

Responsibility of Female Education System in India To Protect Divorce: A Special Reference To West Bengal

Dr. Shyamsundar Bairagya¹, ²Dr. Haraprasad Bairagya*

¹Registrar(Addl Charge), University of Gourbanga, Malda and Associate Professor, University of Gourbanga, Malda, W.B., India

²Ph.D., Visva-Bharati University, Santiniketan, W.B., India

***Corresponding Author:**

Dr. Haraprasad Bairagya

Email: hbairagya7@gmail.com

Abstract: “Being a woman is a terribly difficult task, since it consists principally in dealing with men.”

— Joseph Conrad

Marriage is a sacrament between couple of man and woman. It should not be separated till the end of life for the sake of the following next generation. Today the rate of divorce is increasing with the increasing rate of female education. There should have any fault in the educational curriculum which cannot help to determine marriage as a sacrament. Otherwise different physical and mental problems will be the regular assistance of the people. Anybody will not successfully achieve the original aims of life and which may obstruct the progress of human civilization. The children will suffer mostly from mental agony and insecurity. It is seen that in India divorce rate is almost minimum throughout the world. It is only due to Indian culture where the daughter is being sent to the father in law's house to spend her life and she has to adjust with all members of the family. In Indian culture the female has been given maximum importance and responsibility to make a happy family as well as future generation. Thus in this context, female education is more important than the male education for adjustment in the family as well as to maintain the Indian culture. Different poets and famous literates of India tried to make the adjustment through their novels, poems and epics. Unfortunately these important novels, poems and epics which help to determine a married life as a sacrament are neglected in Indian Education Curriculum. Inclusion of different moral fables and folktales repeatedly, curriculum related to spiritual aims of life, curriculum related to repeated hammering of morality and dignity, curriculum related to family bonding mentioned in the Ramayana and the Mahabharata are essential to decrease the rate of divorce.

Keywords: Divorce, curriculum, spirituality, Indian culture, mental anxiousness, adjustment.

INTRODUCTION

‘Sukhero lagia e ghar bandhinu

Anale puria gelo’- Baisnab

Kabi(poet) Chandi Das

The problems in a family related to the adjustment between the couple are earliest from the human civilization. Human being started his way of civilization in various stages as food gatherer, hunter, farmer and then industrialist. Now they are in the apex of civilization. It can be proved that the number of divorce cases was lesser in the past than the present.

Family is the most important primary group in society. Family and marriage are considered to be the two pillars of any society and as such they are the two most important societal institutions. In India, traditionally and from time immemorial, marriage has been hallowed as sacred; and marriage for most Indians is not merely a sacrament but is sacrosanct. Once the

couple enters into the bond of marriage, the relationship is considered to be perpetual—till death does them apart. In other words, marriage used to be for life and it worked as a bulwark against social vulnerabilities. It had an inbuilt system of checks and balances, and roles and priorities were defined by the society for the couple. What distinguished marriage in India from marriage in the West was the sanctity attached to marriage: a sense of perpetual bonding and an element of divinity in it [1].



Plate 1. Divorce breaks the future ambitions

The phenomenon of divorce, however, is not new to India, and it has been existed at all times in known history. But it was resorted to only in extreme cases where there was unbearable cruelty, desertion, mental illness, impotence/infertility, and infidelity. But it is no longer so.

‘Smaragarala Khandanang
Mamasirasi mandalang
Dehi padapallaba
mudaram- Baisnab Kabi(poet) Jaydeb.

This is the real ethic stated by the famous poet Jaydeb to make a happy family. As a man you have to dedicate yourself to an ideal female. Now the question is- ‘who is the ideal female’? If the ideal characteristics of a female, suitable for Indian culture can be traced out through education and included in the curriculum then it will help to protect divorce. Similarly, the male will also try to realize their need and will try to adjust with the female in all aspects. Here female education is given importance because female has to adjust more in the male dominated Indian family culture. Not only that in Indian culture the bride is sent to her husband’s house to spend their life. So, woman is finally considered as the temptress or Goddess if she can adjust with the family in all aspects and can avoid domestic violence. It may be proved that the Indian culture is the best culture of the world where divorce is almost minimum in number. Hence it is important to maintain Indian culture to protect divorce and some important ethics of

Indian culture should be included in the curriculum of West Bengal.

LOCATION OF THE STUDY AREA

It is surrounded by three countries, Bhutan and Nepal in north and Bangladesh in the East. On its north-east lies green valley of Assam. Bihar and Jharkhand states lie on the western side, while to the south-west lays Orrisa state and the deep blue Bay of Bengal lies on its South. West Bengal has been divided into 3 sub-divisions which consist of 19 districts.

AIMS AND OBJECTIVES OF THE STUDY

The study is related to remedy of great social disease in which the most problems are related to the children who become insecure by the uncertainty of their parent’s relation. If the children become insecure then in broad spectrum our country will also be insecure progressively. Main aims and objectives of the study are as follows-

- 1) To find out the reasons of increasing divorce cases in India.
- 2) To find out the remedies
- 3) To protect our children from their mental agony
- 4) Role of education to protect divorce in India as well as West Bengal.

Study of these aspects may help to realize use of proper female education and to change in their educational curriculum.



Plate 2 . Effect of divorce on child

METHODOLOGY

Analysis of Empirical data collected from various websites and journals are the principal methodology of the study. Other than this the study of ancient Indian books, nobles and epics are also the sources of various information used to draw conclusion. Direct field observation is also one of the most important sources to get very useful and significant findings. Cartographic presentations are done on the basis of using GIS mainly excel software.

DISCUSSION

West Bengal is a medium-sized states and it is situated in the eastern part of India. It has a total area of 88,752 sq. km with 80.18 million population out of which 72.47 per cent i.e.58 million belongs to the Hindu categories and constitute 20.24 millions i.e. 25.2 per cent belongs to the Muslim categories. In terms of population, West Bengal stands fourth position among the states of India [2]. The rituals and cultures related to Hindus are the responsible factors of divorce in West

Bengal. Hindu civil code permits divorce on certain grounds. But the religion as such does not approve divorce, because the concept is alien to Hinduism. According to the tenets of Hinduism, marriage is a sacred relationship, a divine covenant and a sacrament. Marriage is meant for procreation and continuation of family lineage, not for sexual pleasure. It is an obligatory duty, part of Hindu dharma, which, once accepted, should be upheld by both the parties throughout their lives. Marriage for Hindus is therefore a sacred bond, which cannot be dissolved through divorce on some personal or selfish grounds[3]. Most of the Muslim women are afraid of being either divorced by oral 'triple talaq' or simply driven out by their husbands along with their children. The date 9th December is remembered as the Muslim lady Begum Rokeya Shakhawat Hussain, the progressive and well known social worker, died in 1932. She spent her life for the uplift of the Muslim women and founded the first Muslim Girls' school, the Shakhawat Memorial School, in Kolkata for educating the Muslim girls [4].

The Historical Context

In West Bengal, there are several groups of people belonging to various races, religions, languages, and cultures who ruled Bengal for several hundred years. Muslim rule influenced profoundly socio-religious structure of the Bengali people. The British came in Bengal in 1690 for trade, but gradually their increased influence resulted in conflicts with Nawab in Bengal and with diplomatic efforts and series of conspiracies captured power in Bengal. In 1905 the British for the first time partitioned Bengal on the basis of religion into West Bengal and East Bengal. Again, in 1947 at the time of independence, the province had been divided into two parts between India and Pakistan on the basis of the same religious considerations. The Hindu dominated West Bengal became a part of Indian and Muslim dominated East Bengal became a part Pakistan named as East Pakistan which later emerged as an independent country as Bangladesh in 1971[2]. Thus the case study is highly dominated by the Hindu culture and its associated factors.

