

IMPORTANCE OF MARRIAGE

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Abstract:

Marriage requires compatibility in all terms for both men and women. However, it is generally observed that Indian women have to compromise more, due to their culture and tradition. Women of today's generation are now educated and want to live independent as boys in all terms. Now, the situation is that, they do not prefer marriage because they have to compromise after that. No matter how well educated a woman is; family, society and men will judge her only by her kitchen skills more. If they do so then, they want their life as used to be before, means freeness; mutual consent; self-respect and respect from both sides, to themselves and to both family; their existence should be maintain. The main objective regarding this research is to find out the mind-set of women both married and unmarried regarding marriage, whether it is essential and not in present scenario and for this, random sampling technique is adopted. This research is limited to Durg-Bhilai area of Chhattisgarh. It is observed that approximately all of the women prefer job than marriage, to achieve equality in society. The working unmarried women and the business class married women still believe in marriage.

Keywords: Father, husband, marriage, men, society, women.

1. Introduction

Marriage exists to bring a man and a woman together as husband and wife to be father and mother to any children their union produces. At its most basic level, marriage is about attaching a man and a woman as husband and wife to be father and mother to any children their sexual union produces. When a baby is born, there is always a mother nearby: That is a fact of reproductive biology. The question is whether a father will be involved in the life of that child and, if so, for how long. Marriage increases the odds that a man will be committed to both the children that he helps create and to the woman with whom he does so.

Marriage connects people and goods that otherwise tend to fragment. It helps to connect sex with love, men with women, love with babies, and babies with moms and dads. (1) Social, cultural, and legal signals and pressures can support or detract from the role of marriage in this regard. 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. It has always existed in one form or another in every culture, ensuring social sanction to a physical union between man and woman and laying the foundation for building up the family-the basic unit of society. Sociologists have offered several definitions of marriage:

1. 'Marriage consists of the rules and regulations which define the rights, duties, and privileges of the husband and wife.'-George A. Lundberg
2. 'Marriage is more or less a durable connection between male and female, lasting beyond the mere act of propagation till after the birth of the offspring.'-Western Marck
3. 'Marriage is a contractual agreement which formalizes and stabilizes the social relationship which comprises the family.'

Marriage is a socially supported union between individuals in what is intended to be a stable,

enduring relationship. It is the base for the family and the institution, defined by six social functions: regulation of sexual behaviour, reproduction, nurturance and protection of children, socialization, production, consumption, and the passing on of ascribed statuses such as race. Marriage and the family rest on many beliefs, the most important of which is kinship. In the shastras, marriage was view as a sacrament. The relationship of husband and wife, once established through proper customs and rituals, was believe to be irrevocable. In Hindu marriage, the custom is sacrosanct, which is why a marriage ceremony is said to be complete only when the customary rites and rituals are fully performed. Of course, customs vary from place to place and society to society.

Other religions in India include Buddhism, Islam, Sikhism, Christianity, and Jainism, which have variations of marriage customs. Among Muslim communities, the joint affirmation of the Nikah-Nama (or the marriage contract) is of prime importance. Most Muslims prefer marriage among relations; first cousins are consider most suitable, failing which alliances are sought among families with earlier matrimonial links. This is done to prevent the entry of foreign blood within the family and to retain the property inherited by a young couple.

In the work we have discussed the mind-set of women's both married and unmarried regarding marriage, whether it is essential and not in present scenario and not in present scenario and for this, random sampling technique is adopted. This research is limited to Durg-Bhilai area of Chhattisgarh. It was observed that approximately all of the women prefer job than marriage, to achieve equality in society. The working unmarried women and the business class married women still believe in marriage.

