

# Sociological Study of Marriage Patterns and Adjustment in a Selected Community in Faisalabad City (Pakistan)

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## ABSTRACT

Marriage is contract between husband and wife, which is legally, socially and religious recognized. The system of marriage practices prevalent in Pakistan derives its source from ancient cultural explosions. Although Pakistan is primarily Islamic state, it has a continuous contact with other cultures also, and accordingly changes are also occurring in Pakistani society. The frequency of divorce, separation, desertions and other such disharmonies in the modern urban family are increasing, which can be attributed to instabilities occurring in the marriage and family institutions of Pakistan. The aim of the study was to see the patterns, functions of marriage and factors affecting the marital adjustment. A sample of 120 respondents was selected through purposive sampling technique and interviewed through a pre designed questionnaire. The study revealed that 59% of male and 47% female respondents belonged to age group of 30 - 50 years. About 56% of the respondents were not consulted before marriage. Similarly majority 87% respondents claimed that education and 66% claimed that income reduce the rate of divorce.

**Key Words:** Urban community; Marriage pattern; Adjustment and failure factors

## INTRODUCTION

Marriage is contract between husband and wife which is legally, socially and religious recognized. It provides the young male a female and chance to enter into biological relations. Marriage generally leads to the establishment of family life. Both male and female live together having their respective responsibilities according to their roles as assigned by society. The Holy Quran Says "And of His signs is thus: he created for you help mates from yourselves that you might find rest in them and he ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect".

According to Duran Bell a cross culturally valid concept of marriage must begin with the definition of husband and wife, and with a distinction between spouses and lovers. He defined "Marriage is an institution by which men are provided (socially sported) rights to women" (Bell, 1997).

The system of marriage practices prevalent in Pakistan derives its source from ancient cultural explosions. Although Pakistan is primarily an Islamic state but a continuous contact with other cultures, particularly the Hindu culture, has influenced the various processes of marital union. These are undergoing and have undergone radical changes with the influence of modernization, necessitating adjustments in the various components of the society.

In the convention of women, the Prime Minister told them that the government had already made a law (ordinance, 1997 of marriage). Government now, wanted to take step towards removal, of dowry from the society as

soon as possible. That created many problems of the poor people of the society. Dowry has increased the burden of finance to the poor parents (Mir, 1999).

In Pakistan, the marriage is mostly arranged by the parents or through match-makers, while in some parts of the country the prospective husband has to buy his partner by paying a handsome amount to the parents of the girl. Marriage through courts is not encouraged even among urban families in Pakistan. Marriage takes place with certain rituals, which are more or less formal ceremonies through which the male and female enter into new bonds. An individual normally cannot question these ceremonies. These are universal in nature and sociologically very important. Rituals prepare the couple psychologically for their roles in society and help them to adjust themselves to new roles.

Mostly the people in Pakistan are "endogamous" i.e., marriage of an individual take place within one's caste, ethnic group or class. But we find certain deviations in this respect, which can be attributed to social changes in our society. More a society becomes developed and complex, the more the procedures of marriage regarding age, mental and physical fitness of the partners become legalized. In the same way, the rights for the property and its distribution among the children or other relatives of the deceased are governed by the state. Thus complexity of society increases the hold of government in most of the personal affairs of the individuals.

As regards the forms of marriage, our society is both monogamous and polygamous. Under normal circumstances and in the presence of the first wife a husband cannot have a second wife. If the couple is without

issue or the wife has no objection to her husband's second marriage then there is no legal restriction and polygamy is allowed. It is worth to mention that the family and marriage institution is universal but each culture defines it differently.

The modern family is considered to be unstable. The patriarchal system in its classical sense has lost its hold in the Western countries due to changes in the economic patterns in the society. In the same way changes are also occurring in Pakistani society. The frequency of divorce, separation, desertions and other such disharmonies in the modern urban family are increasing, which can be attributed to instabilities occurring in the marriage and family institutions of Pakistan. In view of the above the objectives of conducting this study were to; a) study the socio-economic characteristics of the respondents, b) study the patterns and functions of marriage, c) study the factors effecting the marital adjustment and failure and d) suggest some measures for marriage patterns and adjustment.

### MATERIALS AND METHODS

Faisalabad City was selected as a universe. The paper is based on primary data. Face to face interviews were conducted as an instrument for data collection. For this purpose three areas i.e., Madina Town, Gulistan Colony and Muslim Town were selected randomly. A sample of 120 respondents was selected by using purposive sampling technique. Married female were interviewed through well designed interview schedule. Thus the information collected was statistically tested.