In ancient times, women in Hindu society had limited freedom. Women were bought and sold, abducted, forcibly married and forced into slavery or prostitution. There was nothing like the modern concept of a divorce or a legal separation in Hindu society. Once a woman left her parent's home, she was completely at the mercy of her husband or his parents and if he found her incompatible or unattractive and abandoned her, there was little that she could do. She had no right to divorce, no right to remarry and no right to leave the house and approach any one without her husband's permission. Part of the problem was that Manu¹, the famous law maker, viewed women with suspicion and would not trust them with freedom. He

believed that they needed to be kept under the protection and watch of men all the time, so that they would not have the opportunity to cause the confusion of castes [3].

In case of men the situation was different. Men had many rights and privileges, which went with their status as upholders of Dharma, and which they exercised in the name of religion, family or expediency. The suffering of Sita in the epic Ramayana, after she was abandoned by her husband in the name of dharma, is a case point. Lord Rama, a paragon of virtue, duty and sense of morality, abandoned his wife, whom he loved so dearly, on the mere allegations of possible infidelity on her part. He had no proof, but as an upholder of Dharma, he reacted promptly and banished her into the forests, ignoring the fact that she was pregnant and innocent.

The plight of Sita amply reflects the attitude of ancient Hindu society towards women. Men had the right in ancient India to abandon their women on mere suspicion of infidelity or adultery. There were no courts that would argue the cases for women or legalize their separation. There was no concept as gender equality. According to the Hindu law books, women were born to serve. Women were born to tempt men into vice. Women were born to be kept under control. The action of Rama is widely debated by scholars of today in the context of the moral and marriage standards of present day Hindu society. However few centuries ago, it was hardly a debatable issue, because apart from its moral, social and symbolic implications, Rama's action was neither unusual nor strange, but in conformity with the Hindu law books and the practices of those times. If we rationalize his action today, it is by ignoring the wider social context in which it happened and the fact that Rama as the king and upholder of Dharma was duty bound and had no choice, unless he wanted to present himself as a person with double standards.

Even the great Buddha, founder of Buddhism, who is known for his compassion and wisdom, felt women were inferior to men and a spiritual hazard. When his disciple Ananda approached him with a request to admit them in to the Buddhist Sangha, he said to have remarked, "Just as when the disease called crimson falls upon a field of sugarcane, that field will not last long, even so Ananda in that doctrine and discipline in which women receive the going forth from a house to houseless life, the religious life will not last long." Eventually, when he relented and admitted Buddhist nuns into his Sangha, it was by introducing a strict code of conduct. Buddha's approach was not much different from that of the Vedic scholars and his words amply reflect the condition of women and the attitude of even enlightened men towards them [5].

Woman, The Temptress and the Goddess

However it would be erroneous on our part to draw any hasty conclusions about the plight of women in ancient India, based purely on incidents such as the above and the stand taken by the Hindu law books. The information is inconclusive and contradictory. This was true, especially, in case of the Hindu Dharmashastras, whose influence and authority remained mostly confined to certain pockets of Hindu society, among people, who had access to them, knew them and for whom dharma or religion, as laid down in the scriptures, mattered. It is difficult to estimate how strongly they were enforced in a society in which atheists, materialists and skeptics lived without fear, voicing their beliefs against the caste system and excessive ritualism of vedic religion.

The attitude of ancient Hindus towards women was rather ambiguous. On the one hand, we have the Hindu law books which proclaim women to be untrustworthy and subservient to men, having no claim to liberty and independence [6]. They declare a woman to be a possession, owned by her father before marriage, her husband after marriage and her children after her husband's death. They do advise men to treat women honorably and keep them happy in order to beget progeny and continue their lineage, but the emphasis is not on conjugal love but promulgation of Dharma. They warn the consequences that befall unchaste women, who neglect their families and their duties.

On the other hand, the scriptures equate women with Mother Goddess and call upon men to treat them with respect and dignity. They warn that a house in which women are unhappy would never prosper. A housewife is a goddess in her own right. She is Lakshmi of the house. Without her, her husband is incomplete. She brings her part of the karma to the marriage and by assisting him in his duties fulfills his destiny. She shares his joys and sorrows and his duties. She is his companion in the observation of dharma. Her presence is important in the performance of rituals and the samskaras, because she is a partner, a soul mate, not only for this life but for several. The duties and responsibilities of varnashrama dharma, performance of sacrifices and samskaras were not prescribed for women, but they were expected to assist their husbands in performing them.

Although they were not enjoined to pursue studies or take up responsibilities in public life, we have evidence to believe that in ancient India women played an important role in Hindu polity and society. Women were employed in the army, in the administration and in the royal court as soldiers, body guards, courtesans, servants, cooks, doctors, dancers and spies. Women in the rural areas worked in the fields, carried weights and helped their husbands in their family occupation. There

were women who were adept in art and literature and scriptural knowledge. They participated in religious debates and composed verses. We had nuns who exemplified the virtues of devotion and surrender to God through their actions and lives. The Kunti, Draupadi, Hidimba, Subhadra and Gandhari of the Mahabharat were not helpless and passive women, but women with a mind of their own, who married whom they wanted to marry, shared the ambition and vision of their husbands, gave them counsel, questioned their wisdom and were heard. No one would believe that Yashoda, the foster mother of Lord Krishna was a subservient member of her family. She was perhaps a more vocal member of the family than her husband and exercised greater influence upon Lord Krishna when he was a child. Thus declares Manusmriti: **'The teacher (acharya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father (2.145)'**[7]. So while we are not sure how Hindu women were treated exactly in the past or how the marriage laws worked for them, based on the fact that Hindu society has always been a pluralistic society that cannot be characterized into a particular stereotype, which some elite sections however tend to portray for its shock value, we have to assume with some caution that the social and religious laws that governed the behavior of men and women and the beliefs and practices governing the institutions of marriage and family life and the status of women in ancient India should have varied from place to place, time to time, caste to caste and religion to religion.

Marriage As a Sacrament

If we have to understand the problems and issues concerning Hindu marriages and divorce, we have to understand the concepts and the beliefs that are attached to them. Traditionally speaking, in Hinduism there is no concept of divorce. Especially, women cannot seek separation from their husbands. Marriage is a sacrament, sanctified in the presence of gods. During marriage a couple vows to stay together forever and uphold traditional family values in accordance with Dharma. The bride is given to the bridegroom as a gift from the gods, whom he can never abandon, without incurring the sin of violating the marriage vows. Marriage is a sacred relationship between two people, which is predestined because of their deep connection and joint karma in their previous lives. It is a commitment that extends beyond this life, up to several generations. A couple marries not because they have chosen to, but because they are destined to. Hence any notion of separation is a sacrilege, with terrible consequences awaiting both the parties in their future lives. Whatever difficulties the couple may have, society and the scriptures expect them to take them in their stride, as a part of their karma, and continue their journey together. In exceptional cases, they may live separately, but cannot throw away their marriage

relationship without incurring negative karmic consequences for themselves and their children. Hindu scriptures do not recognize a woman's right to leave her husband under any circumstances. Her duty is to serve her husband and remain loyal to him for the rest of her life. But men have been provided with a choice under some special circumstances. The scriptures allow a

married man to leave his wife or marry another on the grounds of infidelity, childlessness, an incurable disease such as leprosy or insanity, or even mere suspicion of adultery or infidelity. Divorce is a modern practice introduced into Hindu society through civil laws to protect the rights of both men and women that are guaranteed in the Indian constitution.