2. The Conflict Perspective of Marriage (With A Special Emphasis on Divorce)

The increasing acceptance of divorce has dramatically altered the marriage situation. While couples still marry at the same constant rate, more than half of all couples married in the USA are now divorced. In India, even though the rate of divorce is not alarming, it is rapidly increasing—presently it is 5%–7%. The vast majority of those divorced remarry, and the second marriage tends to last for the remainder of their lives. Many in our society believe that easy marriage and divorce cheapen the institution of marriage and threaten the structure of the family. This may or may not be true, but either way, laws, in reality, have very little impact on the rates of marriage and divorce. Laws are a reflection of people's needs; they make it easier for people to live with each other and try to ensure that everyone gets fair treatment. Society cannot dictate social and moral behaviour through its laws. If laws do not fit, people will tend to disregard them. This is why so many people choose to live together in the West instead of marrying, as marriage does not fit their situation. Perhaps we would do better to make marriage fit the people, rather than trying to make people fit the institution.

3. Divorce

Is it a personal tragedy, a family embarrassment, or a social problem? Or, is it a new lease of life, a chance to start all over again, a chance to make something positive out of something that has turned negative? This is a matter of perspective, depending on how deeply one believes in the 'till death do us part' clause of the marriage contract. After months and even years of living with many differences and experiencing fights, frustrations, hurt, and anger, a couple may seek divorce as the only viable alternative. At this point, marriage or relationship counselling may provide the couple with new skills in communicating and understanding each other. Divorce is the emphasis on choice carried to its final limits as far as relationships go. People marry to prove their sense of

commitment and to find security. In marriage, however, many find that commitment is situational and security is a figment of the imagination. The concept of divorce prevention revolves around making a mature choice of partner in the first place, making supreme efforts to grow at a parallel pace, and continuing to foster the love relationship with care, respect, and, above all, good communication.

Family disorganization occurs when statuses are not occupied or roles are not performed. Divorce, death, and violence-themselves caused by social and ecological factors-are major causes of family disorganization. The greatest havoc wrought by divorce is the disruption of family life. Divorce in some cultures is no longer viewed as a last resort, but rather as an everyday occurrence. But where marriage is accepted as a sacrament, divorce is bound to be a sacrilege. Many factors are responsible for the divorce. One of the most important causes is social change. The process of social change sets into motion a series of changes-in values, in customs, in ways of living, in roles of different people. Technological changes have led to urbanization. Urban society is highly heterogeneous as well as individualistic. The urban attitude is one of non-interference in the affairs of other people. Thus, the social life of urban people also exposes them to a variety of situations that can detract from the bond of attachment to the family. These situations, therefore, make divorce much easier.

The status of women in the family and society is another factor to be considered. The modern woman, because of her opportunities for education, training, and employment, and creative activity has developed into a self-dependent and self-confident individual. This can lead to difficulties in adjustment in marriages, especially for women who have lived an independent and creative life before marriage. The scope for material prosperity has shifted social values from the spiritual and moral to the material. This change in values has encroached into the realm of marriage too. The wave of progressive liberalism and individualism has made insipid and outmoded the feelings of faithfulness and loyalty. The mass media has played an important role in changing such values. The influence of cinema, television, and other media on the younger generation indirectly affects divorce rates. Besides social and cultural differences between the partners, infertility, and the social stigma attached to it is also a cause for divorce.

4. Marriage and Mental Health Problems

Marriage may be stressful for emotionally vulnerable people, which may lead to the development of mental health problems. The interplay between marriage and mental health problems has been dealt with in detail by Indian and international authors. Major mental health disorders may be the cause or effect of marital disharmony. Divorce-seeking couples have high psychiatric morbidity in comparison to well-adjusted couples with more neurotic traits. The personality factors of divorce-seeking couples also differ from those of couples in stable marriages.

