



## Late Marriage Consequences and Concerns among Women's of Kashmir Valley

Rayeesa Akhter<sup>1</sup> and Mohamad Rafiq Bhat<sup>2</sup>

<sup>1</sup>Department of Sociology,

Govt. Degree College Chirarisharief, Budgam, Jammu and Kashmir, India.

<sup>2</sup>University Institute of Education,

Sant Baba Bagh Singh University, Jalandhar, Punjab India.

(Corresponding author: Rayeesa Akhter)

(Received 05 May, 2018, Accepted 12 July 2018)

(Published by Research Trend, Website: [www.researchtrend.net](http://www.researchtrend.net))

**ABSTRACT:** The trend of late marriage consequences and concerns among Women's is growing year after year in Kashmir valley. The aim of the study is to explore the causes of late marriages and its effects on fertility Person's social progression, especially their advanced education accomplishment and work status add to late marriage among women's. In the interim, social components, for example, conventional jobs, orchestrated marriage, and co home with more established guardians, impacts the planning of marriage. It is presently a built up truth that during the last twenty to thirty years, society of Kashmir has progressively been seeing the pattern generally relationships of women's. There are different reasons and factors which have become the reason for overlooking the best possible time of marriage. In the present review, the creator would sum up the wonders recently relationships in Kashmir by attempting to investigate a portion of the prime causes answerable for it and its resulting outcomes. The investigation depends on both essential and auxiliary information. The financial, instructive and political advancements in the Kashmir valley have influenced the practices, customs, qualities and standards of marriage, the investigation says including, struggle, neediness, present day training, endowment, joblessness, rank thought as the significant purposes behind late relationships in Kashmir. Numerous individuals accept approach of modernization, unfortunate traditions and customs, and irreligious attitude in the general public have had their impact in pushing up the normal wedding age.

**Keywords:** Late Marriage, consequences, infertility, women's, Kashmir Valley.

### I. INTRODUCTION

The meaning of marriage shifts as per various societies however it is generally an organization in which interpersonal relationships, typically personal and sexual, is recognized. Marriage is a shared, elite, deep rooted, one-tissue joining between a couple described by steadfastness. Marriage has been characterized as a legitimately endorsed joining between any two consenting grown-ups of inverse sexual orientation, paying little heed to their race. Marriage is a definitive human association in which two individuals submit themselves completely and dependably to one another in a long lasting excursion of profound sharing, common regard and developing closeness. At the point when the responsibility is aggregate, clear and open, accomplices are urged uninhibitedly and straightforwardly to share their internal battles and fears just as their delights and triumphs [1]. Marriage is the correct air to participate in sexual relations and to assemble a family life. Marriage is a calling which takes a lot of vitality and dedication. Married couples are assembled to live, genuinely, yet on each degree of life. Financially, socially, recreationally in issues of confidence and way of life, they are to keep confidence with one another [1].

"Late marriages here have multiple reasons not just one, but three reasons are most prominent in Kashmiri culture. Women these days prefer to be independent financially, for that they prefer higher studies and then look for jobs before they think about marriages. These are Completion of Education, Unemployment and marriage preparation in financial context. One reason is that it is found at our homes that the talk about Nikaah is carried out late. Reason is that they must first complete their education; second that they think that for marriage there should be infrastructure the required money, house construction etc. For attaining those requirements, it takes lot of time to reach that stage of life to be ready for marriage. Thirdly unemployment which is very alarming as youth are jobless as there are no industrial units here in Kashmir due to disputed nature of J&K, which can give job opportunities to youth and some people consider that for marriage couples should get a level of mental maturity for they think that

they are young as yet, in the process they are not able to decide an age for them to marry and they lose that prime age of marriage which become the chief reasons for the delay in marriages [2].

"Some people delay marriage for completing education or just saying that they want to complete a task and then marry. There is no guarantee whether they will succeed in their work or not but they shouldn't delay marriage. For this if these kinds of people come forward then we counsel them that your decisions are not right, make them understand what it costs and what its repercussions are. The benefits of delay in marriage are very less in comparison to timely marriage. The impact of your delay in marriage has not only personal repercussions only, but familial and social also. We also feel so contended to help people live productive married lives [2]. Those people who delay for rituals, we counsel them for the betterment of society in general." But what when people don't even think of marriage due to unemployment which is piling up due to squeezing work environment due to disputed nature of the state where the only option available with young prospective couples is government jobs. The government jobs are not sufficient too.