Table 1: Population By Marital Status And Sex: India – 2001

Marital status	Number of Persons (in '000)			Percentage (%)	
	Persons	Males	Females	Males	Females
Total	1,028,610	532,157	496,454	100	100
Never Married	512,668	289,619	223,048	49.8	54.4
Married	468,593	231,820	236,773	45.6	43.6
Widowed	44,019	9,729	34,290	4.3	1.8
Divorced / Separated	3,331	988	2,343	0.3	0.2

Source : C2 and C14 Table, India, Census of India 2001[8]

The following graph present the percentage of males and females to total males and females by their marital status in India as per Census 2001. As per Census 2001, the mean age at marriage for females, who married in the last five years, has been 23.5 years in the country. Among females the mean age at marriage varied from 17.8 years (Rajsthan) to 24.0 years (Goa), while among males it varied from 20.5 years (Rajsthan) to 28.2 years (Goa).

Legal Position

The roots of the Indian women’s movement go back to the early nineteenth century when social reformers, beginning with Ram Mohun Roy (1772-1833), began to focus on issues concerning women. Roy condemned sati, kulin polygamy and spoke in favour of women’s property rights.

Men who belonged to the socio religious reform associations began the first organization for women. In Bengal, Keshub Chandra Sen, a prominent Brahmo Samaj leader, started a woman’s journal, held prayermeetings for women and developed educational programmes for women. Members of the Brahmo Samaj formed associations for women of their own families and faith.

By the end of the nineteenth century, a few women emerged from within the reformed families who formed organizations of their own. One of the first to do so was Swarnakumari Devi, daughter of Devendranath Tagore, a Brahmo leader, and sister of the poet Rabindranath Tagore, who formed the Ladies Society in Calcutta in 1882 for educating and imparting skills to widows and other poor women to make them economically self reliant. She edited a women journal, Bharati, thus earning herself the distinction of being the first Indian woman editor. In the same year, Ramabai Saraswati formed the Arya Mahila Samaj in Pune and a few years later started the Sharda Sadan in

Bombay[8].A women’s delegation led by Sarojini Naidu met the Secretary of State and the Viceroy to plead their case personally. The women leaders argued that the absence of women in the legislative assemblies was deplorable and that their presence would be extremely helpful as they could ensure that “children grow up to be splendid, healthy, educated efficient and noble sons and daughters of India...” [9].

In the elections held in 1926, Kamaladevi Chattopadhyaya stood for the Madras Legislative Council elections from Mangalore but was defeated by a narrow margin. The Madras Government nominated Dr. Muthulakshmi Reddy, a noted social worker and medical doctor, to the Legislative Council where she took up the women’s cause. In post-independent India, the women’s movement was divided, as the common enemy, foreign rule, was no longer there. Many of the Muslim members went over to Pakistan. Some of the women leaders now formally joined the Indian National Congress and held positions of power as Ministers, Governors and Ambassadors. Free India’s Constitution gave universal adult franchise and by the mid fifties India had fairly liberal laws concerning women. Most of the demands of the women’s movement had been met and there seemed few issues left to organize around. Women’s organizations now saw the problem as one of implementation and consequently there was a lull in the women’s movement. The POW in Hyderabad organized new and fresh protests against dowry. In the late 1970s, Delhi became the focus of the movement against dowry and the violence inflicted on women in the marital home. Groups which took up the campaign included ‘Stree Sangharsh’ and ‘Mahila Dakshita Samiti’. Later, a joint front called the ‘Dahej Virodhi Chetna Mandal’ (organization for creating consciousness against dowry) was formed under whose umbrella a large number of organizations worked. The 1970s and 1980s witnessed the growth of numerous women’s groups that took up issues such as

dowry deaths, bride burning, rape, sati and focused on violence against women. They stressed the sexual oppression of women in a way previous reform or feminist groups had never done. They questioned the patriarchal assumptions underlying women's role in the family and society based on the biological sex differences implying a "natural" separation of human activities by gender differentials, the public political sphere being the male domain and the private familial sphere as that of the female which eventually translates into a domination of male over female. It was held that based on such a dichotomous perception of male and female roles, women find themselves in a secondary role which may sometimes lead to humiliation, torture and violence even within the family. Such a questioning of the patriarchal character of the family and society was not evident in the earlier phase of the women's movement. Thus they held that the first step towards women's liberation was to become aware of such patriarchal assumptions based [9].

There were several campaigns in the eighties relating to women's rights. Among them was a campaign, in 1985, in support of the Supreme Court judgment in the divorce case where Shah Bano, a Muslim woman, had petitioned the Court for maintenance from her husband under Section 125 of the Criminal Procedure Act and the Court granted her demand. The orthodox Muslims, however, protested against interference with their personal law. In 1986, the government introduced the Muslim Women's (Protection of Rights in Divorce) Bill denying Muslim women redress under Section 125. Women's associations protested against this outside the Parliament [9].

The Hindu Marriage Act 1955 applies not just to Hindus in the ordinary sense, but any person who is a Buddhist, Jaina or Sikh by religion, domiciled in India and who is **not** a "Muslim, Christian, Parsi or Jew by religion." The Act expressly prohibits polygamy by stipulating that a Hindu marriage can be solemnized between two Hindus if neither party has a living spouse at the time of marriage and that if they are not of unsound mind or not suffering from severe bouts of epilepsy. It prohibits child marriages by stating that bridegroom should have "completed the age of twenty one years and the bride the age of eighteen years at the time of the marriage." Certain types of marriages are explicitly prohibited in the Act, under the definition of prohibited marriages. A marriage may be solemnized through customary rites and ceremonies or by taking seven steps around the sacred fire or through a simple process of registration. Registration of marriage is however not compulsory. According to the Act, both parties to marriage have the right to claim their conjugal rights or seek judicial separation based on certain conditions [9]. The Act also defines when marriages are voidable, such as when there was no consent of the

guardian, impotency, pregnancy by another person before marriage etc.

According to the Hindu Marriage Act 1955 (India), divorce can be sought on certain grounds, namely, adultery, cruelty, desertion for two years, religious conversion, mental abnormality, venereal disease, leprosy, renunciation of the world, physical separation and absence of communication for more than seven years and so on. Following is an excerpt from the Act regarding these stipulations.

"Any marriage solemnized, whether before or after the commencement of the Act, may, on a petition presented by either the husband or the wife, be dissolved by a decree of divorce on the ground that the other party-

(i) has, after the solemnization of the marriage had voluntary sexual intercourse with any person other than his or her spouse; or

(a) has, after the solemnization of the marriage, treated the petitioner with cruelty; or

(b) has deserted the petitioner for a continuous period of not less than two years immediately preceding the presentation of the petition; or

(ii) has ceased to be a Hindu by conversion to another religion ; or

(iii) has been incurably of unsound mind, or has suffering continuously or intermittently from mental disorder of such a kind and to such an extent that the petitioner cannot reasonably be expected to live with the respondent.

