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The nature and frequency of marital problems which lead to divorce in Tehran, Iran : as perceived by four professional groups

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THE NATURE AND FREQUENCY OF MARITAL PROBLEMS WHICH
LEAD TO DIVORCE IN TEHRAN, IRAN, AS PERCEIVED
BY FOUR PROFESSIONAL GROUPS

A Dissertation
Presented to
the Faculty of the Graduate School
University of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Parvin Habashi (Soleimani)

May 1980

THE NATURE AND FREQUENCY OF MARITAL PROBLEMS
LEADING TO DIVORCE IN TEHRAN, IRAN AS PERCEIVED BY
FOUR PROFESSIONAL GROUPS

Abstract of Dissertation

The Problem: During the past several decades Iranian society has undergone substantial change. Industrialization, urbanization, and universal education have been dynamic forces in changing Iranian society. Such factors may have influenced the structure and function of the family in Iran. In addition, and perhaps related to these factors, other developments occurred. The bond of kinship began to weaken and the neighborhood changed due to a trend toward the nuclear family. The solidarity of tradition was loosened. This was especially true in Teheranian society. One important development from these changes was a more active role by women in the society. Women have been somewhat liberated from traditional restrictive practices through legislative and social development.

Marriage and divorce are perhaps sensitive indices through which changes in family structure can be studied. In 1976, the ratio of divorce to marriage in Tehran was about one to three, which was the highest rate of divorce in the country since 1942 when record-keeping began. It was the intention of this study to ascertain the nature and frequency of marital problems which led to divorce in Tehran during the 1967-79 period as perceived by four different professional groups in Tehran. These problem areas were organized under three major aspects: (1) characteristics or behaviors of the wife, (2) characteristics or behaviors of the husband, and (3) general or miscellaneous factors.

Procedures: The data for this descriptive study were collected by the questionnaire method from 120 randomly selected individuals of four different professional groups in Tehran. These four professional groups were: 30 practicing psychologists; 30 heads of notary public; 30 social workers; and 30 family court judges. All of these four professional groups were directly involved in some aspect of the divorce proceedings.

Frequency and percentage distribution of responses to the questionnaire item were derived. These were accomplished for the composite of the four professional groups as well as for each professional group separately.

Findings and Discussion: The findings of this study regarding sex behavior are consistent with those of other studies performed in Iran. Majority of the respondents considered having extra-marital relations to be detrimental to the marriage relationship for both husband and wife. Alcoholism and/or drug addiction and gambling were other problems which led to divorce. These problems previously were recognized as problems for the husband, but this study indicated that these problems are increasing among wives in Iran. The changing role of women and their participation in social life may have resulted in their involvement in alcoholism and gambling.

Another cause of divorce was interference from in-laws. Iranian families, for the most part, live in extended family units. Several generations may live in the same city making frequent contact relatively easy. While such a relationship has some advantages, the tendency for in-laws to interfere in their offsprings lives can have a negative effect.

Recommendation for Further Study: With regard to the information base obtained from these data and related research of the literature, the investigator recommends that further research be conducted in the following areas: (1) A replication of this study in other urban areas in different parts of Iran in an effort to substantiate the findings of the present study and extend the generalizations to a wider population; (2) A replication of this study in rural areas of Iran to investigate similarities and differences between urban and rural sources of marital discord.

DEDICATION

This study is dedicated.....

to my mother, Kobra

to my father, Abolghasem

to my husband, Mansoor

to my daughter, Arezou

ACKNOWLEDGMENTS

With great respect, the writer wishes to take this opportunity to extend her deep appreciation to the following:

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TABLE OF CONTENTS

		Page
	LIST OF TABLES.	
Chapter		
I	NATURE AND SCOPE OF THE PROBLEM	1
	The Traditional Family Units.	4
	Islamic Teaching Regarding Marriage and Divorce	6
	Legislative and Societal Development.	9
	THE PROBLEM UNDER INVESTIGATION	11
	Limitation of the Study	11
	Assumptions	12
	Significance of the Study	12
<hr/>		
	PROCEDURES OF THE STUDY	12
	Population and Sample	13
	Data Collection	14
	DEFINITION OF TERMS	15
	SUMMARY	16
II	REVIEW OF THE LITERATURE RELATED TO THE STUDY.	17
	FAMILY STRUCTURE IN TEHRAN, IRAN.	17
	Introduction.	17
	Definition of the Family.	18
	Traditional or Extended Type Family	18

TABLE OF CONTENTS
(continued)

Chapter	Page
Modern or Nuclear Type Family.	21
WOMEN'S STATUS IN IRAN	23
Introduction	23
Historical Background of the Status of Women in Iran.	24
MARRIAGE IN IRAN	29
Religious Aspects of Marriage.	29
Marriage Versus Celibacy	32
Monogamy or Polygamy	32
Husband's and Wife's Obligations Toward Each Other and Toward Children	35
Cultural Aspects of Marriage	38
Procedure of Choosing and Obtaining a Mate	40
New Concept of Marriage for Iranians	42
DIVORCE IN IRAN.	44
Custody of Children.	47
Cultural Aspects of Divorce.	48
Changes Introduced Under Family Protec- tion Law (F.P.L.): 1967	56
Rescission	61
Formalities and Registration of Mar- riage and Divorce.	61
Maintenance.	63
EMPIRICAL STUDIES OF MARITAL PROBLEMS LEADING TO DIVORCE	63
Ministry of Justice Study of 1975.	63

TABLE OF CONTENTS
(continued)

Chapter		Page
	Hessam-Vaziri and Djilani Study of 1965.	65
	SUMMARY	69
III	PROCEDURES AND METHODOLOGY.	74
	Overview.	74
	Data Collection Procedures.	75
	Population and Sample	75
	Sampling Procedures	75
	Instrumentation and Data.	78
	OBJECTIVES AND ANALYSIS	80
	SUMMARY	81
IV	FINDINGS OF THIS INVESTIGATION.	82
	Findings with Respect to the Wife	82
	Findings with Respect to the Husband.	84
	Findings with Respect to General Factors	87
	Findings Concerning Comparison Between Professional Groups	90
	SUMMARY	96
V	SUMMARY, DISCUSSION, AND RECOMMENDATIONS	99
	Summary of the Study.	99
	Summary of Major Findings	101
	Findings with Respect to the Wife	101
	Findings with Respect to the Husband.	102
	Findings with Respect to General Factors	103
	INTEGRATION OF FINDINGS WITH OTHER RELATED RESEARCH FINDINGS	104

TABLE OF CONTENTS
(continued)

	Page
DISCUSSION.	109
RECOMMENDATION FOR FURTHER STUDY.	111
REFERENCES	113
APPENDIX.	117

LIST OF TABLES

Table		Page
1.	Major Causes of Divorce in Tehran, Iran, in 1975.	64
2.	MPQ Items Pertaining to the Wife, Percentage of Respondents Who Consider Them Important, Very Important, or Extremely Important, and Item Mean Values (N = 120)	85
3.	MPQ Items Pertaining to the Husband, Percentage of Respondents Who Consider Them Important, Very Important, or Extremely Important, and Item Mean Values.	88
4.	MPQ Items Pertaining to General Factors, Percentages of Respondents Who Consider Them Important, Very Important or Extremely Important, and Item Mean Values.	91
5.	Analysis of Variance Among Professional Groups for MPQ Items	93

Chapter I

NATURE AND SCOPE OF THE PROBLEM

During the past several decades population and social factors in Iran have undergone substantial change. Industrialization, urbanization, and universal education, have been dynamic forces changing the structure and functions of the family and ultimately of Iranian society (Paydarfar, 1968).

Technological importations and the consequent changes in economic life were responsible for the most apparent aspects of Westernization (Banani, 1961). Fifty years ago the economy of Iran was overwhelmingly related to agriculture. Some manufacturing existed, such as rug weaving and silk weaving, but the work was done by hand. This method of manufacturing, as well as the manner of carrying out trade, has given the tradition of Iran a corporate character. Organization, loyalty, responsibility, and civic virtue, as well as social and political action, were influenced by religion (Behnam, 1968).

The science and technology of the West were the only elements of Western civilization that were officially and freely imported into Iran. Both strong religious belief and national philosophy emphasized that the cultural spirit

and the ancient virtues of Iran were superior to anything that the West had to offer. The efforts toward the industrialization of Iran were of economic consequences and deep social significance (Banani, 1961).

Until very recently Iran's economy, except for oil revenue, was based on traditional agricultural activities. The country's industrial development and agricultural modernization began after the First World War and has accelerated considerably during the last twenty years (Ayman, 1974). Najmabadi considers economy an important factor in the change in Iranian society and has stated that rapid industrialization has increased employment opportunities and improved the standard of living of the people and benefited the general welfare of the society as a whole (Najmabadi, 1976).

The annual rate of growth in industry has been very rapid, from 5 percent per annum in 1962 to over 20 percent per annum in 1974. In the same period the share of industrial production in the gross national product increased from 11.7 percent to about 17 percent. Employment in industry increased from 1.3 million persons in 1962 to more than 2 million in 1974 (Najmabadi, 1976).

According to Tofigh, the rate of urbanization in Iran has been very rapid (Tofigh, 1976). In 1871 the urban population of Iran was estimated at 2 million, or 26 percent of the total population. In 1971 the urban population was estimated to be about 12.4 million or 41 percent of the total

population, and currently it is estimated to be about 14.7 million or 45 percent of the total population. The latest survey in 1975 indicates that the natural rate of increase of the population is 24 per thousand in urban areas and 35 per thousand in rural areas in Iran. The total growth of the population is 3 percent a year in Iran. The urban population has increased about 5 percent a year since 1966. Tehran as the capital of Iran, fifty years ago, had 300,000 residents and now with a population of 4 million, is the most populous city in Iran. About one-third of the urban population are living in Tehran. The total gross national product of Iran during 1973 was 26 billion; i.e., about 800 dollars per capita, and in 1977 was over 2,000 dollars per capita (Tofigh, 1976).

