 years) Sec. 27(h)
Conversion to another religion	Husband & wife Sec. 13 (1) (ii)		Husband & Wife Sec. 10 (1) (ii)	Husband & Wife Sec. 32(j)	
Renunciation of the world	Husband & wife Sec. 13 (1) (vi)				
No cohabitation after judicial separation/decrees of restitution of conjugal rights	Husband & wife (1 year) Sec. 13, IA(i) & (ii)	Wife Sec. 2 (vi) (no cohabitation without a decree)	Husband & Wife Sec. 10 (1) (viii) (2 years after a decree of restitution)	Husband/Wife Sec. 32(h)(i)	Husband & Wife Sec. 27(1A)(i) & (ii)
Mutual consent	Husband & wife Sec. 13, B		Husband & Wife Sec. 10A	Husband & Wife	Husband & Wife Sec. 28
Bigamy	Wife Sec. 13 (2) (i)			Wife-Bigamy with adultery Sec. 32(d)	Husband & Wife Sec. 27(1)(A)
Rape, sodomy Bestiality	Wife Sec. 13 (2) (iv)		Wife Sec. 10 (2)	Husband & Wife Sec. 32(d)	Husband & Wife Sec. 27(1)(A)
Option of puberty	Wife (before 18 years) Sec. 13 (2) (iv)	Wife (before 18 years and before consummation)			
Imprisonment for 7 years		Wife		Husband & Wife Sec. 32(f)	Husband & Wife Sec. 27(c)
Impotency/non-consummation	Husband & wife Sec. 13 (1) (ia)	Wife Sec. 2(v)	Husband/Wife Sec. 19 (1) for nullity	Husband & Wife Sec. 30	Husband & Wife Marriage voidable 25(i)
Fraudulent consent	Husband & wife voidable 12(1) (c)		Husband & Wife Sec. 19 (4) for nullity		
Pregnancy at the time of marriage	Husband voidable 12 (1)(d)			Husband Sec. 32(c)	

Baseline Report on Rights of Women in Relation to Marriage in India. Prepared by AALI and coordinated by IWRW Asia Pacific

DISCUSSION

Following Interpretations were drawn from the study:

1) 31% of respondents say that they take responsibility before marriage while 69% say that after marriage they

take responsibility (Appendix B).

2) 57% of women say that they are punished before marriage when they perform task while 43% say that they are punished after marriage (Appendix B).

3) 29% of women are of view that they adopt safe approach towards work before marriage while 71% after

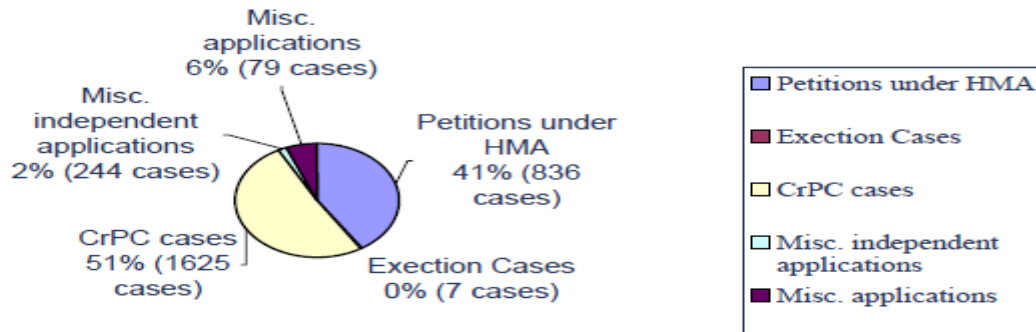


Figure 1. Cases filed in the family court. Baseline Report on Rights of Women in Relation to Marriage in India. Prepared by AALI and coordinated by IWRW Asia Pacific.

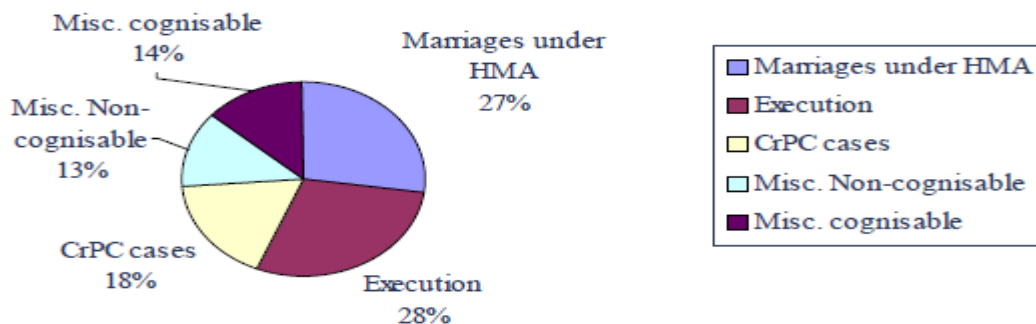


Figure 2. Rate of disposal before one family Court Judge, Lucknow (January 2000 to June 2000). Baseline report on Rights of women in relation to marriage in India. Prepared by AALI and coordinated by IWRW Asia Pacific.

marriage (Appendix B).