**(i) Right age to Marry:**

As per a report compiled by Ministry of Statistics and Program Implementation, Government of India, the average age of women at which they marry in Jammu and Kashmir is at least three years more than the average age at which women marry in other States. According to the report, in 2014 the average age for women in other states to marry was 22 years and 3 months while as in Jammu and Kashmir average age was 25 years and 2 months. The report reveals that in Jammu and Kashmir since 1961 the average age of women at which they marry has gone up from 17.5 years, to 25.2 in 2014. The study further reveals the average age for marriage for women in urban areas was six months more than the overall average in the entire State. The ratio of mean age at which the women in Jammu and Kashmir, especially the Valley, marry to the women in South Asia may not be any different. Media reports and personal observations suggest that the trend of marrying late both for girls and boys in Jammu and Kashmir in general and in the Valley in particular has risen to alarming proportions.

A study 'Emergence of Late Marriage in Kashmir' conducted in 2007 [3] in Kashmir by former head of Department of Sociology at University of Kashmir, late Dr Bashir Ahmad Dabla, concludes that men in Kashmir were marrying in early thirties while the desirable age for them to marry was late twenties. For women Dabla's study concludes that the desirable age for women to marry was 26, while they were getting married in late twenties. Dabla in his study cites the strife in Kashmir as one of the reasons for youth marrying late. The other reasons Dabla's study holds responsible for growing trend of late marriage in Kashmir are poverty, modernization, health issues, customs and traditions, caste preferences and dowry. Except for few, many of these issues have existed in Kashmir earlier also when the average age of men and women marrying was well below the current average age. These factors may have in some way or the other contributed to the trend but what seems to be the biggest hurdle for men and women to marry at the socially acceptable age is their inability to earn the livelihood and complexity in finding the right match. It's true but it is not good from religious and scientific point of view. The delayed marriages have problems like the couples cannot have children or suffer from delivery complications "and delayed marriages are the chief cause of sexual dissatisfaction among the couple and subsequent marital problems."

**(ii) Causes of Late Marriage:**

Late marriage refers to a situation when a person who has reach the state of maturity in every facet of life (mentally, spiritually, financially and physically) is not married probably as a result of unavailability of spouse or some other factors. The problem of choosing "the right person" to marry can cause intense struggle and no little confusion in a young man and woman's mind. Lately, the medical fraternity in Kashmir has been cautioning people about the growing infertility issues among couples marrying late. Late marriages in Kashmir have also been reported to be the cause of anxiety and depression. And the costs of marrying late after one finds the desired employment and the "right match" may actually overweigh the consequences of marrying at the right age in spite of having many handicaps at that time. The adoptability issues may also crop up among older couples, resulting in higher divorce rates. One may find him or herself more open to ideas and views of spouses earlier in their life than in late thirties, when one's belief system and convictions have taken deep roots [4].

**(iii) Consequences of late marriage:**

The figure is alarming and so are the consequences. Nevertheless, in a place like Kashmir, the trend is reverse. Marrying late in 30s and 40s has become a norm than an aberration. And like child marriages, late marriages are also met with serious consequences. In this generation, late marriage is no longer a rare issue. Due to lots of reasons such as high education of women or the economic pressure, more and more people tend to have late marriage. Although late marriage is a personal decision, it brings some negative effects. Late marriage brings negative effects. This causes people hardest to coordinate the living style and habit with each other. Also, this let parents have bad communication with their children and delay their stages of life. So, it is better not to have late marriage to avoid these negative effects.

- The worst effect is the generation gap because this affects the development of the children.

- Late marriage is not good for the society and the family. They may have generation gap with their children. Besides, that when the parents nearly to retire but their children still need to go to school. They still need to spend money on the children with income.
- Late marriage is a big problem despite of the high risk of children suffering Down syndrome. The crux of generation gap is lack of communication. Even though in a small age range family, the generation gap will still happen when there is not communication. Apart from the above, late marriages become the main cause for “waywardness” in society and inevitably attack its moral fabric. When marriages are delayed in the young age where one swims with wheels and walks with air, and rides with the wind and sleep in the clouds. This is the age of real stress and storm. That is why in Islam marriage is considered half-faith (eemaan) which prevents the believers from the immodesty and immorality. The multiple reasons and impacts of this social issue need to be identified and disseminated in society. The academics and members of civil society with the active cooperation of media do have an important role to deliver on this front as they have been doing in relation to the evil child marriages [5].