~~During the last twenty-five years, Iran has witnessed~~ a rapid expansion of educational opportunities, a more even distribution of basic education, and the multiplication of educational institutions. These movements have not only released the Iranian education system from isolation, but have also brought it to millions of people who had been deprived of formal education for generations (Ayman, 1974).

Factors such as industrialization, urbanization, and universal education may have influenced the structure and the function of the family in Iran. In addition, and perhaps related to these factors, other developments occurred. The bonds of kinship began to weaken, the neighborhood

changed, and the solidarity of tradition was undermined. This was especially true in Tehranian society (Behnam, 1968). In Tehran and other large cities in Iran, modern women are more likely to be employed. Marriage tends to be postponed and the population of single and unattached people is greater. The urban-industrial form of living tends to break down traditional family patterns and has influenced a change from the extended family to the nuclear family (Paydarfar, 1968).

Marriage and divorce are perhaps sensitive indices through which changes in family structure can be studied in urban areas (Paydarfar, 1968). In 1971, out of a total of 18,000 divorces that were granted, 15,000 took place in cities and 3,000 in villages. The significance of these data becomes apparent when compared to the 1971 census figures that about 55 percent of the Iranian population were living in villages and 41 percent in cities (National Census of Population and Housing-Demographic, 1971). In 1976, the ratio of divorce to marriage in Tehran was about 1 to 3, which was the highest rate of divorce in the country since 1942 when record keeping began (National Census of Population and Housing-Demographic, 1976).

The Traditional Family Units

The early urban family was based upon the rural family with some modifications. Although the urban family was not identified with the land and subsistence production as was

the rural family, there was a great emphasis on handicrafts in which all the members of the family participated. Later on they became artisans when there was still need for labor, but not so much for family labor as for individual labor. The system of apprenticeship enabled a family to draw young labor from other families. Later, wages were paid but work was still done in the household by the men, the women doing the housekeeping (Mahdavi, 1968).

Traditionally within the extended family structure, the mates were chosen by the respective families and financial agreement was reached by them. In Iranian marriage, traditionally and even today, certain financial transactions are involved. This is called the mahrieh. The mahrieh is reciprocal in the sense that the husband is required to agree to a certain sum of money or its equivalent in goods for the wife, which she may demand any time during the marriage. But upon divorce the husband is definitely obliged to pay her this sum. The wife in turn is required to take with her a dowry, usually consisting of household goods and furniture which, in case of divorce, legally belongs to her (Mahdavi, 1968).

The family in the urban areas was an extended one composed of father, mother, children, and daughters-in-law living together as a social and economic group (Mahdavi, 1968). The traditional family during the past 50 years has been undergoing a gradual change toward the nuclear family.

This nuclear family consists of a man and his wife and their children living together as a unit. In contemporary Iranian society, on the one hand, there is a young generation which has adopted modern values and a new mode of family and social life, and on the other hand there is an older generation devoted to traditional religious practices and the old legal precepts (Behnam, 1968).

Islamic Teaching Regarding Marriage and Divorce

The social relations of the people, family life, and the status of women in Islamic societies can be traced back to the pre-Islamic practices of ancient Arabian tribes. The burial of unwanted girl children at birth was practiced. Women were barred from holding important positions in public affairs (Sedghi and Ashraf, 1976). With the advent of Islam in the seventh century, the Great Prophet Mohammed introduced fundamental and profound changes in tribal practices concerning the status of women (Kiani, 1968). Some of the most important of these changes were: abandonment of the tradition of infant girl burial after birth; the right of women to participate in public affairs; the granting of private property rights to women; the upgrading of maternity status; and setting up rules and regulations concerning marriage and divorce, in order to protect women's social and economic rights (Sedghi and Ashraf, 1976).

Islamic culture within the Iranian society has, however, contributed to male domination which has been tightly

interwoven in social relations (Sedghi and Ashraf, 1976). Sura Al-Nisa (or Woman), the source book of Koranic sociology of the family, established the rule of male domination and superiority:

Men have authority over women because Allah (God) has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because Allah has guarded them... (Koran, Sura Al-Nisa, Verse 4:34, 1974).

According to Sura Al-Nisa verse 4:24, universal association known as the family:

...Marry all women other than those [who] are unlawful to you, share with them your wealth in modest conduct, not in fornication... (Koran, Sura Al-Nisa verse 4:24, 1974).

According to the Koran, the family in Islam is a large group containing several conjugal units and several generations bound together into a cooperative and idealistically integrated unity. Eating together and being together are taught by the Koran:

...Eat in the houses of your own children, your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, or your friends; or in houses with the keys of which you are entrusted... (Koran, Sura Al-Nisa verse 24:59).

According to Muslim teaching the basis of the structural and functional organization of the family includes several ingredients, the lack of which will end in creating a disorganizational pattern in society. For the integrity of the family the Sura Al-Nur (Lights) enunciated the following facts:

1. Adultery is to be avoided:

Let no pity for adulterer and adulteress cause you to disobey Allah, if you truly believe in Allah and the Last Day; and let their punishment be witnessed by a number of believers (Koran, Sura Al-Nur verse 24:1, 1974).

2. Slander of women is to be avoided:

Those that defame honorable women and cannot produce four witnesses...Those who delight in spreading slanders against the faithful shall be sternly punished in this life and in the next. Allah knows them all but you do not (Koran, Sura Al-Nur verses 24:3 and 24:12, 1974).

3. Both the male and the female should lower their gaze and restrain their sexual passions. According to the Koran lowering the sexual passions will make the man's life purer:

Enjoin believing men to turn their eyes away from temptation and to restrain their carnal desires. This will make their lives purer. Allah has knowledge of all their actions (Koran, Sura Al-Nur, verse 24:30, 1974).

Enjoin believing women to turn their eyes away from temptation and to preserve their chastity; to cover their adornments (except such as are normally displayed)... (Koran, Sura Al-Nur, verse 24:31, 1974).

Polygamy is tolerated in Islam. Muslim men have the right of polygamous marriage with up to four wives and the right of divorce of his wife or wives whenever he pleases. But polygamy for the Muslim has some restrictions. The following are some of the verses from the Koran which are related to marriage and divorce:

...You may marry other women who seem good to you: two, three, or four of them. But if you fear that you cannot maintain equality among them, marry one

only...This will make it easier for you to avoid injustice (Koran, Sura Al-Nisa, verse 4:2, 1974).

Prophet and believers, if you divorce your wives, divorce them at the end of their waiting period... Do not expel them from their homes or let them go away unless they commit a proven crime (Koran, Sura Al-Talaq (Divorce), verse 65:1, 1974).

When their waiting term is ended, either keep them honorably or part with them honorably. Call to witness two honest men among you and give your testimony before Allah... (Koran, Sura Al-Talaq, verse 65:2, 1974).

Legislative and Societal Development

Since the beginning of the 20th century, a great deal of change has occurred in family life in Iran (Paydarfar, 1968). One of the more important changes resulted from the more active public role of women in the society (Behnam, 1968). Women have been liberated from traditional restrictive practices. There has been a great deal of change in trends of legislative and social development in this regard (Behnam, 1968).

According to Sedghi and Ashraf, the traditionally inferior role of women in Iran has served a twofold function in social relations. First, it minimized women's position both socially and psychologically. Second, it created a situation in which men granted themselves the authority to objectify women as instruments for fulfilling their sexual desires. The maintenance of this tradition is dependent upon the organization of the family promoted through marriage. There was no public acceptance of divorce for woman, and the structure of marriage reinforced male domination (Sedghi and Ashraf, 1976).

Important steps in changing women's status are being taken through new provisions of the Iranian Civil Codes (CC). From 1926 to 1940 the laws concerning marriage, divorce, family relations, and crimes against morality were changed four times (Banani, 1961). Article 1041 of the CC sets out an age limitation for marriage to prevent the traditional arbitrariness of the father's will in arranging marriages for daughters regardless of their young age. But in regard to divorce article 1133 of CC states that a "husband may divorce his wife at any time he wishes" (Banani, 1961).

The Iranian Civil Code established two basic differences between men and women in their right to seek divorce: (1) divorce is considered a natural right of the man, and he must meet no conditions for it, whereas women must meet certain conditions, and (2) men need no cause for divorce, whereas women must have cause and must prove it in court (Banani, 1961).

Another measure to change the position of women was the passage of the 1967 Family Protection Law (FPL), which discourages polygamy (Behnam, 1968). According to this law, all divorces must be decided by the Family Protection Courts. Under this law, men must have valid reasons for divorcing their wives. Women have equal rights in submitting requests for divorce. One of the important impacts of this law is the public acceptance of divorce (Sedghi and Ashraf, 1976).

In 1965 the ratio of divorce to marriage in Tehran was

about one to three. Tehran among other cities in Iran, witnessed the highest rate of divorce in the whole country (Hessam-Vaziri and Djilani, 1968). It was partly for this reason, and partly because of the availability of a research group, that Tehran was selected for this investigation on the cause of divorce.

The Problem under Investigation

It was the intention of this study to ascertain the nature and frequency of marital problems which lead to divorce as perceived by four different professional groups in Tehran, Iran. These problem areas are organized under three major aspects: (1) characteristics or behaviors of the wife, (2) characteristics or behaviors of the husband, and (3) general or miscellaneous factors. The objectives were accomplished by surveying four different professional groups in Tehran who work most directly with married couples involved in family problems. These professional groups are: The family court judges, practicing psychologists, practicing social workers, and the heads of notaries public. A comparison among the perceptions of these four professional groups will be undertaken to better understand marriage problems in Tehran.