Studies consistently show greater distress among widowed/separated/divorced men and women. Greater distress seen among married women as compared to married men, as well as in single women as compared to single men. Community surveys in the West showed that women in all categories of marital status were more symptomatic than men in the same categories. After reviewing the epidemiological data, linking marital status with illness, it was seen that the 'effects of gender and marital status vary within ethnicity and psychological disorder'. An ICMR and DST study (1987) on severe mental distress found the highest common distress among homemakers in both their urban as well as rural samples. All workers opine that those who were ever married, that is, married/widowed/widower or separated, suffered more than those who never

married. Though some authors feel that in terms of protection, marriage acts as a sort of insurance against psychological breakdown, it need not always be true, because marriage demands a sustained level of adaptation from both partners. The birth of a child, abortion or miscarriage, economic stress, migration, episodes of illness, major career changes, and any situation that involves a significant change in a marital role can precipitate stressful periods in a relationship. Illness in a child exerts the greatest strain on a marriage; complaints of lifelong anorgasmia or impotence by marital partners usually indicate intrapsychic problems. Other problems that may induce a marital crisis also trigger off psychological disturbances. They include the discovery of an extramarital affair, onset of serious illness, announcement of intent to divorce, or problems with children or work, one or both members of the couple may be in therapy or maybe psychiatrically ill, and one spouse may be seeking hospitalization for the other.

Women in India are less likely to receive mental health care because mental illness in the family, especially in a woman, is itself stigmatizing and an occasion for ridicule. Married mentally ill women are more likely to be sent back to their natal homes, abandoned, deserted, or divorced. Clinical experience shows that the responsibility of care for the mentally ill woman is often left to her own family, then to her husband or his family.

5. Marriage, Mental Illness, And The Indian Legislation

Every country and every religion has its law. In India, under Article 44 of the Constitution, the state is bound by a constitutional mandate to secularize and homogenize family laws. The enactment of a uniform civil code was a goal to be achieved through a gradual process. The admixture of religion and ethics with legal precepts was naturally congruent. The practice of applying matrimonial law according to religious faith and beliefs has led to the prevalence of diverse matrimonial laws, besides one statutory law. As per Rule no. 3 of Order 32A of the Civil Procedure Code, the court must make efforts for settlement in matters concerning the family. As per Rule no. 4 of the same Order, a person, preferably a woman, who may or may not be related to the parties including a person professionally engaged in promoting the welfare of the family, may be utilized for the settlement mentioned above. According to the Family Court Act, 1984, the Family Court was established with the view to promote conciliation in disputes concerning marriage and related matters. The Family Court may utilize the services of medical and welfare experts for conciliation. This Act reads that persons committed to the need to protect and preserve the institution of marriage shall be selected for appointment as judges and those women shall be preferred for such appointments. Lawmakers intend to prevent the fracture of a family.

If a hard decision is inevitable, it will be on a specific ground. The Acts have a bearing on the legal aspects of marriage such as, The Special Marriage Act (1954), The Hindu Marriage Act, 1955 with an amendment in (1976), The Dissolution of Muslim Marriage Act (1939), The Muslim Women Protection of Rights on Divorce (1986), The Parsi Marriage and Divorce Act, (1936), The Christian Marriage Act (1872), The Indian Divorce Act (1869), The Family Courts Act (1984).

A family arises out of marriage. The single most important factor that influences the quality of family life is the quality of the marriage that supports it. Various socio-economic changes and developments taking place in society as a result of industrialization and urbanization have shaken the religious and moral foundations of the institution of marriage. Marriage, according to Hindus and Christians, is a sacred, indissoluble permanent union. Law-makers consider family to be a 'private sphere' and recognize the need to respect privacy by minimizing interference with this

institution. Till 1955, matrimonial relief was not available to Hindus and scarcely available to Christians.