(A) Either party to a marriage, whether solemnized before or after the commencement of this Act, may also present a petition for the dissolution of the marriage by a decree of divorce on the ground-

(i) that there has been no resumption of cohabitation as between the parties to the marriage for a period of one year or upwards after the passing of a decree for judicial separation in a proceeding to which they were parties; or

(ii) that there has been no restitution of conjugal rights as between the parties to the marriage for a period of one year or upward after the passing of a decree of restitution of conjugal rights in a proceeding to which they were parties.

B) A wife may also present a petition for the dissolution of her marriage by a decree of divorce on the ground-

(i) in the case of any marriage solemnized before the commencement of this Act, that the husband had married again before the commencement or that any other wife of the husband married before such

commencement was alive at the time of the solemnization of the marriage of the petitioner:

Provided that in either case the other wife is alive at the time of the presentation of the petition;

(ii) that the husband has, since the solemnization of the marriage, been guilty of rape, sodomy or bestiality; or

(iii) that in a suit under Section 18 of the Hindu Adoptions and Maintenance Act, (78 of 1956), or in a proceeding under Section 125 of the Code of Criminal Procedure, 1973, (Act 2 of 1974) or under corresponding Section 488 of the Code of Criminal Procedure, (5 of 1898), a decree or order, as the case may be, has been passed against the husband awarding maintenance to the wife notwithstanding that she was living apart and that since the passing of such decree or order, cohabitation between the parties has not been resumed for one year or upwards; or

(iv) that her marriage (whether consummated or not) was solemnized before she attained the age of fifteen years and she has repudiated the marriage after attaining that age but before attaining the age of eighteen years[11].

According to the Act, both parties to a marriage may seek legal separation by mutual consent on the ground that "they have been living separately for a period of one year or more, that they have not been able to live together and that they have mutually agreed that the marriage should be dissolved." Newly married couple cannot file a petition for divorce within one year of marriage. Divorced couple can remarry if the divorced proceedings are complete and there is no right of appeal against the court decree. Bigamy is a punishable offence under the Indian Penal Code. An aggrieved party in a divorce petition may seek permanent alimony and maintenance from the other party while filing a petition for divorce and if convinced, the court may grant gross sum on monthly or periodical basis for a term not exceeding the life of the applicant.

With the new strains and challenges that have emerged for the Bengali family, the latter has been going through a new kind of transition. It has been wavering between traditional and Western models. The fast-changing social and family environment has thrown up new challenges, particularly to the young people, like growing instability, lack of communication, changing attitude towards sex, changing roles of husband and wife, and tensions of fast life. All these have resulted in the lack of harmony among married couples. The decline in harmony can be associated with values that emphasize individualistic, materialistic and self-oriented goals over family well-being [1].

Reasons regarding increasing Divorce in West Bengal:

Not only is the incidence of divorce in Indian society increasing but also the underlying causes of divorce have been assuming a new dimension or getting a new impetus, if not entirely changing. The underlying forces of change have been giving a new meaning to the causes of disharmony. It is not that conflict, for example, due to incompatible personalities did not exist earlier, but the fact is that it has become more vibrant and open. Factors such as incompatibility of personalities etc. have all existed in the past, but what is new is that the tolerance threshold seems to have slid down while the egos of individuals have risen remarkably.

Divorce by Mutual Consent

More young people are filing for divorce, some in the first year of their marriage. Most of these divorces are mutual consent petitions. According to one estimate, the amicable separation within the first year of marriage has increased by 30 per cent since 2000. Contrary to what prevailed earlier, more women are initiating divorce proceedings. The society seems to be accepting the fact that divorcees need companionship. An increasing number of women are now hoping to click with someone online. For example, as reported in Hindustan Times on February 17, 2008[12], seven per cent of all registered women on jeevansathi.com are divorcees, as against four per cent of all male users.

Divorce is no longer a taboo and a divorced daughter is not unwelcome in her parents' home even in small towns. Social trends originating in metros slowly percolate down to smaller towns and from there to villages. In the new socio-economic environment, women in small towns do not feel shy of walking out of marriage.

In the present environment two main causes/reasons stand out:

- Assertion of independence; and the
- Diminishing urge/capacity for adjustment.

These two factors, though different, are not unrelated to each other.

Assertion of freedom and the need for individual space, characterized by ambition and the fast pace of life, have created new pressures on marriage. For many career-oriented girls, their career, success and money are more important and hence get more priority over family. Priority of job over relationship is now an observable phenomenon. One partner likes films, the other the theatre; one wants to dance at night and get up late in the morning, the other wants to study and get up early in the morning. The words like "I hate you" and "I can't stand you" have become commonplace. 'Me' and

'you' are now replacing 'we' and 'us'. Psychological tiredness is one of the new realities, not much known earlier.

Many of the young divorces are the result of violent ego clashes. In many ways, these are the stresses of changing times and are generational issues and arise from work stress and changing mores. Unfortunately, however, the issues at dispute sometimes are so trivial that they do not fall in the age-old but still common factors like dowry harassment, impotence and the mother-in-law factor. Sixty per cent divorce cases, according to one Allahabad-based family court lawyer, relate to trivial issues. Today's Indian wife has a mind of her own which unsettles the patriarchal male. For instance, it is interesting to note that a seven-year-old love marriage, in Darjeeling, went on the rocks because the man and his wife had different political affiliations. Obviously, the intolerance for each other is soaring and the tolerance threshold is declining.

Job opportunities for women have multiplied over the recent past, giving them economic independence. This motivates them to choose out of a bad marriage, particularly when they have no kids. Because of the opportunities the present-day work environment provides to the young people for closer interaction at the workplace and liberal views of the new generation, extra-marital relationship, including sexual relationship, has become a common malaise over the recent past, especially if there is a context of a failed/failing marriage. It is a well-known fact that, with modern methods of contraception available, many a couple delays starting a family. In a way, these are the compulsions of modern times.

As many of the female spouses today are well educated and employed on good jobs, they have become quite conscious of their rights. They also expect cooperation and adjustment from their husbands. While women have tended to become assertive, many of the males, on their part, have not learnt to adapt to the new situation. Our society is in transition, in a state of flux. While old values are getting uprooted, the new value system has not got sufficiently entrenched. The frequent ego clashes may be the consequence of this fluid situation.

With the elderly sane counsel or intervention of the joint family system, which earlier used to ensure the stability of the young couple's marriage being largely not available or absent today, small differences get magnified in the nuclear family of today? While the level of intolerance has gone up, there is a diminishing urge/capacity for adjustment. Earlier, the non-likable personality traits, which got to be known after marriage and which led to sulks or temporary suspension of intimacy, are now resulting in divorce.

The assertion of independence and diminishing capacity for adjustment quickly gives rise to the emergence of a feeling of incompatibility. The couple is tempted to conclude that they are incompatible to each other. The so-called temperamental differences get highlighted.

Adjustment and Understanding

Though, in general, incompatibility may arise from a number of factors such as: differences in values and beliefs; differences in educational, socio-economic status/level; differences in life style/social orientation; differences in personality characteristics, including temperament differences, differences in sexual behaviors; and differences in likes, dislikes, tastes, hobbies etc., however, it may be noted that no two persons can be totally compatible in temperament and behaviour, even siblings may not be. In marriage two individuals with often-different backgrounds come together. The thinking, attitudes, mindsets and behavioral patterns cannot be expected to be similar or exactly matching. It naturally takes some time to know and understand each other. The understanding, resulting in compatibility in marriage, can thus develop only gradually and, further, if there is a desire to adjust with each other.