Limitation of the Study

Due to practical considerations, there are two limitations to this study: (1) This investigation deals only with

those Iranian professional groups who live and practice in the metropolitan city of Tehran, and (2) The interval covered in this survey extends from the passage of Family Protection Law, (1967) to the present (1979).

Assumptions

This study was based on the following assumptions:

1. The Tehran population is adequately representative of the urban areas of Iran.
2. The perceptions of the four different professional groups adequately reflect the nature and scope of marital problems in Tehran.
3. The sample participants were generally honest and accurate in their response to the questionnaire items.

Significance of the Study

The following positive outcomes seem probable as a result of this study:

1. The generation of a data base to document the frequency of marital problems which lead to divorce.
2. With this data base interested parties could design appropriate educational and consulting services to serve married couples involved in family problems.

Procedures of the Study

A descriptive study was conducted by the investigator in order to provide a data base with respect to recent

marriage problems leading to divorce as perceived by four different professional groups in Tehran, Iran. The data were gathered via the questionnaire procedure and include information relative to psychological, sociological, behavioral, financial, and physical factors.

Population and Sample

The population consists of the people whose divorce occurred in Tehran since the passage of the Family Protection Law in January 1967. The generalizations from this study apply specifically to the population as defined but may have applicability to residents of other Iranian urban communities. In order to accomplish the objective of this study, a sample comprised of four groups of professional persons who work with married couples involved in family problems was surveyed. ~~Because of the many experiences of~~ those sampled, the investigator obtained a broad sampling from four different professional perspectives. These groups are as follows:

1. A random selection of thirty family court judges.
2. A random selection of thirty practicing psychologists.
3. A random selection of thirty practicing social workers.
4. A random selection of thirty heads of notaries public equally selected from five different locations in Tehran: North, South, West, East, and center.

Data Collection

The data were collected via the questionnaire method. The Marital Problems Questionnaire (MPQ), was designed to ascertain the major problems that may lead to broken marriages. The development of the MPQ resulted in an instrument composed of three major divisions: The first division pertains to characteristics or behaviors of the wife that may be important as sources of marital discord. The second division focuses on characteristics or behaviors of the husband that may be important in cases of marital discord. The third part included general or miscellaneous factors. See Appendix A for a copy of the instrument.

The initial questionnaire was reviewed and discussed with four faculty members of the School of Education at the University of the Pacific, Stockton, California, in separate sessions with the investigator. Each session lasted approximately two hours and was held during the winter of 1978. The investigator translated the questionnaire into the Persian language (Farsi), and took it to Iran in the Spring of 1979.

A panel of judges which included a professor of psychology, an experienced head of notaries public; a Family Court judge, and the Dean of the Tehran School of Social Work examined the questionnaire and reviewed the instrument with respect to relevance, clarity, and specificity of format.

The total sample of 120 respondents was comprised of 30 randomly selected individuals from the following groups: (1) Family Court Judges; (2) psychologists; (3) heads of notaries public; and (4) social workers. The data were gathered during the Spring and Summer of 1979 in the city of Tehran.

Definition of Terms

Psychologist: A person who has a doctoral degree in psychology from an accredited university and who is also involved in family counseling (Iran Government Printing Office, 1960).

Social Worker: A person who has a BA or MA degree in social work from an accredited university and does marriage and family counseling (Iran Government Printing Office, 1960).

Notary Public: An official whose office registers marriage and divorce cases (Iran Government Printing Office, 1960).

Family Protection Law (FPL): This law came into effect in January, 1967. According to the law, all family disputes must first go to the court. The right to divorce is no longer only a male privilege; women may now also exercise the right of divorce (A Statistical Survey of Marriage and Divorce in Tehran, 1977).

Nafagheh: The wife's full expenditure. (Behnam, 1968).

Mahrteh: The sum of money or equivalent given to the

wife by the husband which she may demand any time during the marriage. (Behnam, 1968).

Dowry: Property, money, or household goods brought by the bride to her husband (Hornly, 1974).

Hadith: The sayings of the Prophet Mohammad (Rauf, 1977).

SUMMARY

This chapter of the study has dealt with the nature and scope of the problem with which this study was concerned. The purpose of this study was to investigate the nature and frequency of marital problems which led to divorce as perceived by four different professional groups. The data were gathered via the questionnaire method and included information relative to various factors. The investigator obtained a random sampling from four different professional groups: Family group judges, practicing psychologists, practicing social workers, and the heads of notaries public.

There are four additional chapters in this study. Chapter 2 contains a review of the literature related to the study. Chapter 3 describes the methodology employed in this study including the selection of the sample, the process which was used to develop the questionnaire, and the data gathering procedures. An analysis of the data together with the findings of the investigation is presented in Chapter 4. A discussion of the findings of the study, the conclusions, and the recommendations are reported in Chapter 5.

Chapter II

REVIEW OF THE LITERATURE RELATED TO THE STUDY

In order to effect a more comprehensive interpretation of the literature pertaining to the research study under consideration, namely an analysis of marital problems leading to divorce in Tehran-Iran, the review of the present literature is divided into five major parts: (1) the family structure in Iran, (2) the status of women in Iran, (3) marriage in Iran, (4) divorce in Iran, and (5) empirical studies of marital problems leading to divorce.

FAMILY STRUCTURE IN TEHRAN, IRAN

In this part an attempt has been made to describe the concept of family structure in Tehran, Iran. To get a better understanding of the subject, family structure can be divided into two parts: (1) In traditional society, and (3) in modern society. According to the latest statistics, 60% of the people of Iran live in rural areas (Tofigh, 1974) where the traditional type of family structure still exists almost untouched by change. For the purpose of this study, the city of Tehran, the capital and largest city of Iran, served as the source for the data of this investigation.

Definition of the Family

A family is defined "Primarily by reference to relationships which pertain to or arise from the reproductive process and which are regulated by law or by custom. The fundamental relationships are those established between a couple by marriage and that existing between a couple as parents" (Multilingual Demographic Dictionary, 1958). Thus, a family includes only the members of a household who are related to each other by blood or marriage! Servants, friends, and others who live in the household are not a part of the family unit (Payadarfar, 1968). The "family" is a social unit, and the members of that family are united by the strong bond of marriage or blood. The starting point is marriage; and the resulting social unit, a family, consists, in its simple form, of the married children. Therefore, it represents one or two generations (Rauf, 1977). A family consisting of husband and wife with their unmarried child or children is known as the "nuclear" or "modern" family. If the child or children get married and bring in their wives or their husbands with them, and remain with their parents, the social unit then is known as a "traditional" or "extended" family (Rauf, 1977). In the following section, both forms of the family will be discussed.

Traditional or Extended Type Family

The extended family is composed of a married couple, their children and their grandchildren, and thus represents

at least three generations. If the couple or one parent survives and sees the children of their grandchildren, then the family represents four generations who live together. The Extended family's foundations are rooted in religion, tradition and in the system of economic production of an agrarian society. The network of family relationships upholds the absolute supremacy of the male, thus all authority rests in the father. The role of the woman is to look after the children, perform menial household tasks, and sometimes to help out in the fields (Behnam, 1968).

The primary function of this group is an economic one. The family is an independent economic unit, the members of which are interdependent in "making their living," all contributing towards the joint household production. There is a great emphasis on handicrafts in which all the members of the family participate (Mahdavi, 1968).

One important and obvious function which the extended family fulfills is the biological function of reproduction and the physical care of children. Related to this function is the informal education and training of children, including the transmission of culture, the practical knowledge of living, language, moral and religious values and standards. This group is also an important agency of informal social control. Its members are sensitive to obligations to and control by kinsmen. The moral and religious values of the group are imposed on individual members. Since the

individual is both psychologically, physically and economically dependent on the group, non-conformity with the values of the group and the resulting rejection by the group and the attached social stigma are unbearable for the person (Mahdavi, 1968).

Another important function of the extended family is to create the sense of belonging, of inter-dependence and of being wanted. The family coordinates the work and activities of its members. The individual satisfies his/her biological and psychological needs through such functions: namely, food, clothes, shelter, sex, protection and security. The parents, willingly and lovingly take care of their babies, clean them with no resentment, feed them day and night, and protect them from harmful things. The elder generation rears the younger ones, and transmits to them a cultural heritage (Rauf, 1977).

In traditional society, the group of "simple" family units which made up an extended family did not need to live under the same roof nor mix their food and their interests, but they could live adjacently in the neighborhood. One determining factor was the size of houses. Within the family, the individual fulfills his immediate needs, and if tensions arise between the members of the family, they can be easily released and pacified through jokes or apologies. The family was a training ground, a model in which the individual was equipped to struggle efficiently in the wider world (Rauf, 1977).

Modern or Nuclear Type Family

During the past fifty years a great deal of change has occurred in the urban Iranian family, and there has been a gradual transition from the consanguine to the conjugal type of family relationship. That is, there has been a change from the extended type family to a nuclear type family. This nuclear family consists of a husband and his wife and their children living together as a unit. It would be true to say that the general emphasis has been toward individualism in family organization. With this change from the extended type of family organization to the nuclear type, various changes have also occurred in the function which this new type of family performs (Mahdavi, 1968).

Perhaps the greatest changes which have occurred are found in the economic, the status conferring, and the controlling functions of the family. As the emphasis shifted from "making a living" to "earning a living" the self sufficiency of the family decreased. When the productive aspect of the economic function was lost from the family, the character of the economic bonds among family members was weakened. In the earlier traditional family form all members were economically interdependent; in the later form they evolve into two classes; breadwinners and dependents (Mahdavi, 1968).