The matrimonial relief that one can seek includes:

1. Decree for nullity
2. Restitution of conjugal rights
3. Judicial separation
4. Divorce

Divorce or nullity is granted in cases where a socially accepted marriage is not legally accepted as a marriage, e.g., bigamy. There are two questions regarding marriage. Is the marriage a valid one? Is it possible for the relationship to continue? The conditions prevailing at the time of marriage decide its validity. An individual who is not capable of comprehending what is happening to him or her cannot give consent for marriage. The individual may not have the capacity for procreation. The relationship between the parties may prohibit by religious codes. Such situations lay open to question the validity of the marriage. Nullity of marriage means that the marriage is held null or void. In other words, a valid marriage does not take place at all. Conditions prevailing in the course of marital life determine the continuation of the relationship between the partners. For example, desertion, cruelty, adultery, and mental illness may interfere with marital life and it may not be possible for the relationship to continue. Divorce means that the marriage was a valid one, but the relationship cannot be continued. Following the decree of divorce, the individual becomes eligible for remarriage.

6. Caught in the Cultural Lag: The Stigma of Singlehood

The United States is unquestionably a pro-marriage society. The observation that marriage is a more desirable status than singlehood has been trumpeted in recent popular books including *The Case for Marriage* (Waite & Gallagher, 2000), *Creating a Life* (Hewlett, 2002), and *What Our Mothers Didn't Tell Us* (Crittenden, 2000) and has guided the implementation of pro-marriage social policies including "covenant marriage," and economic and tax policies that favor married couples (e.g. Nock, Wright, & Sanchez, 2002). Popular "reality" television shows, situation comedies, and films owe a posthumous screenwriter's credit to Jane Austen, as their final scenes often fade to a dreamily enamored heterosexual couple at (or on their way to) the altar (Wetzstein, 2001).

Few observers would question that cultural images, public policies, and personal attitudes elevate the status and value of heterosexual marriage relative to single life in the United States today. DePaulo and Morris take this observation one important leap further. They argue that pervasive and largely uncontested support for the Ideology of Marriage and Family has quietly generated a more pernicious yet barely acknowledged phenomenon called "singlism," or prejudice and discrimination targeted against the unmarried. The persistence of singlism, they argue, is evident in multiple studies documenting negative attitudes towards unmarried persons (e.g., Morris, DePaulo, Hertel, & Ritter, 2004). Of even greater concern to DePaulo and Morris is that uncontested beliefs about the supremacy of marriage as a cultural ideal are perpetuated (unintentionally) by the social scientific community. Social science research often begins with the unacknowledged and uncontested assumption that a comparison between "married" versus "unmarried" persons is a meaningful and important contrast. Similarities between the two groups are often ignored, and differences (particularly those differences where the single fare worse than the married) are attributed to the less desirable aspects of singlehood or, worse yet, to personal

deficiencies of the single persons themselves.

7. Is Singlehood a Stigmatized Identity?

Are singles stigmatized in the United States today? If early conceptualizations of stigma are used as the criteria, then the answer is a resounding “yes.” Goffman (1963:3) defined stigma as any personal attribute that is “discrediting” to its possessors and that reduces such a person “from a whole and usual person to a tainted and discounted one.” Crocker and colleagues (1998) elaborate that stigma refers to “a social identity that is devalued in a particular context.” As DePaulo and Morris argue persuasively, research conducted over the past 20 years shows that unmarried persons are viewed as less likable (Krueger, Heckhausen, & Hundermark, 1995) and more physically unattractive, lonely, and shy than their married peers (Morris et al., 2004). Single people are particularly likely to be denigrated if they are deemed “responsible” for their solitary civil status. Unmarried persons often are viewed as responsible for their single status due to some characterological flaw or “blemish,” such as promiscuity, immaturity, self-centeredness, or a lack of personal discipline (e.g., Davis & Strong, 1977; Morris et al. 2004). The extent to which singlehood is stigmatized is closely tied to context (Crocker, Major, & Steele, 1998); young unmarried college students are considered perfectly acceptable, whereas 40-something unmarried persons are viewed as pitiful, past their prime, and hopeless in their quest for a lasting love (Kruger, et al., 1995; Morris et al. 2004).