***(iv) Marital Adjustments of the Childless women’s:***

Marital adjustment is the way toward changing, receiving or adjusting individual and couple's example of conduct and association to accomplish most extreme fulfillment in the relationship. Studies have uncovered more prominent unanimity of reaction between childless accomplices who may anyway have been enticed to romanticize their relationship. It is likewise uncovered that parenthood may constrain the extent of correspondence between mates. Childlessness might be upsetting however it can likewise make for nearer shared liking in the couple's idea and feeling [6]. The experience can pressure a couple's very own relationship, lessen sexual fulfilment, exhaust monetary assets, and undermine view of manliness and femininity and cause mental pressure. The experience of barrenness is unexpected and to poor ladies with next to zero training the inability to have any kids would surely prompt separation or a remarriage with respect to the spouse [7]. Research writing explicitly analyzing the effect of barrenness on conjugal modification is meager and to a great extent reasonable in nature.

A man may settle on second marriage if the main spouse is infertile. Numerous multiple times an infertile spouse herself urges her better half to maintain another wife in control to have youngsters who might convey forward the family tribe name [8]. A portion of the inconsistencies in after effects of research on barrenness and conjugal fulfillment might be because of research techniques and testing issues. All the barren ladies experienced negative social results including conjugal flimsiness, derision and misuse, these discoveries show that barrenness can seriously affect both the mental prosperity and societal position of ladies in the creating World [9]. The examination writing on barrenness and conjugal relationship utilizes two terms to depict the marriage: Marital alteration and Marital fulfillment. The idea of conjugal change is utilized to characterize the procedure that couples use to accomplish an agreeable and practical conjugal relationship [10]. Infertility can be primary and secondary. In primary infertility, the couples who never conceive fall in this type. Secondary infertility includes those cases in which couples fail to conceive for second time. This includes miscarriages and abortions etc [11]

**Objectives**

To study the causes and consequences of late marriage in Kashmir.

To study the marital adjustment and marital duration of childless couples of Kashmir.

**II. LITERATURE REVIEW**

Oderinde (2013) [1] revealed that late marriage implies delay in getting a charge out of the advantages of marriage. This can cause gloom, dejection, issue of sexual allurements, inclination of barrenness and decrease of populace and derision. There is need give instructing on the benefits of good relational connection between the genders, to enhance the instructing on marriage and make it progressively visit, teach the adolescents about significance of singleness and how to deal with it. One isn't ethically better than the other, and both are important to achieving God's motivation. Here and there, it is smarter to wed late than to hurry into marriage without satisfactory planning. Directing for single grown-ups and unique projects that address their unconventional circumstance and bear the cost of them the chance of associating with their age bunches from various social foundation will go far in helping them to adapt to their singleness without feeling clumsy. There is requirement for a re-direction among the young people to change their view about late marriage, stress the significance of sufficient money related, profound, mental and profession advancement before marriage, the way that late marriage or no marriage at all doesn't make one less human or less wise and that trashing of single grown-ups will just spellbind the general public and harm tranquil conjunction and thwart genuine association among Christians.

Karamat (2016) [12] as per the outcomes, both male and female respondents don't concur that deferred marriage empowers individuals to wed a quality accomplice, guarantees conjugal strength and achieves greater development in conjugal relationship. To them, development isn't related with age and it isn't sure that an individual who weds following 30 years would show substantially more conjugal development than an individual who weds prior.

Conjugal development ought to guarantee conjugal soundness, *ceteris paribus*, however in all actuality it is infrequently so as different components influencing conjugal steadiness may prevail. This view is upheld by past research by Lehre and Chen [13] just as Becker, *et al* [14] which found that ladies who postpone marriage until after age 30 years of age make eccentric matches by and large connected with high conjugal insecurity because of what they allude to as a "poor-coordinate impact" developing with the expanding odds of fruitlessness.