Social progress and modernization reduced the size of

the modern urban family. It provided a different way of living. The individual became less dependent on his blood group, which left more room for conflict of interest. Individualism, personal independence, and individual ambitions irrespective of the ancestral interests were fostered. The ancestral family ties were loosened and individualism became more pronounced. These movements contributed to the acceptance of the attitude of permissiveness. The nuclear family provides children with a sense of independence and self-reliance (Rauf, 1977).

Industrialization brought profound changes in Western society and its effects have been and are being felt in "developing" countries. People in developing countries have accepted the changes easily and adapted to them very quickly. Resistance to the changes is considered as conservative and old fashioned. On the other hand the achievements of industry have changed the quality of human life and have also modified human relations (Rauf, 1977). A major difference between the "extended" type of family and the "nuclear" type of family is in terms of mobility. The extended family pattern, being less mobile, cannot readily adapt to industrialization. The nuclear type of family is more flexible and therefore more compatible with the dynamic industrial climate (Rauf, 1977).

Nuclear family patterns, while readily adaptable to industry, are said to have certain disadvantages. Touba (1968) states that such patterns entail impositions upon

the husband, promote oppression of and boredom for the wife, and alienate the children. The city's crowded atmosphere may lead to complete isolation and loneliness. The competition and the hard work of the adult male may add to his boredom. The lonely wife may have more difficulty in finding outlets for her suppressed emotions. The association with the large membership of the traditional family served more readily to release the tension between mates. In the nuclear family, children may have more difficulty in meeting their emotional needs. When the father returns home at the end of the day, children are often sent to their room in order to allow the father to relax and to be undisturbed by the children's noise. Grandparents, uncles, aunts, nephews or nieces are unavailable as sources of satisfaction for their emotional needs (Toube, 1968).

WOMEN'S STATUS IN IRAN

One of the greatest changes that has occurred in the transition from the traditional type of family to the nuclear family has been in the role of women. Rapid developments in the twentieth century have forced attention upon the changing status and role of women in all societies, and Iran is no exception. Advanced technology has reduced the burden of housekeeping chores and provided women with more and more leisure time (Touba, 1968).

Some developing nations have recognized the wasted labor potential for economic development of half their population. In addition some have recognized the injustice of keeping women illiterate or not allowing the development of their intellectual talents. Iran is an interesting example of a developing country that has recognized this problem and is attempting to analyze it, (Touba, 1968). To better understand the current situation concerning women's status in Iran, the issue must be seen from an historical perspective.

Historical Background of the Status of Women in Iran

Iran has had a long tradition of equal rights for women dating back to the period of Zoroastrianism some 2,500 years ago. Even with the coming of Islam, the position of women in Iranian society was strengthened (Sanghvi, 1967), although this is not always visible in present day Islamic societies. Sanghvi states:

Some of these rights were equality in matters of commerce, mortgage of real estate, gifts of property, partnership and investment, religious endowments, leases, guarantees, deposits and entry into commercial practices. The exercise of woman's right to ownership or possession of property was made independent of the approval, control or guardianship of anyone, including her husband.
(Sanghvi, 1967)

The social status of women in Islamic societies can be traced back to the Pre-Islamic practices of ancient Arabian tribes. The burial of unwanted girl children at

birth began to be practiced and women could not hold important positions in public affairs. With the advent of Islam, the great Prophet Mohammed introduced fundamental changes in terms of the status of women. Among the most revolutionary instructions of the Mohammedan Golden Age were abandonment of burial of girls after birth; allowance of women's participation in public affairs (prominent women Ayesheh, Zaynab, and Fatemeh performed important roles); giving private property rights to women (British women were given such rights in 1882); upgrading maternity status; and setting up rules and regulations concerning marriage and divorce, in order to protect women's social and economic rights (Sedghi and Ashraf, 1975).

There is a great deal of respect for women especially for mothers. Respectful treatment of women is emphasized in the Koran:

...and live with (women) honorably. If you are averse to them, it is possible you may be averse to a thing and God sees in it much good. (Koran IV,19)

And:

Paradise is under the feet of the mothers
Hadith (Shu'aib, 1930).

Someone asked the Prophet: "Who deserves my service most after God?" The Prophet said, "Your mother". The person asked again: "And who is next?" The Prophet said, "Your mother". The man asked further, "And who is next?" The prophet replied, "Your mother". The man asked once more, "And who is next?". The prophet, peace be upon him, said: "Your father" (Rauf, 1977).

In these and many other instances the teaching of good treatment of women is emphasized in Islam. After God, parents deserve our devoted service, but to have a better understanding of the respect for women one must remember that a mother's right for kind treatment is triple that due to the father. Also sisters and daughters should be treated with love, tenderness and care. The Prophet Mohammad always welcomed his female cousins and relatives kindly. He offered them his seat and was always ready to extend them a helpful hand (Rauf, 1977).

It is clear, that the Islamic woman is entitled to basic rights. However these rights have been denied her by centuries of social and historical prejudices. According to Rauf, women's role under Islam are as follows:

As a mother, a woman is to be treated with filial love and veneration.

As a daughter, she is to be treated with parental love and compassion.

As a sister, she is to be treated with devoted love, respect and consideration.

As a wife, she is to be treated with constant concern, unbounded care, deep sympathy and loving passion.

And outside these family ties, just simply as a woman, she is:

An individual worthy of dignity and respect

An independent human being

A social person

A legal person

A responsible agent

A free citizen

A servant of God, and

A talented person, endowed, like a male person, with heart, soul and intellect; and has a fundamental equal right to exercise her abilities in all areas of human activities (Rauf, 1977).

Overall, in spite of Islam's profound teaching of respect for women, especially mothers, the rule of male

domination and male superiority was established in the traditional Islamic culture. Male domination was institutionalized through various provisions of marriage, and the position of the woman was greatly lowered by giving the absolute and arbitrary right of divorce to men. A man could divorce his wife whenever he liked, even in her absence, upon the payment of the Mahrieh and the Nafagheh (the wife's full expenditure), of three months. The husband also had the right to take custody of the children; boys after the age of 2 and girls after the age of 7 (Mahdavi, 1968).

The position of women stayed relatively unchanged through illiteracy, the traditional practice of well-to-do families, which did not allow women's entrance into the labor market, or local elective councils all across the country the situation was intact until 1963. In that year, women received voting rights (Sedghi and Ashraf, 1977).

In the same year, six women were elected to "majlis" (parliament), and two of them were appointed to the Senate. In addition, women have become civil servants, members of the armed services, have been active in national sport competitions and have recently joined the traffic police force in the capital city (Touba, 1968).

Another measure to change the position of women was the passage of the 1967 Family Protection Law or (FPL), which restricted polygamy, and gave the right of divorce to women as well as men. These and some other radical factors have paved the way for changing the image of women in Iranian society. Since those

changes women have participated in the developmental processes of society (Sedghi and Ashraf, 1977).

There were two important steps in changing women's status in Iran. One consists of the new provisions of Iranian Civil Codes (CC). Thus, article 1041 of the CC talks about the limitation of age for marriage to prevent the traditional arbitrariness of the father's or Wali's (legal guardian's) will in arranging marriages for their daughters regardless of their young age. Currently, the minimum age for marriage has been raised to 15 for girls and 18 for boys. And if there are exceptional cases, the law provides lower ages for marriage, 13 for girls and 15 for boys. Nevertheless, according to General Department of Civil Registration in Tehran, nearly one percent of the total married females were between 10 and 14, years of age.

The frequency of early marriage in the rural areas was greater than in urban areas. This may be an indication that the age limitation laws are more effective in the urban than rural areas (Sedghi and Ashraf, 1977).

The discouragement of polygamy, under the FPL, by requiring men to have the court's permission for subsequent marriages has also helped to change women's position. In terms of women's employment, the earlier provisions of the Civil Codes required women to have their husband's permission to obtain a job. The FPL grants women the right of employment (Sedghi and Ashraf, 1977).

Another type of reform under the FPL is related to the matters of divorce. Since the passage of the Family Protection Law, all divorces must be decided by the Family Protection Courts. Before this law, men could divorce their wives anytime they wanted, but women had no right to divorce. But after FPL men must have valid reasons when they ask for a divorce, and women have equal rights in submitting requests for divorce. The impact of this measure on the divorce rate has been significant.

MARRIAGE IN IRAN

One major area of research literature deals with the process of marriage in Iran. To gain a better understanding of this, one can view it from two perspectives: (1) the Religious aspects of marriage, and (2) the cultural aspects of marriage.

Religious Aspects of Marriage

Marriage, according to the Koranic verse, is a contract, "showing traces of having developed out of the purchase of the bride; the bridegroom concludes the contract with her legal guardian (Wali) of the bride and he undertakes to pay the nuptial gift (mahrieh); not to the Wali, as was customary in the pre-Islamic period, but to the wife herself." (Schacht, 1964)

Rauf states that marriage is: "A solemn contractual

agreement between an eligible male and an eligible female, concluded in the presence of witnesses, whereby they become acknowledged as husband and wife." A union between two people of the same sex, short or long, is not a marriage but an ugly homosexuality. And that in Islam is considered to be immoral (Rauf, 1977).

Marriage implies the exclusive right of each mate to the sexual favors of the other. The marriage contract must conform to well-defined prerequisites, including a vow made by the couple before lawful witnesses. Therefore, as Muslims conceived it, marriage is a legal commitment sanctioned by God and acknowledged by society. Since the Islamic faith attaches religious values to all types of human behavior, the marriage contract is both a civil agreement and a religious commitment that should be respected as far as possible (Rauf, 1977).