8. Implications and Future Directions

Taken together, our analysis and the writings of DePaulo and Morris provide powerful evidence demonstrating the subtle ways that the Ideology of Marriage and Family and singlism conspire to compromise the quality of life experienced by single persons in the United States. A first step toward combating singlism involves the recognition on the part of social scientists and policymakers that they may be contributing unintentionally to the perpetuation of singlism. For example, social scientists often attribute single persons’ disadvantages such as higher levels of depressed affect to personal traits, while federal programs prescribe marriage as the panacea for all of the social, economic, and psychological ills experienced by unmarried persons. Improving the quality of life for unmarried persons requires attacking the “fundamental cause” of single stigma. Practices and policies should be developed that “produce fundamental changes in attitudes and beliefs, or [that] change the power relations that underlie the ability of dominant groups to act on their attitudes and beliefs” (Link & Phelan, 2001: 381). We acknowledge that changes in attitudes and power relations often occur at a glacial pace. Racism, sexism, and homophobia persist in the United States today, despite the tremendous inroads made by the Women’s and Civil Rights movements of the 1960s. Yet the social science community has also made an important contribution to helping to chip away at such “isms.” The establishment of academic subfields such as women’s studies, race and ethnic studies, and gay studies has been instrumental in training a new generation of scholars to look beyond the dichotomous divide of male/female, black/white, and gay/straight and instead to search for important sources of within-category differences and between-category similarities. Such efforts have been instrumental in promoting a more theoretically sophisticated and nuanced understanding of the lived experience of stigmatized individuals. As a first step, scholars in singleness studies should call for a move away from the simple contrast of married versus unmarried in social sciences research. More fine-grained categories of marital status are needed to characterize the diverse experiences of unmarried adults. Unmarried unpartnered persons, unmarried persons cohabiting with a romantic

partner, widowed persons, and divorced persons each comprise a distinctive group of “unmarried” persons. The experiences of formerly married persons are molded not only by the absence of a legally sanctioned romantic union but also may reflect the stressors associated with the transition between the states of “married” and “formerly married”. Further, there are multiple pathways to the “unpartnered never-married status”. Some are single by choice, others would like to be married someday but have not yet had the opportunity, others may face psychological or physical challenges that create obstacles to their ability to form a lasting romantic union. Only when scholars move away from taken-for-granted yet often meaningless demarcations such as “unmarried” versus “married” can they truly uncover the distinctive challenges and benefits experienced by the highly heterogeneous category of “unmarried” Americans (Link & Phelan, 2001).

9. Is marriage essential?

All in all, marriage is a tie between two physically various people, yet in India, it's anything but a connection between two families and society. Shockingly, Indian culture has made standards and guidelines that require a lady to be overwhelmed by guys and society in all parts of her life. Besides these requests, the present ladies are figuring out how to advance in all components of their lives. Ignorant ladies are getting progressively uncommon. They want to keep their opportunity, self-esteem, correspondence as guys in the public arena, and their personality in the public eye, and the entirety of this affects a lady's life after marriage. Indian ladies should bargain after marriage as far as their desires, individual thoughts, etc... Indian culture can't appreciate that a lady weds her man (spouse) for herself, not for the whole family. This implies that after marriage, men's families' assumptions for a lady increment essentially, for example, the obligation of serving food to the whole family currently rests with her, and she ought to invest energy with her parents-in-law before her better half. Each lady wishes that her future spouse will view her as "daddy ki pari" (sovereign), as her dad did before her, however, this is unimaginable in Indian culture since, regardless of how accomplished a lady is, she will be evaluated uniquely on her cooking abilities. The issue of fairness is still up for question, as a man today needs to wed a woman with a lower instructive degree than he has, in light of the fact that a male cannot acknowledge a woman's predominance in any capacity because our public is man-centric. Guardians need to put resources into their girl's wedding instead of their calling, paying little heed to how gifted their girl is, and men need to put resources into their work as opposed to their girl's wedding. On the off chance that something turns out badly with that woman after she hitched, she cannot say anything negative to her own family or her in-family laws about it. Regardless, she will need to make a trade-off because, as she would like to think, their home is close to that woman's home, and the supposed Sasural is not. Regardless of whether a woman's mayka (women's home family) has a reason and the greeting card is in her name instead of her husband's, the personality of her significant other will be harmed and he will in all probability not go to the wedding. The men's family anticipates love and regard from the woman for their family, however, her parents-in-law and spouse do not show a similar love and regard to her and her family. To top it all off, most wedded Indian women cannot see that they are being overwhelmed and that they do not have their personality, however, unmarried women are seeing it is anything but a quick rate. In the appearance of futile and useless customs and practices, they wish to boycott all types of female brutality. They currently lean toward work over marriage since they understand it is difficult to remain a "daddy ki pari" (sovereign) after marriage, and they additionally realize