Rutherford, *et.al.* [15] investigated uncovers an example of qualities, foundations, and conduct that has progressively advanced later marriage and less marriage in Japan in late decades. A key factor advancing later marriage and non-marriage has been the close total disintegration of the organization of orchestrated marriage, which has not been completely repaid by the rise of deliberate affiliations and other social establishments where single people with comparable interests can promptly meet one another. The breakdown of masterminded marriage is connected to the ascent of independence, which stems in a general sense from the development of a work advertise that undeniably regards people as people as opposed to as individuals from families or different gatherings. Significant increments in instructive accomplishment and work power investment have been particularly significant components advancing estimations of independence among Japanese ladies. After some time, auxiliary changes in the work advertise and the quickly expanding instructive capabilities of single ladies have enormously upgraded the position and wages of such ladies in the work showcase, where practically those who are not in school are utilized. Huge extents of single people, particularly ladies, live with their folks, contribute little to family costs while gaining great pay rates, and can appreciate a moderately cheerful and agreeable way of life. These conditions balance forcefully with the possibility of a wedded life wherein the spouse infrequently gets back after working all day so as to join the family at supper or to collaborate with the youngsters, who must be guided for the most part by their mom through long stretches of "assessment hellfire." These progressions have diminished the engaging quality of union with single ladies, who are likewise not, at this point under any noteworthy money related or social strain to get hitched.

Chaudhry, *et.al.* [10] investigated the reasons for late relationships and its consequences for richness. It was recognized that expanded inspiration to accomplish instructive in ladies, the position framework, vision with respect to sumptuous life by rehearsing hyper unpleasant and monetary strength are the significant reasons for late relationships. The examination likewise uncovered that because recently relationships the richness rate in male and females is influenced. Further the examination delineates that the females as well as guys also are the explanation for barrenness because of which challenges in imagining child happen. Late marriage is one of the central point because of which infertility is seen in the two sexes. Late marriage and fruitlessness has a basic relationship which going to be one of the most prevailing wonders in our current cultural settings. The point of the investigation is to investigate the reasons for late relationships and its consequences for ripeness. The example size was 70 respondents chose by utilizing helpful testing procedure. The information was gathered by survey instrument. The investigation uncovered that training of ladies, rank framework, fear of optimistic life and financial strengthening are the significant reasons for late relationships. The investigation likewise demonstrated that 65.7% respondents concurred with the way that late relationships do influence the ripeness, because of which complexities emerge in considering a child or unnatural birth cycles and in some cases prompts barrenness in life partners. The guys and females both are answerable for fruitlessness in such manner.

El-Mubarak and Ogunbad [16] studied suggestions gave by a few Muslim researchers over the span of urging each muslim to maintain a strategic distance from the act of chastity which was embraced by the westerners and different religions. At the end of the day, early marriage is the main profoundly perceived association that will cause a Muslim to get unique in relation to the adopters of western belief systems. Verily, it is unmistakably comprehended that multiplication of kids is one of the primary target of getting hitched throughout everyday life with the goal that the development and progression of a general public can be accomplished effectively and viably through the methods for relentless creation of relatives. Wedding at the late period is viewed as improper in Islam. This is on the grounds that somebody who decides to follow that training will be viewed as an individual mimicking different religions belief systems of keeping up forlornness status all through their lifetime. Other than that, such an individual won't have the option to observe the his rewards for so much hard work auspicious and can quickly be influenced mentally all through that specific meeting. In this way, individuals are emphatically guidance to change their forlorn status to conjugal status after the achievement of adolescence age as might be appointed by the current laws in that specific condition. Aside from the general agreement among the sunni four schools of Jurisprudence on the legitimacy of early marriage, it is qualified to take note of that this training is anything but another wonder in the Islamic history whereby Prophet Muhamad was recorded to had practice before marriage. For this purpose, it is relevant to agree that the hypothesis of early marriage isn't only a cutting edge practice inside the extent of Islam, yet a custom that had been imitated and embraced from the existence history of Prophet Muhammad. Perceptibly, Islamic law doesn't force a particular age for each person to fall into marriage foundation, yet left it to each general public to decide it with the accessible conditions and the overall standards at that specific second. In any case, in the

Malaysia setting, this early marriage idea is in accordance with the old Malay standard practices to the degree that somebody over twenty years old at that specific period is viewed as a violator of their traditions. While, on account of contemporary Malays, the level of the unmarried individuals outperforms the wedded ones among them, along these lines, for maintaining a strategic distance from sex and assaulting acts from commanding the general public, early marriage consolation must be bolstered by the authority monetarily, legitimately, scholastically, authoritatively and for all intents and purposes in the Malay people group.