In Islam a family exists as an independent association guided by its own laws and principles (Latif, 1960). In congruity with the sociological assertions and involvements in the Suras Al Bograh and Imran, and in Sura Nisa, the Ummah, or Social classes, exercise control over the family life of the Muslims. The families of a Muslim society are guided by the norms of the Koran in the following social categories:

- a) No intermingling of sexes. (24:30-31)
- b) Doing good to relatives. (17:26; 30:38; 4:7; etc.)

- c) Relation of husband and wife should be based on love and compassion. (3:21; 25:74)
 - d) Husband and wife are to comfort each other. (7:189)
 - e) Mutual obligations, good fellowship and kindness. (2:228, 229, 231)
 - f) Giving of gifts to each other. (2:37)
 - g) Lodge wife according to means. (67:6)
 - h) Dowry a free gift. (4:4)
 - i) Gold and jewelery given to wife, they are hers. (4:19, 20, 21, 24)
 - j) Men are maintainers of women. (4:34)
- (The Koran)

Islam gives emphasis to the important function of marriage as a means of providing companionship and a measure of fulfilling certain other fundamental needs (Rauf, 1977).

The Koran reads:

And one of His signs is that He created for you, of your species, spouses that you may repose in them; and He has set between you love and mercy. Verily in this there are signs for a people who reflect. (Koran XXX, 21)

As Rauf states, marriage on the other hand is essential for one's personal fulfillment. It complies with the divine scheme of the universe, with a significant mission for achievement.

The Koran reads:

And I have only created mankind in order that they may serve Me. (Koran LI, 56)

And the Prophet relates on behalf of God:

I was a hidden treasure and longed to be known. So, I have created the world so that I may be known. (Al-Su'ud, 1928)

Marriage Versus Celibacy

Under the Islamic law, it is undesirable for a marriageable person to remain single, even if the person wants to concentrate on prayer or a similar religious purpose. Once the prophet heard some of his companions talking about their desire to fast everyday, to stay up all night for worship, and to keep away from the company of women. He criticized that attitude and urged moderation, adding

I myself fast some days and do not fast some other days. I sleep part of the night, and stay up (in worship) the other part of the night. And I enjoy women through marriage. (Shu'aib, 1930)

Rauf (1977) states that, marriage, admittedly, may have disadvantages. It carries a great number of responsibilities; and when it is unsuccessful, it is a hell. There must be a careful search for a compatible spouse. Marriage casualties should not deter us. "Take the wise steps, and leave the result to God." (Rauf, 1977).

Monogamy or Polygamy

The family must believe in God, and in this framework, the integrity of the family can only be maintained through

companionship, concern, and a common value system. It is essential to have a good relationship between husband and wife on the one hand and between parents and children on the other. This can only be maintained through a monogamous marriage system (Kiani, 1968).

Another sociological implication which is to be taken into account is the fact that Islam does not tolerate adultery in any case. In order to prevent social disorganization, Islam, with permission of the first wife and on condition of equality and justice, allows a man to marry a second wife. Thus, it is labelled as a culture of polygamous orientation (Kiani, 1968).

The rule according to the Koranic precept concerning polygamy is "you may marry as many women as you please, two, three, or four; but if you fear not to be just, then only one" (The Koran). "To be just" has been taken by Muslim scholars to mean the giving of fair and equal treatment to the wives. The requirement shall not be satisfied by only providing the wives with equal financial means, but the husband should also be able to provide spiritual equality (Owsia, 1968).

Traditional Islamic law permits a man to have up to four wives at any time. The law does not require a husband to obtain the permission of the court or his current wife before contracting an additional marriage. Although the Koran stresses that if a man is not able to treat his several

wives equally, he should not marry a second wife. The law regards this purely as a matter for a man's own conscience (Coulson and Hinchcliffe, 1978).

In recent years many countries in the Muslim world have sought to restrict the practice of polygamy, but so far, only Tunisia, Israel, Turkey, and the Soviet Union have prohibited it. In Iran, article 16 of the 1976 Family Protection Law provides that a husband who wishes to marry a second wife must first have the permission of the court. The court will not give the permission unless the first wife is unable or refuses to cohabit, becomes insane, contracts an incurable disease, becomes addicted to drugs, drink or gambling, is sentenced to five or more years of prison, abandons the family, or becomes sterile (Coulson and Hinchcliffe, 1978).

The two aspects of Islamic Law that are most inequitable to women are those concerned with polygamy and divorce. Few Muslim countries have been willing to eliminate the rights that discriminate in favor of men. Some nations have introduced regulations concerning polygamy, but often these laws merely give sanction to the practice which exists without limiting or controlling it. For example, in Syria, the court gives permission to remarry to the husband if the husband presents the proof of his ability to support more than one wife. The wife's approval is not required (White, 1978).

In Iran, polygamy is allowed under certain limited

circumstances, but the husband must have the proof that the first wife has been informed. Regulations of polygamy which do not limit its practice do little to remove the inequity of the situation wherein the man is allowed four spouses and the woman one. According to statistical information, the practice of polygamy is in fact fairly low (less than 10 percent of marriages are polygamous in most areas), but as long as the possibility of polygamy exists, the woman must agree with her husband and his family. If a man and woman disagree, another wife may enter her home to divide the resources and affection of her husband. The possibility of polygamy can affect every woman's role as wife and mother (White, 1978).

Husband's and Wife's Obligations Toward Each Other and Toward Children

Marriage as an existential base of the institutional and associational life of the Muslims is to play the role of reception, application and transmission of Islamic culture. The children are the recipients and after having attained maturity they are bound to preserve and transmit it. Consequently, the Koran intends to preserve the culture and the cultural mentality of the Muslims through the institutionalization and systematization of marriage (Ispahani, 1963).

The basic familial function of the husband is to establish the status of his family through success in the economic

field and Islamic ways of life. The wife is to live so as to exemplify this status and to carry on the struggle for sociocultural advancement. In Islamic culture, lawful sex between husband and wife has always been regarded as a natural and meaningful act (Rauf, 1977).

In the Islamic culture, lawful sex is a measure whereby spouses seek to please each other, thus strengthening the tie of marriage. In this regard, the Prophet is reported to have said:

When a husband and his wife look at each other lovingly, God will look at them with his merciful eye. When they hold hands their sins will fall away from between their fingers. When they engage in coitus, they will be surrounded by prayerful angels. For every sensation of their delight, there is a counterpart of reward for them in paradise as huge as a mountain. If the wife conceives, she will have the rewards of a worshipper who is constantly engaged in prayers, fasting and in the struggle in the way of God. When she delivers a child, only God knows the magnitude of the rewards stored for the parents in Paradise. (Zayd, 1966)

According to the Koranic teachings, seeking sexual pleasure outside the legal bond of marriage is disruptive, and children born out of wedlock are likely to suffer. Moreover, promiscuity takes away the nobler part of the pleasure of sex. The pleasure of sex is complete only when the sensation of the flesh is blended with the joy of the soul (Rauf, 1977).

According to Islamic teaching, the relationship which was mentioned above can only be obtained between an exclusively committed couple, each of whom loves, adores and

cares deeply for the other. Their pleasure is further enhanced by knowing that in their search for their own joy they are also pleasing their Creator, obeying his commands and seeking to contribute to the survival of their species (Rauf, 1977).

There is a great deal of emphasis on the proper manner of a sexual relationship in Islam. The Prophet Mohammed strongly recommends a gentle approach in an introductory fondling session and a slow courteous departure. As the following Hadiths (the Prophet sayings) attributed to the Prophet, point out:

It is a rude manner for a man to proceed to have intercourse with his wife without first playing with her (Ghazzali, 1933).

Let not any of you fall upon his wife in the manner a male animal suddenly jumps upon his female partner. Let there be a messenger (to go) between them, (said the Prophet). He was then asked: "What is the messenger, O you messenger of God?" He said: "Kissing and endearing speech", (Ghazzali, 1933).

In another Hadith the Prophet counted three vices in a man, the third was:

To assault his unprepared wife, seeking to satisfy his own lust and leaving her before she could achieve her own fulfillment (Ghazzali, 1933).

The responsibilities and obligations of both parents and children are reciprocal and correlated in terms of respect, mutual help, love and sociality. Any social relation is essentially reciprocal. There is a going out and coming in of influence. There must be some form of activity

toward the other, and some sort of response from that other before the socio-cultural life has any significance. The familiar pattern of social life is understood to be a life of cooperation for the attainment of common objectives. The reciprocity of social life in the family, as shown by the Koran in the Sura Nisa, becomes instrumental toward the realization of ends that are beyond the powers of the individual (Kiani, 1968).

Cultural Aspects of Marriage

Traditionally, the main responsibilities of marriage in Iran included: religious duty, raising social status, and gaining financial security. In Iranian society, at least until recent years, women were primarily housekeepers, and were thought of more as mothers rather than as individuals who should occupy a prestigious position outside the home.

The custom is still practiced in rural areas (and even by some urban dwellers), of calling the mother after the name of her child, e.g., Ali's mother or Mostafa's mother, etc. The role of women was to look after the children, perform menial household tasks, and sometimes to help out in the fields (Behnam, 1968).

Traditionally, marriage was mainly polygamous. During the twentieth century, there has been an increase in monogamy and a decrease in polygamy probably due to several factors. One of them was the economic factor. In the extended family type of structure, where all members were economically

interdependent and the family was a self-sufficient economic unit, an extra member was no burden to the family. The person worked side by side with other members of the family in "making a living". But when the change occurred in the family and one person had to "earn a living" while the other members of the family were dependent on him, an extra member became a financial burden (Mahdavi, 1968).

Two other factors which may have discouraged polygamous marriage are: (1) The Family Protection Law (FPL) which required men to obtain written permission for their subsequent marriages, and (2) the change in the status of women in the sense that educated women were not prepared to enter a polygamous marriage (Sedghi and Ashraf, 1976). The Family Protection Law, women's status, and polygamy will be discussed in the latter sections of this chapter.

