



# **Divorce incidence and its associated factors, and impact indicators**

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## **Abstract**

In India, divorce and separation are viewed as relatively uncommon occurrences, and data on the issue have been referred to be "quantitative gossip." While quantitative statistics on different dimensions of marital stability in India are limited, there is a vast multidisciplinary literature on these topics. In accordance with certain demographic and socioeconomic factors, the paper's findings revealed the percentage distribution of women (18-49 years old) who had ever suffered a marriage break, as well as their median marital duration (in years) at the time of their breakdown. More than 21,2 percent of women married before the age of 20, and an additional 36,8 percent married before the age of 30. Those who marry at a younger age had a longer median duration of marriage, 18 years, at the time of their divorce. As the age at marriage increases, the median duration of marriage also lowers. Approximately 36.8 percent of women separated at a young age (20-29 years). 43.2 percent of all women were born between 1976 and 1985, however their median lifespan is longer than that of other women.

**Keywords:** Divorce; Factors; Age; Population; impact; Incidence.

## **Introduction**

Marriage is a significant social event that marks the beginning of a couple's marriage. Marriage helps safeguard mental health by providing individuals with a higher feeling of emotional support and care, and by allowing them to fulfil different social tasks. Individuals who are married enjoy more psychological and physical well-being than those who are single, separated, or divorced. Over the past several centuries, it has been seen that progress has a significant impact on family dynamics in numerous regions of the globe. Changes in marriage and fertility practises, such as delayed marriages, divorce and remarriage, changing living arrangements, out-of-wedlock childbearing, movements

toward individual partner's choice, lower fertility and better prospects for women, are among the many alterations occurring in global family structures (Rana, 2018).

It has been said that divorce or the legal dissolution of a marriage is the most abhorrent of all allowed actions. This may be due to the fact that no other known method produces as much destruction to the family unit, socioeconomic position of the family, and mental health of all those involved. The shift is affecting the fabric of Indian society due to the observable changes. Indian women are acquiring an education, pursuing professional occupations, and gaining independence. The effect of cable and satellite television, the internet, and western influences have all led to an increase in women's marriage expectations. Unlike in the past, financial security and dependence on the guy are no longer prevalent. Professional women make their own decisions, and financial security gives them confidence that was absent in the past. Nevertheless, this progress is now harming the holy institution of marriage, as separation and divorce rates in India are on the rise (Goodwin, 2003).

The exceptional lawgiver Manu has given us his God's holy record. According to the Manu Samhita, Brahmah handed the collection of laws to Manu initially, and he afterwards taught it in its entirety to a few other privileged sages. Thus, the faultless origin of Hindu law with regard to residential arrangements between couples leads to the conclusion that the Hindus cannot overlook the divine origin. If we compare various laws with their divine origin, we find that the Bible and the Qur'an are each acknowledged by Christians and Muslims as God-given human rules. Additionally, the Greeks viewed the law as a revelation and a boon (Johnson and Wu, 2002).

Recently, a rising number of married couples in India are dissolving their unions. Court statistics and information from the department of crime records reveal that over the past decade, emancipation rates have risen and in certain urban areas nearly tripled. This tendency is seen not just in cities, but also in smaller urban towns and semi-urban regions. It is a sign of India's developing financial landscape that this marvel is no longer restricted to rich urbanites, as it was in the 1980s. According to the data, more people from the white collar and lower working classes are leaving dismal coalitions. Approximately 9,000 cases are registered annually in Delhi, a significant increase from the typical 1,000 cases seen during the 1990s. Incomprehensible in the 1970s and 1980s, a notable effect is that more women are filing petitions for dissolution of marriage, which was unthinkable in the 1970s and 1980s (Santosh and Khan, 2019).

There are several types of separations with varying implications for conjugal stability. Return of married women to her birthplace is a typical kind of separation that may or may not signify a permanent rupture in the marital partnership. Moving back to natal home due to marital troubles, conflicts, or discontent with the spouse or in-laws is regarded as a 'right' and a 'moral and social entitlement' for Indian women (Grover 2009). Even if this privilege is supposed to be transitory, it provides women with negotiating leverage and prospects for reconciliation. The length of stay in the natal house, whether the husband arrives to retrieve the wife, and the effectiveness of subsequent discussions may indicate the dissolution or restoration of marital ties. Therefore, it is typical for

women to travel back and forth between their natal and marital homes, and these moves should not be viewed as a step toward the breakdown of a marriage, but rather as the opening of reconciliation possibilities. In addition to being an indicator of marital dissatisfaction, a woman's decision to give birth in a natal house may also be influenced by the natal home's labour requirements. Despite the fact that many women believe they have a right to return to their birthplace, the conditions of their birthplace will limit the assistance they receive from their biological family. These factors include the presence of unmarried siblings whose chances of marriage may be altered by the return of a married woman to her birthplace (Sigle-Rushton, 2005). In addition, parents may feel that their commitment to their daughters ends at the moment of marriage and may be unwilling or unable to provide financial assistance.