Wani *et. al.*, [17] investigated that almost all the participants were unanimous in saying that the unnecessary delay in marriage should be avoided as it has biological, social and the psychological consequences. The three prominent reasons for the marital delay in Kashmir which emerge from the qualitative analysis are; Completion of Education, Unemployment and Marriage Preparation in financial context. It was also found that the marital delay is the outcome of women's employment in Kashmir which has actually complicated the marriage market. The caste dynamics is much different in Kashmir than the caste system in India, as caste system in Kashmir is based on occupations and is an obstacle to some extent in marriages across castes. The differences of age of marriage in Kashmiri society are alarmingly higher in comparison to United States, India and elsewhere in the world. This alarming change in the age of marriage is a flashpoint on which this study has been conducted. The question needed a qualitative answer from some experts in the field of marital counselling. Most of the participants viewed late marriages as inevitable under socio-political stir; the valley of Kashmir is passing through. Participants also viewed the reason of late marriages linked to unemployment caused due to disputed nature of the state of J&K. The political stir in the valley has a lot to explain in terms of delay in marriages in Kashmir because it is linked with the youth of Kashmir usually of marriageable age.

Loughran and Zissimopoulos [18] argued whether people who postpone marriage are compensated with better profession ways and higher wages. The proof announced here shows that deferring marriage is helpful for ladies, yet not for men. We gauge that deferring marriage increments time-based compensations of ladies by almost four percent for every year they delay bringing about considerable contrasts in time-based compensations at later ages. We gauge that labor likewise generously discourages the compensation development of ladies in our example. We conjectured that the impact of postponing marriage on compensation is generally inferable from the focal job versatility plays in encouraging profession improvement at more youthful ages. We report supporting proof that geographic portability decays impressively for high capacity people after marriage. Taken all together, our outcomes recommend that, in any event in this example, the vocations of ladies assume a lower priority in relation to the professions of their spouses. For an assortment of reasons, people wed a lot later today than they did before the section of enormous quantities of ladies into the work power and the boundless accessibility of helpful types of conception prevention. Regardless of whether deferred marriage and the accompanying postponement in childbearing has been government assistance improving on net is an issue of extensive discussion. Be that as it may, in at any rate one significant measurement, to be specific, profession advancement, the proof announced here proposes ladies do profit by postponing marriage. Regardless of whether the advantage of gaining higher wages exceeds the expenses related with deferring marriage, similar to the danger of postponing childbearing, stays to be resolved.

Allendorf and Ghimire [19] explored the determinants of conjugal quality in Chitwan Valley, Nepal. We find that sexual orientation, instruction, mate decision, and conjugal term are the most significant determinants of conjugal quality. Men those with all the more tutoring, the individuals who took part in the decision of their mate, and the individuals who have been hitched longer have more elevated levels of conjugal quality. Despite the fact that, there are special cases this example doesn't hold among these qualities for every one of the five measurements. Conversely, rank, occupation, age at marriage, and number of kids have next to zero relationship with conjugal quality. Further, while we recognize key determinants of conjugal quality in this specific circumstance, we additionally find that most of variety in conjugal quality isn't clarified by these components. This investigation is one of just a couple to look at conjugal quality in a non-Western setting. All things considered, it adds to the writing on conjugal quality by broadening the normally discovered relationship among sexual orientation and conjugal quality, to this specific circumstance. It likewise fortifies the significance of instruction to marriage and gives an uncommon reflection on the association between life partner decision and conjugal quality – finding that the individuals who take part in the decision of their life partner do to be sure have more noteworthy conjugal quality than the individuals who don't. Further research is expected to expand the discoveries of this examination. Specifically, the little example size of as far as possible the investigation. Future reviews with bigger example sizes can be utilized to analyze whether there are contrasts in the determinants of conjugal quality by sexual orientation.

Jones [20] study reasons that opportunity and freedom present an alluring option in contrast to union with many single Chinese Singaporeans. They are additionally bound to offer need to professional success, budgetary solidness and material accomplishment than to marriage and multiplication. Marriage is just viewed as after a steady profession has been set up. A serious worldwide economy requests long working hours. Singles in this worldwide

city face issues of work pressures including extended periods of time of work. Practically all the respondents referenced that they had committed themselves to their professions. They all the time stay at work longer than required and here and there needed to take work home to do outside available time. Various them referenced that Singapore's work culture and particularly long working hours are a deterrent to dynamic public activity and productive dating.