### RESULTS AND DISCUSSION

As mentioned in Table I, 45.83% respondents belong to 1 - 10 years of marital life. And minority i.e., 12.6 belongs to 21 and above years of marital life. According to this table 68.33% respondents spend time together, while 31.67% of respondent's not spend their time with their life partners. A 65% of respondents never quarreled while 35 % quarreled in the presence of other with their life partners. About 75% of respondent's had difference of opinion, while 25% had no difference of opinion with their life partners. A total of 54.16% of respondents agreed that husband had more freedom than wife, while 55% of respondents did not agree. About 83% consulted while 16.17% of respondents did not consult with their life partners (Table II).

About 65% of respondents opined that people select their life partners in consultation with parents, while minority 18% selects by their own. About 51% of respondent's parent said that parents should select life partner of their children. The result in Table IV shows that majority (63%) of respondents were in favor of dowry, while 57% of respondents were against it. Those in favor of dowry claim it as a help in social set up, gives protection and confidence and also support to create favorable environment in in-laws. Other express their view that dowry

**Table I. Distribution of respondents with respect to span of marital life.**

Self years	Frequency	Percentage
1-10	55	45.83
11-20	50	41.66
21 & above	15	12.6
Total	120	100.0

**Table II Distribution of the respondents according to marital experience**

Categories	Yes F	%	No F	%
You and your life partner spend time together	82	68.33	38	31.67
Never quarreled in the presence of others	78	65.00	42	35.00
Difference of opinion you considered important.	90	75.00	30	25.00
Both agree that husband have more freedom than the wife.	65	54.16	55	45.84
You consult each other	100	83.33	20	16.17

**Table III. Distribution of the respondents according to select their spouse**

Category	Yes		NO	
	F	%	F	%
Parents should selected	51	42.50	69	57.50
One should select for one self	18	8	102	92
One should select for one self in consultation with parents	65	54.16	55	45.84

**Table V. Distribution of the respondents according to the favor of dowry**

Category	F	%
Yes	63	52.5
No	57	47.5
Total	120	100.0
<b>IF Yes</b>	<b>F</b>	<b>%</b>
Due to social set up	8	(12.69)
For protection and confidence	32	(50.79)
This way you support your daughters	14	(22.23)
For a beginning of new life	9	(14.29)
Total	63	(100.0)
<b>IF No</b>	<b>F</b>	<b>%</b>
It creates many evils in the society.	9	(15.78)
No need of dowry	22	(38.59)
It creates problem for parents	14	(24.57)
N.A.	12	(21.06)
Total	57	(100.0)

**Table V. Distribution of the respondents according to impact of Divorce on other unmarried brothers and sisters**

Response	F	%
Yes	91	75.83
No	29	24.17
Total	120	100.0

create problems for parents and society.

Table V shows that majority 75.83% of respondents think that "talaq" effects to other sisters and brothers on their marriage, while 24.17% of respondents thought that it has no effect to other sisters and brothers on their marriage. As given in Table VI, 70% of respondents dislike remarriages, while 50% of respondents liked remarriages.

**Table VI. Distribution of the respondent's according to liking and disliking for remarriage**

Response	Self	
	F	%
Yes	50	41.66
No	70	58.44
Total	120	100.0
<b>IF yes</b>	<b>F</b>	<b>%</b>
No body can live alone	4	8.00
It is imp. for survival	23	46.00
For happy life	23	46.00
Total	50	(100.0)
<b>IF No</b>	<b>F</b>	<b>%</b>
No need of remarriage	10	14.28
It develop tension b/w families	33	47.15
It is difficult to readjust	8	11.43
We dislike it	19	27.14
Total	70	(100.0)

**Findings.** The main findings of research are as follows:

1. Half majority of the respondents, were not consulted before marriage. A 55.83% of the respondents were married with cousins, while 44.17 respondents were not interested.
2. About 68.33% of the respondents spend time in home with their life partners and 65.00% of the respondents never quarreled with their life partners in the presence of others.
3. A 54.16% of the respondents said that husband have more freedom than the wife while 83.33% Majority of the respondents have mutual consultation with their life partners on different issues.
4. About 76% Majority of the respondents said that divorce effect on their other (sisters/brothers) marriages.

5. A 53.50% of the respondents were in favor of dowry.
6. A 54.16% the respondents selected their life partners for one self in consultation with their parents, while 42.50% Majority of the respondent parents said that parents should select life partner for their children.
7. A 58.44% of the respondents disliked remarriages.

## RECOMMENDATIONS

1. The present study was conducted on small samples. It is suggested that such a study should be conducted with larger sample, so as to draw generalization.
2. Consultation to with children before theirs marriage can contribute to success of their marriages.
3. More equal opportunities and freedom to women folk could result in mental adjustment after their marriages.
4. Dowry still plays a vital role in the success or failure of a marriage so more awareness and education can change these trends.
5. Divorce should be socially acceptable and divorcee should be taken as a normal member of society.

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