The essence of success in marriage "understands" which also means understanding of each other's compulsions. Adjustment requires not only the merging or submerging of two personalities, but closer interaction to complement each other for mutual satisfaction and the achievement of common objectives. Conceptually, the two main elements of marital adjustment are cohesion and affection. This is not to say that there would always be perfect adjustment. Since marriage involves two persons, perfect adjustment is a myth. Some differences at times may take place or are inevitable. Perceptions about life, its problems and solutions are individualistic and vary from person to person. Speaking even about religion, Dr Radhakrishnan(ex-vice precedent of India) once said: "Religion is behavior, not mere belief."

From the practical standpoint, the concept of adjustment between husband and wife is not that of assimilating the one into the other but of togetherness and simultaneity in behavior with the greatest possible level of feeling for each other. Marital cohesiveness is the glue that holds partners together. The other side of cohesiveness is marital commitment, that is, the desire to stay in the marriage relationship through thick and thin, good times and bad times over the years of marital life. Commitment springs from emotional bonding and the belief about the permanence of marriage per se. The greatest chance of divorce is where partners feel a lack of cohesiveness and are not committed to making the marriage last, despite personal dedications [13]. All said and done, however, despite the new strains on the

marriage and the increasing number of divorces being filed or taking place, the faith in the universality of marriage as an institution remains unshaken in our society and will continue to be so in the foreseeable future. The survival of the family unit, in a large measure, is dependent on the ability of the family to absorb and adapt to the external challenges. And it should be explored how this adaptability or capacity to absorb the likely strains can be fortified in society [1].

Fault in Education Curriculum:

In the curriculum there is no discussion about family bonding upto M.A /M. Sc level. The curriculum is influencing the girls to be independent. They are taking the mean of independent otherwise, in a narrow sense. Their feeling is related to the dis-obesity and maladjustment with their husbands. Thus the divorce is occurring.

Table-2 :Divorce Rate Throughout The World

Country	Crude marriage rate	Crude divorce rate	% Divorce:marriage ratio	Data Source Year
Australia	5.4	2.3	43	(2010)
Brazil	6.6	1.4	21	(2009)
Bulgaria	3.2	1.5	47	(2010)
Canada	4.4	2.1	48	(2008)
Chile	3.3	0.1	3	(2009)
China	9.3	2.0	22	(2010)
Costa Rica	5.3	2.5	47	(2010)
Cuba	5.2	2.9	56	(2010)
European Union	4.5	2.0	44	(2010)
Finland	5.6	2.5	45	(2010)
France	3.8	2.1	55	(2010)
Georgia	6.9	1.3	19	(2011)
India		1.01		(2011)
Iran	12.2	1.7	14	(2009)
Italy	3.6	0.9	25	(2010)
Norway	4.8	2.1	44	(2010)
Poland	6.0	1.6	27	(2010)
Portugal	3.7	2.5	68	(2010)
Romania	5.4	1.5	28	(2010)
South Korea	6.5	2.3	35	(2010)
Spain	3.6	2.2	61	(2010)
Sri Lanka		0.15		(2005)
Sweden	5.3	2.5	47	(2010)
Switzerland	5.5	2.8	51	(2010)
Turkey	8.0	1.6	20	(2011)
Ukraine	6.7	2.8	42	(2010)
United Kingdom	4.3	2.0	47	(2009)
United States	6.8	3.6	53	(2011)

Source: Wikipedia [14]

Even though India still enjoys a low divorce rate, the rapid increase in the number of divorce petitions being filed in Indian courts is certainly a matter of concern. The Indian divorce rate is although the lowest in compared to the rest of the countries of the world, but the present marital scenario in India is likely under a threat. The very will to keep on with the sacred union even under numerous marital disputes and disparities has mellowed with time and transformation of ideologies.

Let us trace out the reasons for the increasing rate of divorce in urban India.

- Earlier a woman when divorced was subjected under social criticisms. Somehow or the other it was the wife who was to be blamed for the breakdown of the marriage. Even parents often reluctantly accepted the divorced woman when she had returned to her parental home. But now the views are changing. Parents now believe that it is definitely not the end of their daughter even after her marriage is being dissolved.
- Due to globalization and the IT boom, the Indian social life has become more faster. In order to excel in one's own field of occupation, hardly any interest grows in the minds of individuals to ponder and judge other's personal matters like divorce. Hence, unlike earlier days, the divorced couple is saved from the critical glare of the society.
- With the spread of women education in India, women are getting the privilege to work and earn for their own living. Well paid women are even at the advantage of supporting their own children. So, if the woman undergoes unbearable mental and physical torture, she can now easily move away from the marriage without much giving a thought on the post divorce financial condition.
- As the world is getting smaller, globalization is bringing about trade of cultures and ideologies; there had been a significant change in the attitude towards marriage in modern India. Due to the presence of a workaholic environment in common households of urban India, marital incompatibility is the obvious consequence of such a situation. Hardly spouses get the time to share their thoughts and affections with each other and a growing

dissatisfaction instigates the sacred marriage to turn into a grim divorce.

- An estranged relationship can always be revived with the interference of close friends and relatives. But the present day nucleated families are not that fortunate enough to get the opportunity to reconsider their marriage under the presence of close family members.
- Drug addicted husband's torture their wives a lot and in unbearable conditions women are bound to leave his husband. Alcohol consumption has been steadily increasing in developing countries like India and decreasing in developed countries since the 1980s. Now-a-days there is increasing social acceptance of alcohol intake in various strata of society. The concern, say experts, is that there has been a rapid change in patterns and trends of alcohol use in India; chief among them is people are beginning to drink at ever-younger ages. Increase in alcohol intake is seen among the young people. Annual prevalence of drinking among adult males in India is low. However, the worrying development is that over two decades the consumption of alcohol in India has increased by 106% as against many countries where the consumption of alcohol declined. In National Household Survey of Alcohol and Drug Abuse (2003) 21.4% were reported to be current users of alcohol (used in last 30 days). Health problems for which alcohol is responsible are only part of the social damage, which includes family disorganization, crime, and loss of productivity. Alcohol is also considered as a risk-factor for traffic injuries as well as high-risk sexual behavior leading to sexually transmitted diseases. With this background the present study was undertaken to study the socio-demographic characteristics of alcoholic patients attending the de-addiction center of Burdwan Medical College and Hospital in West Bengal and to find out some factors responsible for alcoholism [18].
- Although child marriage is considered as the great victim in India but it is being occurred in the villages a lot. So, the immature young girls do not able adjust with the terms and conditions of the family. Hence the problems related to adjustment of the family become uncontrollable in most of the cases and it forces to make divorce.

Table 3. Distribution of male and female population by age-group(15-19) and marital status: W.B, 1991.

Age-Group:15-19 years	Never Married		Married		Widowed	
	Men	Women	Men	Women	Men	Women
West Bengal	96.3	66.3	3.6	33.0	0.03	0.2
India	90.0	64.3	9.4	35.3	0.02	0.2

Source: Census of India, 1991, Social and Cultural table.

According to the 1991 Census, very few persons were married in the age group of 0-14 years (only 0.03% among male and 0.6% female); but in the next age group of 15-19 years , over one-third of women were married in both West Bengal and India. In this group , marriage was rare among men in West Bengal but not so in India[19].

- Tri-talak system in the Muslim community helps men to get easy separation and to enjoy another marriage.
- Sexual disability is one of the vital causes for divorce in India.