Therefore, in the following section, other aspects of marriage in Iranian culture are discussed.

During recent decades, contact with the West, changes in economic structure, industrialization and urbanization, the increase in government intervention, educational changes and changes in life patterns, may have all brought about major changes in family structures, especially in urban areas. Therefore, in contemporary Iranian Society, we find, on one hand, a young generation which has adopted modern values and a new mode of family social life, and on the other, an older generation still tied to the old ways,

still following in old religious practices, and still applying old precepts (Behnam, 1968).

Procedure of Choosing and Obtaining a Mate

Traditionally, with the extended family structure the mates were chosen by the respective families and financial agreement reached by them. Today, in the urban areas more and more people choose their own mates and even if they do not actually make the choices, they have the power to reject the one chosen for them. They did not have this power in the past, and any rejection was considered a disrespectful act (Mahdavi, 1968).

In Iranian marriage, traditionally, and even today, certain financial transactions are involved. This is called the "Mahrieh". The Mahrieh is an amount of money contracted by the groom at the time of marriage to be paid to the bride whenever she may demand it during the marriage. But upon divorce, the husband is definitely obligated to pay her this sum. The bride, in return, is required to take with her a dowry which usually consists of household goods and furniture which in case of divorce, legally belongs to her. Usually only a portion of the Mahrieh is paid at the time of marriage. It is said that it is to the bride's advantage that the Mahrieh is not paid until divorce becomes a real possibility (Behnam, 1968).

Mate selection in Iran is viewed as a matter of vital and great concern to the members of the families of the boy

and girl. The element of freedom of choice of the mate for either party is very limited. The Islam religion, social and economic conditions of the community and the geographical environment and density of population all play an important role in shaping the pattern of marriages and the selection of partners (Khazaneh, 1968).

Regarding early marriage, the majority of the boys and girls are dependent on their parent at the time of marriage. Even if they are employed, they can not easily raise sufficient money to pay the bride's price or meet the expenses of the marriage ceremony in Tehran. Naturally they are influenced greatly by the choice of their parents.

According to Khazaneh (1968), endogamy is another of the features of Iranian marriages. In a study of Endogamy, Khazaneh has pointed out that, the types of endogamy observed in Tehran are classified as:

- (1) Daughter of father's brother or sister or other relatives, and
- (2) Daughter of mother's brother or sister or other relatives. (Khazaneh, 1968)

The results of the study shows that 25% of the marriages in Tehran occur between relatives, and the percentage is higher in rural areas.

In Tehran, the people still believe that marriage between cousins is very desirable and it is encouraged by a large section of the population, more so for the population

which has migrated from the rural areas. The traditional pattern of marriage continues among the migrants and so the high proportion of related marriages may still be observed (Khazaneh, 1968).

One reason that the parents choose the father's niece or other close relative, as Behnam states, is that in that event the bride's price or mahrieh tends to be small. Also the expenses for such a marriage will be low. Another reason for parents choosing mates for their children from among the relatives, such as paternal cousins or maternal cousin, is to retain family property (Behnam, 1968). The results of Khazaneh's study shows that the proportion of marriages with father's brother's daughter is the highest among all types of relations in Tehran. People widely believe that a son's marriage with a father's brother's daughter is the best marriage possible and that such marriages are made in heaven (Khazaneh, 1968).

New Concept of Marriage for Iranians

The whole perception regarding marriage, according to Behnam (1968), is changing. The main reasons for this are summarized as follows:

- 1) There has been a general increase in individual responsibilities attached to marriage, and the incidence of the nuclear family is increasing. Thus the financial assistance for marriage, cost of housing, and the care of children that a young couple can receive from their relatives is decreasing.

2) The meaning of marriage is changing. The wife is no longer considered merely as the mother of the children, and the satisfier of sexual desires. Nowadays the choice of wife involves a far greater consideration of the girl's education, character, and income.

3) Modernization has meant a great increase in the consumption needs of the average citizen, especially of the urban dweller. It may be that this rise of financial obligation on the part of the man constitutes the main factor in the lessening universality of marriage.

4) The problem of the "Mahrieh" has still retained its importance in some sectors of the society. The ideas behind this custom are not that the woman is a purchasable person, but rather that she is a human being whose upbringing and training have been costly (Behnam, 1968).

As far as the trend towards later marriages is concerned the following causes might be cited:

1) The civil code has limited the minimum age of marriage to 15 years for girls and 18 years for boys.

2) The Military Service.

3) The expansion of education at the secondary and higher levels as well as the growth of vocational education.

4) The immigration of rural people to urban areas, which temporarily delays their marriages.

5) The loosening of barriers to social intercourse between males and females in urban areas (Behnam, 1968).

DIVORCE IN IRAN

In an Islamic setting, marriage is almost universally stable. The marriage tie is regarded as a legal link and a sacred bond reinforced by mutual love and tender sentiments which grow in depth and magnitude with time and is further intensified by the birth of children. When tension arises at home, the couple, under social and religious pressure, struggle to maintain that bond. Even when tension intensifies, they are strongly recommended to seek to make peace, not to yield to anger, and to forgive each other. They should not contemplate divorce hastily (Rauf, 1977). The Prophet Mohammad warned, "Among all permissible things, divorce is the most hated act to God", (Ibn majah, 1953). The Prophet Mohammad also said "Divorce causes the throne of God to shake" (Al-Sharani, 1332).

When the atmosphere at home becomes tense and disputes become chronic, the couple are advised to seek reconciliation through the intervention of arbiters representing each side. The Koran reads:

And if you fear a breach between the two, appoint an arbiter from his people and arbiter from her people. If they both desire agreement, God will effect harmony between them" (Koran IV, 33).

The arbiters should try to reconcile the couple to each other. They are to conduct the case discreetly to avoid embarrassment that may arise from the publicity involving private details. That is why each arbiter is to be from

among the people of each party of the couple. The arbiters ruling should be binding, and if necessary, enforced by the court. If the arbiters fail to reconcile the couple, divorce may become then the inevitable necessary evil, last resort in the interest of both parties (Rauf, 1977).

Even though the husband used to have greater power in deciding a divorce, a woman has always had the right to add to the marriage contract a term granting her an equal power to divorce her husband. Even without that provision, she has always had the right to seek a divorce on certain grounds, such as cruelty and the failure by the husband to provide her with maintenance. There is, however, the prohibition under the Islamic law of divorce during the period of the wife's menstruation and during a clear period in which coitus took place (Rauf, 1977).

The Islamic law does not require a separation or a waiting period prior to divorce, although a waiting period of about three months is imposed on the divorced woman before she can remarry in order to determine the paternity of her child in case she is pregnant. If she is pregnant at the time of divorce, her waiting period is the remaining period of pregnancy. In the case of menstruating women, the waiting period comes to an end when the second menstruation after the divorce has ceased. Koran says:

Prophet and believers, if you divorce your wives, divorce them at the end of their waiting period. Compute their waiting period and have fear of Allah, your Lord. Do not expel them from their

home or let them go away unless they commit a proven crime. When their waiting term is ended, either keep them honourably, or part from them honourably. Call to witness two honest men among you and give your testimony before Allah. Whoever believes in Allah and the last day is exhorted to do this...If you are in doubt concerning those of your wives who have ceased menstruating, know that their waiting period is three months...As for pregnant women, their term shall end with their confinement... and if, after that, they give such to their children, give them their pay and consult together with all reasoning. But if you cannot bear with each other, let other women suckle for you (Koran, versus 65:1-6),

Islam recognizes two forms of divorce by repudiation, or talaq. In the first form the husband may either pronounce a single divorce which will become effective when the wife has completed her waiting period (iddeh) of three menstrual cycles, or, if she is pregnant, until she is delivered of the child. In the second form of divorce, called triple divorce, or three talaq, the husband may pronounce three talaq in three successive months. If a husband adopts a first form of divorce, he gives himself a chance to have second thoughts on the matter, and interested parties may make efforts to reconcile the spouses. If a husband adopts a second form of divorce, he does not give himself a chance to remarry her. But if the wife has consummated a marriage with another man and this intervening marriage is duly terminated (Coulson and Hinchcliffe, 1978), then her former husband can marry her again.

Upon divorce the wife is entitled to claim any unpaid portion of the mahrieh. If the husband is reluctant to pay it, she will have to bring civil suit to recover it. Her

right to maintenance, however, continues only while she is observing the waiting period (iddeh) of three menstrual cycles (Anderson, 1977).

Custody of Children

The characteristics of the traditional law relate to the custody of children. The woman who is divorced or widowed retains the custody of her children for a limited period of time, and after that they pass automatically into the care of their father or nearest male relative (Coulson and Hinchcliffe, 1978). Before passage of the Family Protection Law in 1967, in conformity with the religious law concerning marriage and divorce, the civil code of Iran stated that legally children belong to the father, and in cases of separation, custody was the right of the father. The mother had the right to the custody of her sons only until the age of two (which is the recognized age of weaning) and of her daughters until the age of seven (Banani, 1961).

During the mother's period of custody, however, the father or the nearest male relative remains the guardian of the child. He has the right to control the child's education. The mother loses the right not only if she becomes unfit, physically or morally, to take care of the child but also if she remarries (Coulson and Hinchcliffe, 1978).

Today, the tradition and rules regarding custody of

children have been relaxed. The principle underlying the recent reforms has been that the welfare of the child is paramount. The Family Protection Law expressly provides that the interests of the child are of prime importance, and custody may be granted to either parent at the court's discretion (Coulson and Hinchcliffe, 1978).