they cannot wed an outsider dependent on kundlis instead of shared interests.

Method

This investigation utilizes an irregular example procedure and quantitative examination. This is the consequence of an examination including 80 ladies from Durg-Bhilai (C.G.), both wedded and single. Thirty of them are hitched, while the rest 50 are single; their ages range from 18 to 35, and the greater part is Hindus.

10. Result

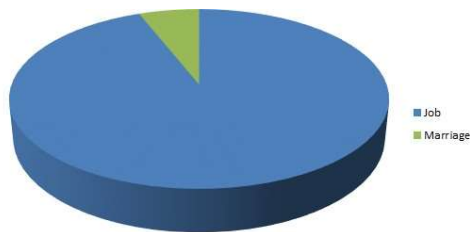


Figure 1 According to unmarried girls, preference should be given to

- (1) This inclination comes from their craving to act naturally adequate and equivalent to people in all parts of society.
- (2) According to 68 percent of unmarried women, society and men esteem a woman's dad's asset report more than her imprint sheet concerning marriage.
- (3) Most unmarried women wish for their better half to resemble their dad, who deals with them like sovereignty, yet just 51% accept this is practical.
- (4) most wedded ladies whose spouses are government representatives are satisfied that they oftentimes go on excursions and that their husbands help them in their day-by-day exercises, remembering for the kitchen; nonetheless, most wedded ladies whose husbands own their own business have a 50-50 split in such manner.
- (5) Most wedded women are thankful that their mates esteem their suppositions.
- (6) Most spouses who work for the public authority share their everyday exercises with their wives; nonetheless, for the individuals who own a business, the proportion is 50-50.
- (7) Most women wish to break the standard of wedding dependent on kundlis as opposed to interests.
- (8) Most of the wedded women accept that society no longer appointed authorities' woman's dependent on their cooking capacities, yet most of the unmarried ladies accept the inverse.
- (9) The endowment framework, or the purported practice of sending blessings to men and their families, is dislike among most women.
- (10) Only 54% of single women and 30% of wedded women accept that picking a mate depends entirely on skin tone.
- (11) Most of the women feel that men like to wed women with lower instructive capabilities than themselves.
- (12) When all is said in done, women are disappointed with the propensity for a wedding a more peculiar whom they have just met for a brief period.
- (13) Almost every woman needs her folks to go through their cash in their objectives with the goal that they may seek after a task instead of Wed.
- (14) All wedded ladies' spouses need their wives to adore and regard their folks, and

(15) Surprisingly, most women are dealt with like sovereigns, as they in the past were.