Omolayo, *et.al.* [21] supported that Job request and business status have no noteworthy effect on conjugal clash. Occupation request has no critical effect on conjugal satisfaction. Employment status has huge impact on conjugal fulfillment. Year of marriage doesn't have huge impact on conjugal conflict. No critical relationship exists between conjugal clash and conjugal satisfaction. Findings in this investigation likewise uncovered that there is no huge impact of year of marriage on conjugal clash and conjugal satisfaction. Findings additionally uncovered that there is no connection between conjugal clash and conjugal fulfillment. This infers people continually gauge their compensation against their expense in relational relationship. Where prizes exceed costs, the individual feels fulfilled however where expenses exceed rewards, individual become disappointed and may reexamine or leave the relationship.

Manjot and Santhalakshmi [22] analyzed the current investigation was the late marriage had impact on organic Consequences and increasingly natural issues are found in late wedded couples, for example, 63.7% had issue during pregnancy and 80.7% late wedded couple experienced cesarean segment where as late marriage had beneficial outcome on mental results and sociological results. The investigation was to survey the bio-psychosocial results recently marriage among late wedded couples dwelling in chosen regions of region Mohali, Punjab. A quantitative methodology with spellbinding examination configuration was received. By Purposive testing strategy 150 late wedded couples were chosen. Information was gathered by semi-organized meeting plan for natural outcomes, rating scale for mental results and sociological results were utilized in the investigation. Examination of information was finished utilizing unmistakable and inferential insights. Study discoveries shows that late hitched couples for example 40.7% of couples had physical issue previously and 41.3% after marriage, 20.7% of couples had issue in origination out of them lion's share 39.3% had endmetritis, about 63.7% had issue during pregnancy, out of them dominant part 41.9 % had frailty, 80.7% late wedded couple experienced cesarean segment. 48.1 % late wedded couple had baby blues problem,48.8% infant had issue at the hour of birth, 89.3% generally wedded couples had positive mental results and 82.7% had positive sociological outcomes. It shows that late marriage had impact on organic outcomes and increasingly natural issues are found while late marriage had constructive outcome on mental and sociological angle.

Khan and *et.al.* [23] conducted cross sectional and observational investigation through survey that was intended to record the segment profile and decide the downturn level in single just as early wedded young ladies with questions in regards to parental instruction and individual perspectives about training, marriage and level of proficiency of early wedded young ladies about conceptive wellbeing. Information was gathered from 100 young ladies in the middle old enough of 13 to 35. Hitched (before 20 years old) young ladies were likewise included for correlation study while some additional inquiries were incorporated for wedded young ladies to decide their downturn levels, when marriage.

Bali, *et.al.* [24] found childlessness had incredible impact on the conjugal change of the respondents at various levels positive and negative. By the scores got from Marital Adjustment, the greater part of them fall in normal with respect to their conjugal change. These outcomes were steady with the investigation announced that there were odds of separation or remarriage with respect to the spouse if the ladies had no kids. The finding was likewise detailed that childless couples fall in normal in regards to bliss and fulfillment and they additionally face melancholy because of ecological components.

Solanki [25] detailed that the conjugal change was extremely low of childless couples when contrasted with ladies who were ripe. It was likewise being discovered that there was sure however almost no connection between's conjugal change and conjugal length of the respondents. It was additionally discovered that with the expansion in conjugal span there was increment in conjugal modification. In short we can reason that conjugal change of the childless couples was unquestionably influenced because of childlessness.

Dabla [26] uncovered that the late marriage wonder was expanding because of destitution, struggle, ignorance, modernization sway, wellbeing variation from the norm, customs and conventions, rank thought, share unconcerned shapes, sitting tight for advanced education and occupations, and the extensive quest for an appropriate match. Five years down the line, nothing has changed. "Our traditions are excessively curved, regardless of whether a lucky man doesn't request settlement the little prerequisites before marriage like least gold, copperware, sweet boxes, visit visits to parents in law and wazwans, eidi, winter wishes, extraordinary day wishes, Eid-e-Qurban wishes and different things negatively affect the families," And as these traditions duplicate the odds of irritating the capability of future or present parents in law are higher with shocking results.

Nusrat Ara [27] found that norms for life partners and weddings are expanding with training, yet the time and cost to meet them strife with cultural strain to wed youthful. In the last 30 to 40 years, the normal wedding age rose from 24 to 32 for men and from 21 to 28 for ladies. "Both the young ladies and kid's families need a wedding with pageantry and show, a terrific dining experience, just as a huge share. For this they need cash. So they begin setting aside cash, it requires significant investment."