Cultural Aspects of Divorce

Undoubtedly, the current status of women in Iranian Society has its impact on their reproductive behavior by way of the interplay between prohibitions imposed informally by males, which restrict women to marital and maternal roles, and the resistance of women to claiming their "rights" in the superfamilial world. This interplay has persisted, despite initial breakthroughs in economic modernization, for two important reasons; the strong control exerted over women by the kinship group and the respect and socio-psychological rewards derived by women from their traditional aspects of divorce are the criteria of family honor, as well as its possible demise in the future, and the strong symbiotic relationship that it bears to the high valuation of children in the Muslim society of Iran (Youssef, 1978).

The high appreciation of children in Iran and other Muslim Societies is said to rest on strong religious grounds which were described earlier. Women were traditionally dependent upon men economically. Muslim families are already facing the conflict between the continued extension of

family support to female relatives and increasing economic demands, so that it becomes increasingly difficult for male members to meet their obligations to provide economically for all their womenfolk in case of need. Lack of economic support from the kin unit will mean the beginning of the end of the women's economic dependency upon the male. More importantly, it will also mean a decline in the power of male members of the kinship group to subject women to their demands and restrictions. Reference has been made to the incipient disintegration of traditional family responsibilities toward divorced female relatives (Beck and Keddie, 1978).

A famous family proverb states, "The bride goes to the groom's house with a white wedding garment, and comes out of the house with a white winding-sheet." Divorce was shameful for women and their families. The society did not accept divorce in most circumstances (Behnam, 1967).

In Iranian society, at least until twenty years ago, women were thought of more as mothers rather than individuals who could occupy prestigious positions outside the home. The custom, still practiced in rural areas (and even by some urban dwellers), of calling the mother after the name of her child is illustrative of this, e.g., Ali's mother or Hassan's mother etc. As ways of life have changed, the traditional purpose of marriage--economic survival, security procreation, and all responsibilities of child rearing--have lost some of their urgency. And more concern with individual identity and independence have further loosened

the hold of "holy wedlock" (Behnam, 1967).

This emphasis on personal fulfillment has seemingly come into conflict with the old beliefs in commitment and self-discipline. Indeed, the family itself is now seen as a vehicle for individual fulfillment, rather than as the primarily economic enterprise it once was. The erosion of religious authority and of the concept of sin has also helped to weaken traditional values. Women in particular, if they are deeply dissatisfied, are freer than in the past to go their own way, since they can usually support themselves--even if only modestly--and can live alone with less adverse reaction than in the past (Ogg, 1975).

Does this mean that after the passage of the Family Protection Law in 1967, more women are bringing suits for divorce? Since 1942 when record keeping began in Tehran, a brief survey of the available data of the past 35 years reveals the following ratios of divorce to marriage. During the years of the World War II, between 1942-47, the ratio of divorces to marriage was as high as one in four. The ratio remained constant until 1952 with only a slight drop. In the years 1952-57 the ratio dropped to one in five, and between 1957 and 1962 it has declined to one in six. During the years 1962-67 it increased again to one in five. After the passage of the Family Protection Law (FPL) in 1967 until 1972 divorce increased again to one in four. During the years 1972-77 the ratio dropped to one in five (National Census of Population and Housing-Demographic, 1977).

In Iran, considerable differences in the divorce rate exist in different areas and regions. Rates based on the number of divorced persons in the population are higher in urban than in rural areas and in western provinces than in other regions of the country. In 1976 the ratio of divorce to marriage in Tehran was about 1 to 3 which was the highest rate of divorce in the country (National Census of Population and Housing-Demographic 1976).

Legal Aspects of Divorce

The Constitutional Revolution of Iran at the beginning of the present century has given birth to a new era in Iranian history. With the introduction of parliament as an organ of the Constitutional Government under the Constitutional Code of 1905, the period of modern legislation was started and a number of codes has been drafted and approved ever since on the pattern of their counterparts in "Civil-Law" of some countries. The draftsmen of the Code have drawn primarily upon Islamic law, French law, and, to a limited extent in certain sections, upon Swiss Law (Owsia, 1968).

The Civil Code of Iran (C.C.I.), consisting of a preamble and three volumes, comprising in all 1335 articles, has been passed through Parliamentary Stages in two parts which were promulgated in 1928 and 1935, respectively. The Preamble and Volume One has been approved, due to political considerations for the abolition of the Capitulatory System,

in the form of a Single Clause Bill by the Parliament in May 1928. But the other two volumes were debated and approved article by article from January to October 1935. The provisions of the Code on family law is contained in volume two, under Books Seven to Nine inclusive, entitled "On Marriage and Divorce," "On Children," and "On Family" (Maintenance), respectively, (Owsia, 1968).

Family Law Under the Civil Code of Iran

A large number of the provisions of the Code are as yet untouched and remain valid. Rules substantially changed by the new law will be marked with two asterisks and rules modified or supplemented will be marked with one. The rest stand unchanged. Numbers in parentheses refer to the Articles of the Civil Code (Banani, 1968).

Capacity and Parental Permission

The legal age for marriage is 15 for a girl and 18 for a boy. But competent judicial authority may grant a special dispensation with regard to the age-requirement in exceptional circumstances provided the girl is not under 13 nor the boy under 15 (1041). In any case a girl of 15 up to 18 years of age (1042) or an unmarried girl over 18 (1043) needs to have approval of her father or parental grandfather (1044), though in the latter case if approval is unreasonably withheld, the girl may get married with only a short delay after having sent to either of them an official notice as to the particulars of the

man whom she intends to marry (1043).

Impediments

Impediments are of several kinds:

1. Marriage with ascendants, descendants, brothers or sisters and their children, uncles, and aunts and their ascendants are prohibited (1045). But marriage between cousins is permitted and, in fact, is most common.

2. Provided his marriage with the wife is consummated, affinity is a bar to the marriage of a man with his wife's mother, grandmother, etc., or with his wife's daughter, grand-daughter, etc. He can not marry the former wife of his own father, grandfather, etc.; or son, grandson etc. (1047). Nor can he marry the wife of his wife's nephew without his wife's permission (1049).

3. Concurrent marriage with two sisters is not allowed (1048).

4. Fosterage, under certain well-defined rules, is allowed. A foster-relation produces the same effect as a blood-relation if it falls in the category of prohibited degrees.

5. A muslim-woman cannot marry a non-muslim (1059), but the reverse is allowed, a muslim man can marry a non-muslim woman.

6. Relations with a married woman, or with a woman in "Iddeh" (a prescribed period after the termination of marriage in which the woman is not entitled to marry) (1054),

as well as an attempted-marriage with a woman in such a condition if known to the man (1050) creates a permanent bar. A homosexual's mother or sister cannot marry his partner (1956), though there is no similar provisions for lesbians.

7. Dissolution of marriage is also a bar if effected by the husband's repudiation of the wife for the third consecutive time, unless the woman marries and consummates the marriage with another person and this marriage is dissolved in its turn (1057). The same impediment is re-established if in the second found the husband makes once again a triple repudiation, though once more the impediment may be removed by the intervention of a third person in the same way mentioned above. If, however, the husband repeats the process for the third round, the bar after the ninth repudiation shall be eternal (1058). The impediment, and the "solution" thereof, has apparently, been designed to prevent or, if ineffective, to serve as a spiritual punishment for a fanciful husband who may give reign to his whims (Owsia, 1968).

Mahrteh and Dowry

Mahrteh is anything of material value payable by the husband to the wife (1078). It is not an essential element of a permanent marriage; thus, parties are entitled to dispense with it (1087), to fix it at any amount they wish (1080), or to make it conditional. An invalid condition as to the "dowry" consequently does not

render the marriage void (1081). In this case, as in the case where no dowry has been specified (1087), the woman is entitled to a "reasonable" dowry according to her station in life if the marriage is consummated (1091) or according to his financial position if she is repudiated before consummation (1093). The wife shall be entitled to the whole of the specified dowry upon the valid conclusion of the marriage (1082), but if she is repudiated before consummation she shall be divested of the ownership of half of it (1092).

Detailed rules on mahrieh reveal a tendency to consider it a "price" for the wife's accepting the marriage. Thus, she may refuse to perform her matrimonial duty before receiving the mahrieh (1085). The claim by the wife to mahrieh may, like a claim under a deed effected at a notary office be executed without recourse to judicial process (Owsia, 1968).

Dowry and Matrimonial Regime

There is no provision in the Code that a wife shall have to bring any dowry into the common life, nor if she does bring it, shall it be at the exclusive disposal of the husband. The property of each spouse remains in principal distinct and the wife does not lose her legal capacity to deal with her own property because of the marriage (Owsia, 1968). Number of Wives, Dissolution of Marriage, and Custody of Children are the areas of the Civil Code which

have been most affected by the new Family Protection Law and are therefore better studied in the light of the provision of the later. Many parts of the Code have since undergone radical changes through legislation, of which the new Family Protection Law of June 1967 is the latest example of its kind (Owsia, 1968).

Changes Introduced Under Family Protection Law 1967

The FPL contains both substantive and procedural laws. It has restricted polygamy, abolished the unilateral right of the husband to repudiate the wife, introduced a judicial process for divorce, put husband and wife on equal footing for the custody of children, provided for the establishment of special tribunals and introduced simplified rules of procedure (Sedghi and Ashraf, 1976).

Polygamy Restricted

Under Islamic law and the Civil code of Iran, a husband could concurrently have four wives in permanent marriage and as many as he liked in temporary marriage.

The FPL, without expressly referring to the distinction between the two kinds of marriages, has provided in Article 14 that whenever a married man intends to take another wife, he should apply to the court for permission. The court shall grant the leave when it is satisfied that the husband is both capable of: First, financially maintaining both wives and, second, being just to both of them. In coming to this conclusion, the court shall make whatever inquiries it deems

necessary, including an interview with the present wife (Civil Code of Iran, 1973).