Table 4 Per 1000 distribution of physically disabled persons by extent of physical disability by sex and sector

All India Disabled Persons	Extent of Physical Disability				
	Cannot take self-care even with aids/appliance	Can take self-care only with aids/appliance	Can take self-care even without aids/appliance	aids/appliance not tried/not available	total
Rural Male	116	179	610	93	1000
Rural Female	152	154	585	107	1000
Rural persons	131	169	600	99	1000
Urban Male	126	186	625	60	1000
Urban Female	160	181	598	58	1000
Urban Persons	140	184	614	59	1000
Male	118	181	613	86	1000
Female	154	160	588	96	1000
Persons	133	172	603	90	1000

Source: National Sample Survey Organization, Ministry of Statistics and Programme Implementation, Government of India [15]

In the country like India infertility is one of the most significant cause for divorce. Owing to infertility

of women, her husband sometimes wants to marry another young bride after giving divorce to her.

Table 5 Fertility Indicators from NFHS(National Family Health Survey)-1 and NFHS-2, West Bengal and India

NFHS 1 (1989-91)		NFHS 2 (1996-98)		
Age(years)	Total	Urban	Rural	Total
15-19	0.123	0.049	0.125	0.107
20-24	0.202	0.133	0.185	0.173
TFR 15-49	2.92(India 3.39)	1.69	2.49	2.29(India 2.85)
CBR(Per1000 population)	25.59	15.1	22.7	20.8(India 2.85)

Source: NFHS 2-India, Table 4.3; NFHS 2 –West Bengal, Table-4.

It can be stated from the distribution of disabled persons by marital status for each sex and sector at the all - India level. It is seen that at the all - India level, out of 1000 disabled males residing in the rural areas – 471 were never married, 448 were currently married while in the urban areas, the corresponding numbers were 484 and 450. The male- female differences in these proportions are quite significant. The proportion of either the never married or the currently married among disabled males is found to be much higher than among females in both the sectors. About 30 to 31 per cent of disabled females in India were either widowed, divorced or separated as against 7 to 8 per cent of disabled males (widowed, divorced or separated). Sharp changes are observed in the distributions over the types of disability. Most of the mentally retarded seem to lead

an unmarried life[16]. Similar is the situation, although a little better, for persons having hearing disability.

- In Indian society birth of son-child are given more importance than the birth of daughter child because it is thought that the son-child is the successors of the family. For repeated birth of daughter-child superstitiously women are victimized as responsible of such occurrence. That is why they become punished or sometimes divorced by the illiterate family members which are highly unwanted.
- Population control policies are sometimes responsible for divorce. Several contraceptive methods help to occur hormonal disbalance and cause schist or tumor in the ovary of women. It sometimes causes infertility of women in one hand

and on another the late marriage decreases fertility rate of women cause family violence inspires divorce.

- Sometimes a lot of people, having no moral character or no aims of life, feel that independent life is much better than family life. So, initially being pressurized from the parents or to get sexual enjoyment they become married but when these interests are decreased they become adamant and seek to enjoy independent life.
- Dowry system in the Indian culture is till today an important factor for divorce. To get economically sound son in law sometimes the parents of a girl compromise with a huge amount of money as dowry which is beyond capacity. They do not be worried about the moral character of the groom and want to be happy with his economic condition. Later on when the parents of the bride unable to fulfill the demand of the son in law's family, the women is being punished or at last divorced.
- Women demands divorce when her demand is not been fulfilled by her husband in comparison to her neighboring economically sound women. Here the family violence is the daily occurrence due the immoral demand of the women.
- Post marriage unwanted affair of the male or female with other person is also one of the principal cause of divorce.
- Registered marriage helps to secure the marriage life in one hand and in other it also helps to get legalize divorce. Thus the persons who did not take part in divorce in the past due to social or religious pressure now they are realizing that divorce is their legal demand. So, the divorce rate is increasing.

- Misguidance of other people of the family to the new couple is one of the principal cause for divorce. The parent of the bride do not council their daughter to adjust with the family of her husband. They inspire their daughter to be selfish minded and sometimes to make separate family only with her husband by taking separation from her husband's family bonding. The person with strong moral character should not be agreed with his wife causes family violence and then results divorce. On the other hand the parent of the groom does not cooperate with the new daughter in law to adjust with their family. Every family members of the groom have the responsibility to make adjustment with the newly married bride and has to inspire them to make a happy family forever. Due to maladjustment from the both side of the family members divorce occurs.

The global divorce rate is increasing alarmingly. Governments of various countries including India are taking up necessary steps to reduce the rate of divorce and to save marriages. Surveys and studies are conducted across the globe to infer the exact reasons for breaking down marriages and families. The awareness of the concept of living in a healthy and close knit family is the probable solution to lessen the increasing rate of divorce.

Divorce Statistics.

Statistics shows that only 1 out of 100 Indian marriages end up to a divorce which is quite low in comparison to America's 50% of marriages turning into breakups.

Table 6 ; Provisional Vital Statistics for the United States

Item	December				January-December				
	Number		Rate		Number		Rate		
	1997	1996	1997	1996	1997	1996	1997	1996	1995
Live births	324,000	302,000	14.2	13.2	3,882,000	3,899,000	14.7	14.7	14.8
Fertility rate	-----	-----	63.9	59.8	.....	.....	65.0	65.4	65.5
Deaths	192,000	200,000	8.4	8.9	2,294,000	2,311,000	8.6	8.7	8.8
Infant deaths	2,200	2,300	6.6	7.2	27,000	28,100	7.0	7.2	7.6
Natural increase	132,000	102,000	5.8	4.5	1,588,000	1,588,000	5.9	6.0	6.0
Marriages	165,000	184,000	7.2	8.1	2,384,000	2,344,000	8.9	8.8	8.9
Divorces	104,000	94,000	4.5	4.2	1,163,000	1,150,000	4.3	4.3	4.4
Population base(in million)	.....	.....	268.8	266.3	.....	.....	267.6	265.2	262.8

Category not applicable. Notes: Figures include revisions received from the states.

Source: Monthly vital statistics report, National Census for Health Statistics, 1998[17]

[Rates for infant deaths under 1 year per 1,000 live births; fertility rates are live births per 1,000 women aged 15-44 years; all other rates are per 1,000 total population. Data are subject to monthly reporting variation]

Divorce statistics indicate that in the last couple of decades, the number of married persons in the U.S. has

significantly dropped down. The percentage of married people in U.S. was lower than 60% in 2002 compared

to 72% in 1970. The reason for the failure for 80% of the marriages is “irreconcilable differences” among couples. The chances of the first marriage ending in a divorce vary. According to the divorce statistics, 20% of first marriages fail after 5 years, 33% after 10 years whereas 43% end in divorce after 15 years [17].

The divorce rate in Indian villages is even lower in comparison to urban India. The following figures will help you to get an idea about the divorce rate in India with respect to global divorce rate.

- Sweden – 54.9%
- United States – 54.8%
- Russia – 43.3%
- United Kingdom – 42.6
- Germany – 39.4%
- Israel – 14.8%
- Singapore – 17.2%
- Japan – 1.9%
- Srilanka – 1.5%
- India – 1.1%

<http://www.individivorce.com/divorce-rate-in-india.html>

The rate of divorce in India was even low in the previous decade, where only 7.40 marriages out of 1,000 marriages were annulled.