### III. MATERIAL AND METHODS

The current study is conducted to explore the consequences, causes of late marriages and its effects on fertility. The location of study is Kashmir Valley and sample of female respondents, currently married late (above 30 years) and unmarried (they are not still married above 30 years) were drawn by using a convenient sampling technique. To gather information on set objective an interview schedule was designed. The schedule consists of two sections; section one comprises the demographic information of the female respondents and section two comprises the items that measure both positive and negative implications of the late marriage. The collected data was transcribed on transcription cards for further processing. The classification of data was prepared for further analysis. The percentile and frequency tables are applied to reveal the results.

### IV. RESULTS

**Table 1: Socio economic profile of the respondents.**

	Education				Age- Group			Marital Status			Family Status		Family Income			Total
	Uneducated	Graduation	Post-Graduation	Other qualification	30 to 35	36 to 40	Above 40	Married	Unmarried	Divorced	Joint family	Nuclear family	less than 50,000	50,000-100,000	above 100,000	
N	25	29	35	36	55	49	21	46	69	10	66	59	59	51	15	125
%	20	23.2	28	28.8	44	39.2	16.8	36.8	55.2	8	52.8	47.2	47.2	40.8	12	100

**Table 2: Occupation and role in family.**

	Occupation							Other role	
	Educated Unemployed	Housewife	Agriculture,	Small Business	Organized Sector Employment	Seasonal Employment	Unorganized Sector	Yes	No
N	55	30	19	5	10	0	6	55	70
%	44	24	15.2	4	8	0	4.8	44	56

**Table 3: Different types of hindrances for early marriage.**

Hindrances	Poor family			parents		Emotional ties		Reasons for late marriage						Continuity of studies after marriage		Higher education	
	Yes	No	Maybe	Yes	No	Yes	No	Poverty	Unemployment	Dowry	Education of women	Phobia of idealism	Economic factor	Yes	No	Yes	No
N	55	65	5	105	20	90	35	20	50	15	16	9	15	90	35	91	34
%	44	52	4	84	16	72	28	16	40	12	12.8	7.2	12	72	28	72.8	27.2

**Table 4: Concerns and Problems due to late marriage.**

	Late marriage preference		Divorce due to Late marriage		Problems of late marriage			Late marriage and marital stability	
	Yes	No	Yes	No	Late pregnancy	Depression	Other health related issues	Yes	No
N	10	115	100	25	35	40	50	5	120
%	8	92	80	20	28	32	40	4	96

**Table 5: Effects of late marriage on women.**

Late marriage effects	Delayed pregnancy		Childlessness		Declining in birth rate		Abnormality in children		Fertility			Infertility		
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Often	Male	Female	Both
N	120	5	120	5	100	25	105	20	75	0	50	0	55	70
%	96	4	96	4	80	20	84	16	60	0	40	0	44	56

**Table 6: Consequences of late marriage.**

Consequences of Late marriage	Pre-marital sex		Idealistic life		Inequality in the treatment		Health consequences			
	Yes	No	Yes	No	Yes	No	Infertility	Childlessness	Late pregnancy	Miscarriages
N	80	45	80	45	20	105	5	40	30	50
%	64	36	64	36	16	84	4	32	24	40

**V. CONCLUSION**

It has been observed by our study that a large population in Kashmir valley now opt for late marriages. Due to poverty, financial implications, emotional attachment most of the females are bound to marry late. This has increased divorce rate due to various reasons that are post effects of late marriage. Delayed pregnancy, childlessness, declining in birth rate, abnormality in children, fertility issues are the factors that are obvious due to late marriage. The other consequences of late marriage may include pre-marital sex, idealistic life, and inequality in the treatment and health consequences among the women in Kashmir region.