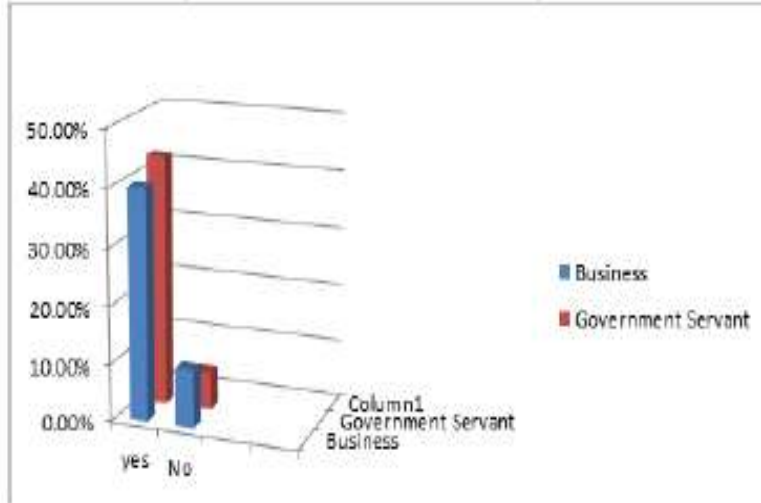


Figure 2: Do husbands give the same respect and love to his in laws as he hopes from his wife side?

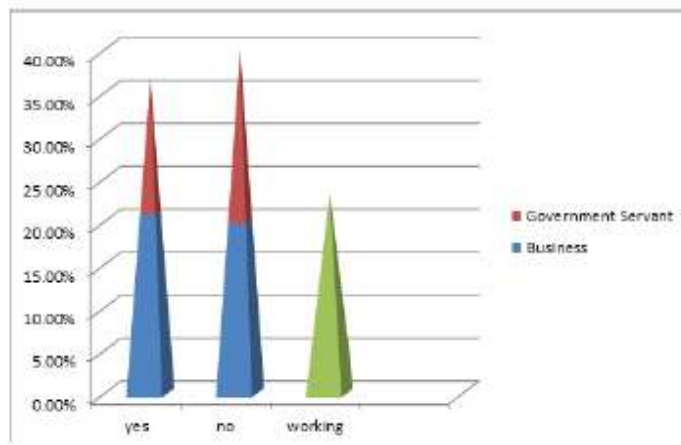


Figure 3: whether homemakers are happy or not, being dependent on their husband.

Table1: Tabulation Analysis regarding Marriage is essential or not from Woman's perspectives

Questions	Unmarried (50)				Married (30)			
	Profession				Husband's Occupation			
	student (31)		working (19)		Business (15)		Government Servant (15)	
	Yes	no	Yes	no	Yes	No	Yes	No
Did you eat frequently together or not?	-	-	-	-	8	7	11	4
Did you go for an outing as a couple, not in a group?	-	-	-	-	7	8	14	1
Does your husband help you in your daily activities including kitchen activities?	-	-	-	-	9	6	11	4

Does your husband give importance to your thought?	-	-	-	-	14	1	12	3
Does your husband share with you his daily activities?	-	-	-	-	9	6	11	4
For marriage, society and boys think that a father's balance sheet is more important than your mark sheet. Do you agree with this?	9	21	7	12	-	-	-	-
Do you want you are to be husband as your father, who treats you like a queen?	27	4	17	2	-	-	-	-
If yes, do you think is it possible?	13	18	10	9	-	-	-	-
Parents/society use to match interests instead of kundlis to get married. Do you agree?	11	20	7	12	12	3	12	3
"I'll qualify to be the perfect bride the day, I learn to make a perfectly round roti". Do you think it is the mentality of our society and boys?	23	8	12	7	3	12	2	13
"How can my father afford a car for my wedding, when he has been riding a 2-wheeler his entire life?" Do you agree?	21	10	17	2	11	4	10	5
Do you think that selection of a spouse is limited to skin's complexion, especially in arranged marriages?	18	13	10	9	6	9	3	12
Do you think that boys always want to marry a girl whose educational qualification is low than him?	15	16	10	9	2	13	10	5
Time for deciding on a new phone: 10 days and Time for deciding on a life partner: 10 minutes. Are you satisfied with it?	1	30	0	19	1	14	1	14
Do you think parents should invest in their daughter's dreams of higher education or career, instead of their weddings?	29	2	18	1	14	1	12	3
Are you treated as "papa ki pari" as you used to be before?	-	-	-	-	12	3	11	4