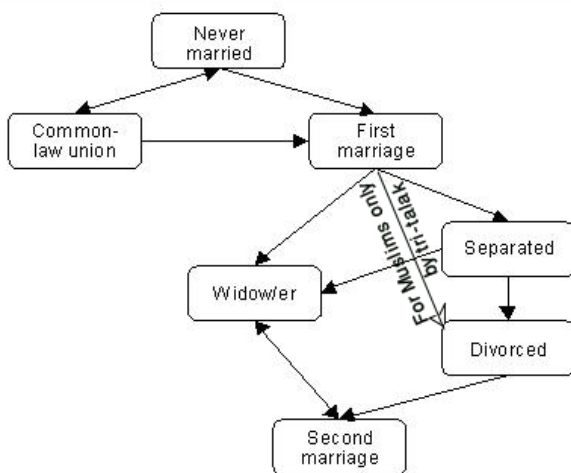


Fig-2: Flow chart showing divorce profile

However, Divorce rates in India are increasing.

“The past one year has witnessed 43,000 divorces across the country. However, owing to the awareness relating to men’s rights nationwide, the number of divorce by mutual consent has also gone up. Today, statistics shows 60 per cent of the divorces is by mutual consent in India [3].

Among states with the highest number of divorces, Maharashtra topped the list in the past year, accounting for nearly 20,000 cases, with Mumbai and

Pune alone accounting for 15,000 of them, while the remaining were reported from Nashik, Aurangabad and Nagpur[3].

Divorce rates in The IT sector are higher as compared to other sectors

Lawyers say that lifestyle change is one of the primary reasons for marriages ending in divorce. Around five years ago, the ratio was one divorce per 1,000 marriages in India, and today statistics indicate that there are 13 divorces for every 1,000 marriage [3].

The main reasons attributed to the break-up of marriages in India today are related to **equal income between sexes and the high stress levels**.

Effects of Divorce on Humanity:

Divorce can be one of the saddest times in one’s life as it brings end to one’s dreams and hopes for a happy & prosperous marital relation. As one approaches the divorce process, one tends to experience the following symptoms of depression:-

- Lack of sleep or oversleeping
- Loss of appetite or overindulgence in food or alcohol
- Exhaustion, abnormal aches & cramps
- Drug abuse
- Pessimistic thoughts & Fretfulness or restiveness
- Irritability, frustration & anger
- Sense of remorse or irrelevance
- Indifferent behavior & reluctance to communicate with people
- Lack of interest in delightful activities
- Recurring feelings of death & thoughts of suicide
- Trouble concentrating at work

All these indications may be normal to some extent and one may feel them often after the divorce but there is always a rebound time when one may try to recover & recuperate after the process is over. But if you continue to feel these warning signs for a longer period of time its better to consult either your family physician or a psychiatrist for help. These people can aid you in coming out of your loss and make you feel better. Feelings of solitude, sorrow, annoyance & lack of companionship may surface often and mood swings are normal after losing intimacy with your partner. Some people may also be shocked & bewildered after the divorce process and this later turns into depression.

Recommendation and suggestions

From the above discussion it is seen that the main aim and objective to make a happy family is adjustment. Education provides people the power of adjustment and education system is being monitored by the curriculum. Fruitful curriculums create dignity,

morality, spirituality and seek to explain the aims and objectives of human life. Human beings are different from animals because they can arrange a fruitful curriculum of their own life by their knowledge-eye.

Responsibility of Education Curriculum to protect Divorce:

“You educate a person; you educate a man. You educate a woman; you educate a generation.” — Brigham Young

‘one mother is equal to hundred teachers’- Froid

The two important quotations are sufficient enough to prove the importance of female education in the Human society. It should be realized by the female that they have maximum responsibility to make a happy family as it is said in the Bengali folktale-

‘Sangsar sukher hoe ramanir gune’- Family will be happy with the dedication and contribution of the women.

Though the Indian society is male dominated but the female is given maximum importance. In the past the famous Indian lady like Khana, Maitraiye, Gargi etc. were highly educated but they had taken an important role to maintain their family prestige. Khana, was a famous astrologer during the time of King Vikramāditya/ Chandragupta-II(375-414 A.D.) in the Indian History, had cut-off her tongue to honour her father in law Barahamihir, who belongs to the same profession[20]. Thus it proves that the proper female education curriculum will be able to protect divorce in the Indian Society.

- 1) The curriculum should have chapters related to family bonding.
- 2) The moral contributions of the parents to their child should be included in the curriculum to make realization of their responsibility to the child.
- 3) The curriculum must have the spiritual aims of the life by which they will realize that man is born to do something to the society and next generation. Perversion or divorce is in the negative site of human civilization. One’s life is the opportunity to do something better for the human civilization.
- 4) There should be a guideline in the education curriculum to make a happy family.
- 5) They curriculum should repeatedly hammer the students brain about the dignity and morality. Two persons with good moral character should take part to make happy family.
- 6) There health education should be implemented properly in every sphere of education to solve the problems related to

infertility, drug addiction and other physical disabilities.

- 7) The awareness programmes through rally may be the part and parcel of the curriculum to make the people conscious about their daily problems like drug addiction, dowry, Aids, child labour etc.
- 8) Balmiki and Basdev show the family bonding in his epic Ramayana and Mahabharata. Different parts of the epic should be in the curriculum repeatedly to show the family relationship between the all members of the family.
- 9) Gita, Upnishads, Bibel, Koran etc should be introduced to built the moral character and to built the spiritual entity of the students.
- 10) Rules, regulations and laws of Indian judiciary, related to family bonding, should be in the curriculum to get proper justice. Though divorce cannot be controlled without self realization but the women and men should aware of it. By this they will know the role of her to make united of her family.

Overcoming depressions

There are several ways to overcome the depression related to divorce and if one follows these, one can easily overcome lonesomeness:-

1. First of all, it’s useless to hold one’s ex-spouse responsible since both the partners are responsible for the breakdown of a relationship. No husband or wife is wholly blameworthy or guiltless.
2. For newly separated people it must to socialize, remain connected with their parents, family and friends. This may help them to overcome grief.
3. People undergoing divorce process must look out for ways to keep themselves occupied either by joining mountaineering clubs, ski clubs, angling ventures or by joining hobby clubs etc. where they can spend their time fruitfully.
4. Join a gym or play games with the people of your age group since work out helps in maintaining a fit body as well as it acts as a natural antidepressant.

In order to move on from this hard phase of your life, try to indulge yourself in whatever activity you like the most and if required an individual should also join a divorce support group where he/she will get the required help & support.

ADVICE FOR WOMEN GETTING DIVORCE:

Being a woman, emotions are primary to you. But dealing with divorce means putting aside emotions and thinking logically, step-by-step, about what it will cost you, financially, socially and legally.