4) 36 and 64% of woman before and after marriage respectively view that they help others (Appendix B).

5) 37 and 63% of woman before and after marriage respectively view that they are certain about results (Appendix B).

6) 90% women trust their mother before marriage while after marriage 32% of woman trust their mother and 51% trust their husband (Appendix C).

7) 42% of woman faced problems after marriage in age group 35 and above while 13% woman faces if marriage is done after 21 to 25 (Appendix D).

8) 28% women in average of age above 25 years views that they can solve problem before marriage while 78% of same age group can solve the problems after marriage (Appendix E).

Test of independence and goodness of fit is tested by chi square methods. The value of chi square suggested that girls should be married after 25 (hypothesis 1), married women are more responsible and developed (hypothesis 2), there is a change in behavior of woman after marriage (hypothesis 3)

Conclusion

Marriage has been considered a ceremonial gift of the bride by her father or other appropriate relative to the bride groom in order that both may together fulfill their duties which are necessary for human existence. These duties are "Dharma, Artha and Kama". Dharma is religious duty based on ethical values that is to do good and attain Moskha or salvation. Artha is the economic aspect of life and Kama is the physical or sexual duties to the partner and to produce children to perpetuate race. Marriage is not for sense of enjoyment, but to perpetuate the race. This is the Indian conception of marriage. It is a social duty towards the family and community. Indian religious texts say that marriage is a religious sacrament which is considered primarily a complex of obligations, religious and moral on the one hand, and social and economic on the other hand. The Hindu concept of marriage is that it is a sanskara (tradition) and a religious sacrament, not a contract (Gracious, 2010). It is a holy union of the two souls and not simply of two bodies. It is an indissoluble bond which could be broken only by death.

From the afore-mentioned discussion, the following conclusions are drawn:

- 1) Marriage age for girls in Indian context is 25 and more.
- 2) Married women are more responsible and are developed.
- 3) Marriage had an impact on the behavior pattern of Indian women.

The following recommendations are made, which is helpful in the Indian context

- 1) Indian women should try to develop their skill and try to learn skills which help them to understand the feelings of others.
- 2) Education plays an important role in the development of women; they should try to do courses that can make them more mature in decision making and skillful.
- 3) Communication plays a major role in solving the problems. Women should learn proper way of communication. They should try to communicate their problems to right person rather than telling it to everyone. It had been seen that the woman who speaks politely and in a respectful manner are more liked in the society. They should try to communicate their problems to the person on whom they trust, this will help them to have a proper exposure towards the problem and make them strong to solve it.

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Appendix A. Exhibit 1.

Marriage age	Less than 21	Between 21-25	Between 26-30	Between 30-35	Above 35
Number of respondents	51	62	78	40	20

Source: Gaurav and Shalini (2012).

Appendix B. Exhibit 2.

Changes in behaviour of women (in percentage)		
	Before marriage	After marriage
Responsibility taken	31	69
Fear of being punished	57	43
Safe approach towards work	29	71
Helping others	36	64
Certainty for result	37	63

Source: Gaurav and Shalini (2012).

Appendix C. Exhibit 3.

Trust of women		
	Before	After
Mother	90	32
Father	3	3
Brother	2	2
Sister	4	1
Other	1	1
Husband	-	51
Mother in law	-	10

Source: Gaurav and Shalini (2012).

Appendix D. Exhibit 4.

Problem faced by women (in percentage)					
Column 1	Less than 21	Between 21-25	Between 26-30	Between 30-35	Above 35
Before marriage	81	87	79	72	58
After marriage	19	13	21	28	42

Source: Gaurav and Shalini (2012).

Appendix E. Exhibit 5.

Feel that they can solve the problem (in percentage)					
	Less than 21	Between 21-25	Between 26-30	Between 30-35	Above 35
Before marriage	29	32	18	26	30
After marriage	71	68	82	74	70

Source: Gaurav and Shalini (2012).