## REFERENCES

- [1]. Oderinde O. A. (2013). A Socio- Religious Perspective of Late Marriage and Stigmatization of Single Adults and its Impact on the Church in Nigeria. *Review of European Studies*, **5**(4), 165-171.
- [2]. Hoelter, L.F., Axinn, W.G., Ghimire, D.J. (2004). Social change, premarital nonfamily experiences, and marital dynamics. *Journal of Marriage and the Family*, **66**, 1131-1151.
- [3]. Bashir Ahmad Dabla, the Unending Cycle of Late Marriages, Late marriages are on the rise in Kashmir and the consequences are disastrous, Social concern, Greater Kashmir 24 Jan 2014.
- [4]. Akmal Hanan (2017). Right age to Marry. Rising Kashmir, Daily, October 17, 2017, P.1.
- [5]. Bhat, H. A. (2017). Late Marriage Among Muslims of Jammu and Kashmir with Special Reference to District Anantnag: A Sociological Study, *International journal of advanced research and publication*, **1**(3), 174-176.
- [6]. Humphery, M. (1975). The effect of children upon the marriage relationship, *The British Journal of Medical Psychology*, **48**(3), 273-279.
- [7]. Ahmed, A. (1991). Women and Fertility in Bangladesh. New Delhi: Sage Publications.
- [8]. Mann, K. (1996). Tribal Women on the Threshold of 21<sup>st</sup> Century. New Delhi: M.D. Publications.
- [9]. Hyer, S.J., Abrahams M Abrahams, M Hoffman, Z M van der Spuy (2002). Men leave me as I cannot have children: Women's experiences with involuntary childlessness." *Journal of Human Reproduction*, **17**(6), 1663-1668.
- [11]. Frank, O. (2007). The Demography of Fertility and Infertility: Global Health Situation Assessment and Projections Unit, Division of Epidemiological Surveillance and Health Situation and Trend Assessment. World Health Organization.
- [12]. Karamat, K. (2016). Perceptions on Implications of Delayed Marriage: A Case Study of Married Adults in Kuala Lumpur, *International Journal of Social Science and Humanity*, **6**(8), 572-578.
- [13]. Lehrner, E. and Chen, Y. (2013). Delayed entry into first marriage and marital stability: Further evidence on the Becker-Landes Micheal hypothesis. *Demographic Research*, **29**(20), 521-542.
- [14]. Becker, G. S. Landes, E., *et.al.* (1997). An economic analysis of marital instability," *Journal of Political Economy*, **85**(6), 1141-1188.
- [15]. Rutherford, R. D., Naohiro Ogawa, Rikiya Matsukura. (2001). Late Marriage and Less Marriage in Japan, *Population and Development Review*, **27**(1), 65-102.
- [16]. El-Mubarak, I., Ogunbad, A. F. (2017). Late Marriage in Islam: Malaysia as a Case Study, *International Journal of Innovative Knowledge Concepts*, **5**(7), 1-20.
- [17]. Wani, N. A., Patra, S., Swati Patra and Rayees Mohammad Bhat (2017). Marital Delay in Kashmir a Qualitative Study, *International Journal Psychology and Behavioral Science*, **8**(1), 1-6.
- [18]. Loughran D. S. and Zissimopoulos J. M. (2004). Are There Gains to Delaying Marriage? The Effect of Age at First Marriage on Career Development and Wages, *Rand Labour and Population*, 1-38.
- [19]. Allendorf, K., & Ghimire, D. J. (2013). Determinants of marital quality in an arranged marriage society. *Social science research*, **42**(1), 59-70.
- [20]. Jones, G. (2012). Late marriage and low fertility in Singapore: the limits of policy, *The Japanese Journal of Population*, **10**(1), 89-101.
- [21]. Omolayo, B. O. (2013). Influence of Job Demand and Employment Status on Marital Conflict and Marital Satisfaction among Women in Ekiti State, Nigeria, *Journal of Psychology and Behavioral Science*, **1**(1), 8-18.
- [22]. Manjot and Santhalakshmi, V. (2016). A Descriptive Study to Assess the Bio-Psychosocial Consequences of Late Marriages among Late Married Couples Residing in Selected Areas of District Mohali, Punjab, India, *International Journal of Current Microbiology and Applied Sciences*, **5**(11), 45-50.
- [23]. Sadaf A., Khan, S., Nazir A. (2013). Psychological impact evaluation of early marriages. *International journal of endorsing health science research*, **1**(2), 84-86.
- [24]. Bali, A., Dhingra, R., & Baru, A. (2010). Marital adjustment of childless couples. *Journal of Social Sciences*, **24**(1), 73-76.
- [25]. Solanki, R. K. (2002). A Study of Marital and Sexual Behavior in Infertile Couples. Jaipur: Department of Psychiatry, SMC MC and Hospital.
- [26]. Dabla, B. A. (2009). Emergence of Late Marriage in Kashmir. Field Study report; Department Library Department of Sociology and social Work. The University of Kashmir, India.
- [27]. Nusrat Ara (2013). Education Delays Marriage for Dismayed Kashmir's Set on Wedding Young, Global press journal. [globalpressjournal.com/Africa/education-delays](http://globalpressjournal.com/Africa/education-delays).