1. **Get Yourself Acquainted** – Most women, especially in India, consider marriages to last forever. Believing this, they often leave the financial matters completely and solely in their husband's hand. This leads to women getting divorced financially insecure. So, get your facts about finances right like income of your husband, tax-payments, loan installments, FD, credit balance and disposition, bank accounts and monthly bills.
2. **Apart From Income** – It is a grave mistake to ignore marital properties, assets like jewellery and car, insurance policies. They add up in providing financial support when deciding for alimony and child support. Keep track of your husband's investments in stocks and mutual funds. However, women in India are hardly aware of their rights and are often taken for a ride by their husbands. Indian women should keep tab on all resources, and not feel guilty of spying.
3. **Ask for Maintenance** – While you are preparing for divorce, filing and hiring a lawyer, your funds will burn quicker than you realize. Though you may have support of your family, it is good to ask for maintenance from the court. In India, more than depending on the need of women getting divorced it depends on other factors like how much your husband is willing to co-operate. Indian law however provides for Indian women to be maintained while waiting for divorce.
4. **Value Your Contribution** – It so happens with women that, they often invest not only emotionally in the making of a home but also financially, which goes down the drain once your marriage is on the divorce track. Under the Hindu law, women are entitled to keep all articles, moveable or immovable, to her after marriage.
5. **Document Your Communication** – It is crucial to jot down the communication of any kind, letters, phone calls, however they enrage you. They can be important to strengthen your case against your husband and especially if it documents any kind of threat or abuse. Indian women have deep-seated respect for their husband and exploiting family name in court is looked down upon by in-laws and society. What Indian women need to keep in mind is that they should worry about themselves rather than a family who won't be theirs anymore.
6. **Being Independent** – Most women in India are not working when they are married, either they have never worked or they give up their

career for the sake of husband or society or family needs. This is the time for them reconsider their options of working. Brush up your talents and skills that you think can earn you your bread. Working not only gives financial independence, though it is a major benefit, but also opens up many doors like not worrying about where to live. If your family is supporting you for a while, don't hesitate to accept but do not become dependent on your father or your brother.

Often women are so blinded by emotions that they neglect the upcoming divorce, even if they sense it, leaving them unprepared and ultimately ruined, financially and emotionally. Anyhow your life will be turned upside-down by your divorce, at least ensure that you are left with enough support to deal with aftermath

CONCLUSION

Hindu marriage as an institution of family and society has undergone quite a number of changes in recent times. The position of women changed and she is not as dependent or subservient as her ancestors were. Still for many Hindus, divorce is the last desperate resort. The stigma associated with divorce is the biggest deterrent. It not only affects the couple involved, but their families and children also. Divorced people find it difficult to be accepted among their friends and family and find new partners. The problem is more acute in case of divorced women. The families involved on either side also suffer, especially if there are children of marriageable age. Dowry and interference of in-laws are two important causes of divorce. Many put up with the injustices, but a few take actions. There are many couples, who live together, though they have serious issues of compatibility, for fear of public humiliation and social disapproval or the love of children. Some women turn to religion to cope with the pressures of a difficult marriage or a difficult husband. Some live apart, under the pretext of working abroad or some spends her life in far away place.

Despite the progress achieved in recent times and the freedom Hindu women enjoy making their own decisions; marriage is still a sacred relationship in Hinduism. The Hindu law books have now given way to the principles of democracy and belief in the equality of genders. Compared to the marriages in the western world, Hindu marriages have a greater stability. A great majority takes the responsibility of marriage seriously and does their part in promoting social and family values through their adherence to ancient traditions and commitment to their children's welfare. The balancing act calls for great patience. For the Indian judiciary, dealing with the cases of divorce is a big challenge because of the social and economic issues involved and the need to render social justice through timely dispensation of court cases, so that people can return to

normalcy and leave behind their past, in a country where usually nothing is so easily forgotten, especially if it is something as important as marriage.

While Hindus who live in India have recourse to the Marriage Act and similar legislation passed in the aftermath of India's independence, those living in other parts of the world may have to deal with their divorce issues through local courts, according to the laws prevailing in their countries. So far, most of the social issues related to Hinduism are being studied and interpreted from the Indian perspective. Perhaps it is time we begin to look at them from a global perspective and understand how each Hindu community in various parts of the world are coping with their social and religious lives and how the institutions of family and marriage are evolving there. Because Hindus are now in every country of the world, we need to know how they have been living and practicing their religion in the context of the local challenges, traditions and prevailing laws [3]. It can only be fruitful if the education curriculum will be rectified and given importance to the particular decrease like divorce. If recommended policies are taken then with divorce some other social problems related to physical and mental health of people can also be treated simultaneously. At last the famous quotation of Swami Vivekananda (a famous psychologist of India) should be remembered –

‘Education is the manifestation of perfection already in man’- Vivekananda.

So, the curriculum built self realization or ‘Atmanam roddihi’ is to be given importance for the women to protect divorce that is the key part of the society.

REFERENCES

1. Jamwal N S ; Marital Discord and Divorce in India—The Changing Profile. *Mainstream Weekly*, 2009, XLVII(37): 1-4.
2. Hussain N ; Muslims in West Bengal: Trend Of Population Growth And Educational Status ,*Islam and Muslim Societies : A Social Science Journal*, 2012; 5(1):39-53.
3. Jayaram V; Divorce in Hinduism, *Hindu Web Site*, 2012; 1-6. available from www.hinduwebsite.com/hinduism/h_divorce.asp
4. Brahmachari R, Datta R; Divorced and Destitute Muslim Women of West Bengal hold Protest-march in Kolkata, 2010;2-4.
5. Mulla DF ; *Mulla Hindu Law*, 21st Edition, Lexis Nexis, New Delhi, India, 2009; 23-103.
6. Prabhat D ; *Transnational Legal Issues, Domestic Violence Complications Among South Asian Immigrants in the United States*, Manavi Publication , New Jersey, USA, 2007, 10-22.
7. Dutta C; *Manusanhita*, Nabapatra Publication, Kolkata, India, 2008, 65-265.
8. *Census of India; Estimate of Fertility Indicators*, Govt. of India, pp.19-456.
9. Basu A ; *Indian Women’s Movement, Human Right, Gender and Environment*, Dept. of History, University of Delhi and Patron, All India Women’s Conference, 2000; 1-12.
10. Sau S; *Database for Planning and Development in West Bengal, V.1, Chapter-1*, 2009,19-30.
11. Bagchi J ;*The Changing Status of Women in West Bengal, 1970-2000*, Sage Publication Pvt. Ltd., New Delhi, India, 2005; 22-42.
12. *Hindustan Times*, Marriage on Trial, February 17, 2008, 12.
13. Jamwal, Singh N ; *Marital Discord: Modes of Settlement (with special 1998 reference to family courts in India). A Doctoral Thesis submitted to the Department of Social Work, Jamia Millia Islamia University, 1998, 42-61.*
14. Wikipedia, *Divorce Demography*, 28 June 2014, available from en.wikipedia.org/wiki/Divorce_demograph.
15. *National Sample Survey Organization ; Disabled Persons in India, Report no. 485(58/26/1), Ministry of Statistics and Programme Implementation, Government of India, 2003; 6-239.*
16. Meheta A K. *Recasting Indices for Developing Countries: A Gender Empowerment Measures, Economic and Political Weekly (EPW)*, 1996; WS-84.
17. *Monthly Vital Statistics Data ; Births, Marriages, Divorces, and Deaths for 1997*, US Department of Health and Human Services, Centers for Disease Control and Prevention, *Nation Center for Health Statistics*,1998; 46 (12).
18. Sarkar AP, Sen S, Mondal S, Singh OP, Chakraborty A, Swaika B; A study on socio-demographic characteristics of alcoholics attending the de-addiction center at Burdwan medical college and hospital in West Bengal, *Indian Journal of Public Health*, 2013; 57(1):33-35
19. Mukherjee M; A situational analysis of women and girls in West Bengal; *National Commission for Women*, New Delhi, 2004; 18-150.
20. Zamir M; *Anthology of Bengali Proverbs and Bachans* , Bangla Academy, Dhaka, Bangladesh, April, 2003; 14-210.