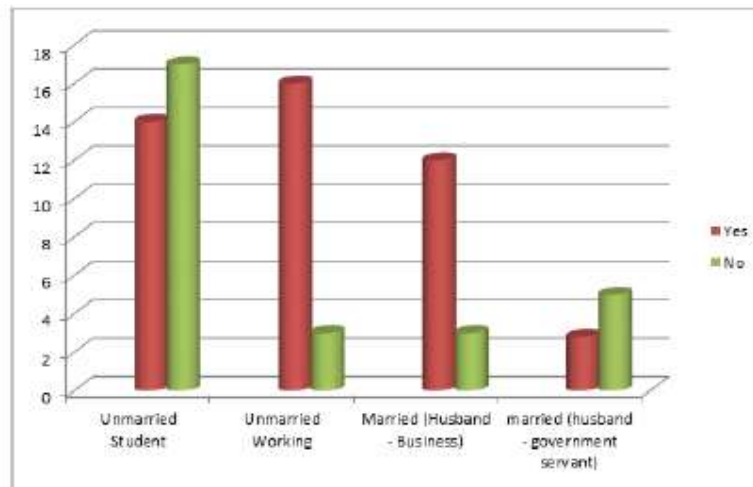


Figure 4: Believe in Marriage

11. The Future of Marriage

Long before the debate about same-sex marriage, there was a marriage debate. It launched a “marriage movement” to explain why marriage was good both for the men and for women who were faithful to its responsibilities and for the children they reared. Over the past decade, a new question emerged: What does society have to lose by redefining marriage to exclude sexual complementarity? Many citizens are increasingly tempted to think that marriage is simply an intense emotional union, whatever sort of interpersonal relationship consenting adults, whether two or ten in number want it to be-sexual or platonic, sexually exclusive or open, temporary or permanent. This leaves the marriage with no essential features, no fixed core as a social reality. It is simply whatever consenting adults want it to be.

Yet if the marriage has no form and serves no social purpose, how will society protect the needs of children-the prime victim of our non-marital sexual culture-without government growing more intrusive and more expensive? Marriage exists to bring a man and a woman together as husband and wife to be father and mother to any children their union produces. Marriage benefits everyone because separating the bearing and rearing of children from marriage burdens innocent bystanders: not just children, but also the whole community. Without healthy marriages, the community often must step in to provide (more or less directly) for their well-being and upbringing. Thus, by encouraging the norms of marriage-monogamy, sexual exclusivity, and permanence-the state strengthens civil society and reduces its role. The government recognizes traditional marriage because it benefits society in a way that no other relationship or institution does. Marriage is society’s least restrictive means of ensuring the well-being of children. State recognition of marriage protects children by encouraging men and women to commit to each other and take responsibility for their children.

Promoting marriage does not ban any type of relationship: Adults are free to make choices about their relationships, and they do not need government sanctions or license to do so. All Americans have the freedom to live as they choose, but no one has a right to redefine marriage for everyone else. The future of this country depends on the future of marriage, and the future of marriage depends on citizens understanding what it is and why it matters and demanding that government policies support, not undermine true marriage.

Some might appeal to historical inevitability as a reason to avoid answering the question of what marriage is as if it were an already moot question. However, changes in public opinion are driven

by human choice, not by blind historical forces. The question is not what will happen, but what we should do.

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12. Conclusion

It has been seen that hitched women whose spouses work for the public authority are glad and fulfilled for the most part, regardless of whether; incredibly, they do not have faith in marriage, though wedded women whose husbands own their own business are despondent and fulfilled for the most part. Concerning unmarried women, the understudy segment is discouraged by the condition they notice encompassing wedded couples and has an awful view toward marriage, while the functioning part keeps on having an inspirational outlook. In any case, most of the women pick to work instead of a wedding to accomplish social correspondence and keep up their freedom.

13. Conflict of interest

There is no conflict to declare.

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