### Materials and Methods

Women from Burhanpur, Madhya Pradesh were analysed to determine the influence of independent factors on divorce probability at various marital durations (in years). Women's socioeconomic features, including location of residence, religion, age at marriage, duration of marriage, educational status, number of children, etc., have been analysed. A region-by-region investigation has been conducted to determine the regional variance. On the basis of proximity and cultural affinity, the regions of Burhanpur are split into six groups: the Northern area, the Central region, the Eastern region, the Northeastern region, the Western region, and the Southern region.

### Results and Discussion

The majority of respondents (49 percent) were between the ages of 28 and 38, according to the information gathered by analysing the ages of the respondents. In any case, when we examine separately the data of male and female divorcees, the largest proportion (25 percent) of female respondents are between the ages of 28 and 38, and the largest proportion (25 percent) of male respondents are between the ages of 28 and 38. In addition, the table reveals that the majority of male divorces occurred between the ages of 28 and 38, whilst the majority of female divorces occurred before to the age of 39. (Table 1).

**Table 1: Male and Female percentage data with their age group.**

S. No.	Age group	Male (%)		Female (%)		Total (%)
		Rural	Urban	Rural	Urban	
1	Below 28	2	2	3	3	10
2	28-38	25	24	25	26	100
3	39-49	14	14	10	12	50
4	50 & above	9	10	11	10	40

**Table 2: Variable factors and impact data for the evaluation of divorce incidence.**

<b>Variables</b>	<b>Divorce</b>	<b>Median Marital Duration</b>
<b>Demographic Variable Age at marriage</b>		
<20 years	21.2	7
20-29	36.8	11
30+	41.9	9
<b>Current Age</b>		
Below 28	22.1	9
28-38	38.4	12
39-49	19.2	10
50 & above	20.3	20
<b>Birth Cohort</b>		
before 1975	39.5	17
1976-1985	43.2	25
after 1986	17.3	10
<b>Marriage Cohort</b>		
1986-90	18.1	20
1991-2000	34.2	15
After 2000	47.7	6
<b>Socioeconomic Variables Region</b>		
North	10.0	11
Central	10.2	10
East	12.5	9
Northeast	22.8	11
West	17.6	12
South	26.9	18
<b>Place of Residence</b>		
Rural	49	16
Urban	51	15
<b>Religion</b>		
Hindu	43	21
Muslim	38	18
Christian	16	15
Others	3	5
<b>Children Ever Born</b>		
No	26.8	19
1-2	16.5	15
3+	8.7	7
<b>Women's Education</b>		
Illiterate	43.4	23

Literate below High School	38.5	15
Literate above High School	18.1	13
<b>Husband's Education</b>		
Illiterate	34.0	17
Literate below High School	26.3	14
Literate above High School	18.4	11
Don't Know	21.3	16

Table 2 displays the percentage distribution of women (18-49 years old) who have ever suffered a marriage break and their median marital duration (in years) at the time of their breakdown, based on demographic and socioeconomic factors. More than 21,2 percent of women married before the age of 20, and an additional 36,8 percent married before the age of 30. Those who marry at a younger age had a longer median duration of marriage, 18 years, at the time of their divorce. As the age at marriage increases, the median duration of marriage also lowers. Approximately 36.8 percent of women separated at a young age (20-29 years). 43.2 percent of all women were born between 1976 and 1985, however their median lifespan is longer than that of other women. This indicates that women of the elder generation are leaving unsatisfactory marriages at longer ages. In the north, the proportion of divorced women is less than 10 percent, but it exceeds 26.9 percent in the south and southern regions. There are approximately 49 percent rural women and 51 percent urban women. 43 percent of all divorced women are Hindu, 38 percent are Muslim, and 38 percent are Christian, respectively. Hindu women's median married duration is 21 years longer than that of Muslim and Christian women. The distribution of divorced women by their degree of education reveals that around 43.4% are illiterate, and this percentage decreases as education increases. The median duration of marriage for illiterate women is 19 years, compared to 15 years for women with less than a high school education and 13 years for those with a high school education or more. Similar trends have been noted for partner education (Table 2).

## Conclusion

Marriage or wedding refers to the legal or cultural rite that establishes a man and a woman as spouses, i.e. husband and wife. The termination of union corresponds with the dissolution of marriage, which is the breaking of all legal responsibilities stemming from the status of spouse, as well as the elimination of legal impediments to a new marriage. If a marriage is ended by death, the remaining partner is referred to as a widow or widower. Legal divorce refers to the breakup of a marriage via the issue of a divorce decree to one of the spouses. Divorced folks are those whose marriages have been dissolved through divorce. In India, many rural couples do not seek legal counsel before separating; as a result, they either begin living apart or their spouse abandons them. In the present study, marital disintegration includes separation, desertion, and divorce.

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