The rule in principle is in accord with the Koranic precept concerning polygamy which enjoins "you may marry as many women as you please, two, three or four: but if you fear not to be just, then only one." 'To be just' has been taken by Muslim scholars to mean giving a fair and equal treatment to the wives. The requirement shall not be satisfied only by providing the wives with equal financial means, but the husband should also be able to offer an equal moral support. Now, who is to decide whether the requirement is satisfied or not? The traditional answer of Islamic law for many centuries has been: the husband himself. The FPL, like its counterparts in the modern legislation of other Islamic countries, makes the court the only competent authority to determine the questions. In fact, the change, is only procedural which leaves the substantive rule of Koranic origin intact. In practice, however, it has the effect of curtailing the polygamous right of the man. The process shall be the same whether the husband intends to take the second, third or fourth wife. It seems logical to assume that the court shall be much more stringent in reviewing second or third application than in the first. There has already been some application made to, and leave has been granted by, the court for a second marriage. (Owsia, 1968). Failure to obtain a

leave, however, does not make the polygamous marriage void, but carries, by virtue of the latter part of Article 14 FPL, a penalty of six months to two years of imprisonment for the husband. (Family Protection Law of 1967).

Dissolution of Marriage. In the lifetime of the parties, a permanent marriage may be dissolved either by divorce or by rescission. The provision of the Code with regard to divorce have substantially been modified by the FPL but those on rescission have remained valid (Behnam, 1968).

Unilateral Repudiation Abolished. Two cardinal rules of Islamic law and the Civil Code of Iran are:

a) repudiation is the exclusive privilege of the husband, and b) he can exercise it whenever he pleases (art. 1133 C.C.I.). Both under Islamic law and the Civil Code, however, there exists some practical way of mitigating the harshness of these rules:

Though the husband cannot transfer his power of unilateral repudiation to any one else, he can nevertheless appoint an agent, conditional upon certain events, such as husband's maltreatment of the wife, or his subsequent marriage with another woman, etc. The validity of making such an arrangement at the time of the marriage, or subsequent thereto, has been expressly recognized by Article 4, particularly in towns and among better educated sectors. The practice would in effect grant a partial power of dissolving the marriage to the wife (Owsia, 1968).

To check an unbridled exercise by the husband of his unconditional power of repudiation, the only practical solution was to ask for a very high mahrieh at the time of marriage which would normally be difficult for the husband to pay. This, of course, had its own disadvantages because being executable as a judgement-debt, the threat of requesting the mahrieh could be used by the wife in any way she pleased. Moreover, the high amount of mahrieh asked would have made many bachelors think twice before deciding to build a family (Behnam, 1968). The FPL has not touched at all the question of mahrieh, but has inserted, in Article 17, an "irrevocable agency clause" in the marriage contract in favor of the wife. This clause allows the wife the right to divorce her husband, but it must be approved by the court.

Procedurally, however, while before the passing of FPL the power could be exercised without a recourse to any judicial authority, it may now be exercised only upon a leave granted by the court (Art. 8, FPL).

The judicial leave for effecting a divorce, termed by the FPL, "The Certificate of Incompatibility" shall have to be granted if both parties consent to separate (Art. 9, FPL). If the husband or wife does not adhere to the application made by the other party for a divorce, the court may appoint one up to three arbitrator(s) to investigate the case and try to reconcile the parties (Art. 6 1 FPL). If, however, the court or the arbitrator(s) does

not succeed in reconciling the parties, and the court finds the application 'justified', the Certificate of Incompatibility shall be issued (art. 8, FPL).

According to Owsia, there is an ambiguity in the FPL as to the 'justifiable causes' for asking for the Certificate. The law does not define what causes are 'justifiable,' but provides under articles under article 10 that in addition to the instances provided for under the Civil Code, the husband or wife, as the case may be, may ask the court to issue the Certificate of Incompatibility in the following cases:

1. If the other party has been finally sentenced to five years imprisonment.
2. If the other party is addicted to anything obnoxious to the family, making the matrimonial life "impossible" to continue (~~such as drug or alcohol-addiction, gambling and~~ the kind - Art. 11 of the Rules and Regulations of the FPL, 1967).
3. If the husband without the consent of the wife marries another woman.
4. If the other party has deserted the family.
5. If the other party has been found guilty of any offense which is considered at the discretion of the court contrary to the family prestige and the position of the applicant.

In the Civil Code, the wife has a restricted right to

ask competent judicial authorities to have her divorced by the husband if:

1. the husband fails to provide her maintenance and the judgment of the court as to the maintenance cannot be enforced against him (Art. 1129), or

2. The husband:

a. fails to observe other due rights of the wife,

b. maltreats the wife in any way which makes life impossible for her,

c. is afflicted with a contagious disease difficult to cure which will endanger the life of the wife (Art. 1130).

Rescission

A contract of marriage shall be voidable, by virtue of the provisions of the Civil Code which are still in force, mainly in cases where the husband or wife has had a physical defect unknown to the other party at the time of the contract which will make the consummation of the marriage impossible or difficult. The vices are specified in the Code (Art. 1123). The insanity of either party is also a cause for rescission (1121) even if, in the case of the husband it occurs after the marriage (1125). There is as a rule, no mahrieh to be paid if the rescission is due to a 'vice' in the wife (FPL of 1967).

Formalities and Registration of Marriage and Divorce

The contract of marriage may in principle be concluded

by any unambiguous expression of intention made by the parties or by their duly appointed agent. (Articles 1062-1074 Civil Code). Divorce shall be effected by an expression of intention in which the term "divorce" has to be used in the presence of two witnesses (art. 1134, Civil Code). Any marriage or any divorce has to be registered at a Notary office for the Registration of Marriage and Divorce, and the failure shall carry a penalty of up to six months imprisonment (Marriage Act, 1932). Now, however, a polygamous marriage or a divorce shall not be registered by the notary unless the leave of the court has been obtained and produced (Behnam, 1968).

Custody of Children. While under the Civil Code, custody of a boy over two and a girl over seven was the exclusive right of the father (Art. 1168), now under the FPL the court shall decide the matter, taking, if the parties fail to make their own arrangement, the financial and moral position of the parties and the interest of the children into account (Art. 12, FPL). In fact, no Certificate of Incompatibility shall be issued before satisfactory arrangements for the custody and maintenance of the children are made. Any change in the circumstances after the divorce shall entitle the parents to ask the court for a revision of its previous order (Art. 12).

Maintenance

A husband is bound to maintain his wife and children. In the case of divorce, it is provided under Article 12 of the FPL that the maintenance of the children shall be decided by the court to be the duty of the father, the mother, or both of them jointly (FPL, 1967).

EMPIRICAL STUDIES OF MARITAL PROBLEMS LEADING TO DIVORCE

There are two empirical research reports available to suggest possible causes of divorce in Tehran: (1) The Ministry of Justice Study of 1975 and (2) the Hessam-Vaziri and Djilani Study of 1965. In the following section a summary of those findings is presented.

Ministry of Justice Study of 1975

In 1975, a survey of the causes of divorce was conducted with all the divorcees in Tehran. The intention of the research were to find out the causes of divorce in Tehran. The data was gathered from the Notaries Public since all divorce cases are registered in the Notary Public's office in Iran. The main findings are summarized below in Table 1.

Almost one-third of the women and slightly over one-third of the men indicated that more than one dominant factor determined their decision to seek a divorce so that in the majority of cases more than one factor accounted for the

Table 1

Major Causes of Divorce in Tehran, Iran, in 1975.

Case of Divorce	Number	Percent
Lack of Mutual understanding	4258	72.20
The wife hatred toward the husband	1063	18.00
The husband hatred toward the wife	550	9.30
Financial difficulties	7	.10
Barrenness	6	.10
Age differences	5	.08
Polygamy	4	.07
Sickness	4	.07
Family Problems	2	.03
Misbehaving of the couples	2	.03
No response	1	.02
TOTAL	5902	100.00

SOURCE: Ministry of Justice, Statistical Survey of Marriage and Divorce in Tehran - 1975. Tehran: Statistical Center, 1978.

legal breakdown of the families. In 1975, 5902 divorces were granted in Tehran as compared to 29,915 marriages. The ratio of divorces per hundred marriages was about one divorce in five marriages. Clearly the most often stated reason for divorce was a lack of understanding between the mates. The second most common cause, with 18 percent, was the wife's hatred toward the husband. The third most common cause with 9.30 percent, was the husband's hatred toward the wife. Other causes of divorce such as financial difficulties, barrenness, age differences, polygamy, sickness, family problems, and misbehaving of the couples have a low rate in comparison to the first three causes (statistical survey of marriage and divorce in Tehran-1975, 1978).

Hessam-Vaziri and Djilani Study of 1965

In 1965, a survey of the causes of divorce in Tehran was done by Hessam-Vaziri and Djilani (Divorce in Tehran - A Research Report, 1968). Questionnaires were utilized for the collection of data and were mailed out to a certain number of divorcees selected on an area sampling basis in Tehran. Some 340 completed questionnaires (from 190 divorced men and 150 divorced women in the sample) were received all together. Further questionnaires were sent out to the Head of the Notaries Public, through which they were asked to report the causes of the five last divorces which were registered in their offices. Their main findings are

summarized as: Psychological factors, economic factors, sociological factors, legal factors, and other factors.

These factors are discussed as follows:

Psychological Factors in Divorce

Three factors in the Hessam-Vaziri and Djilani were isolated and classified as psychological factors.

Incompatibility. The dominant cause mentioned by the divorcees in the sample was incompatibility, conflicts and failure to adjust to marital life between the two married partners. About 40% of the women and 41% of the men were divorced, reportedly, because of incompatibility. Twenty percent of the women and 17% of the men mentioned differences in the lack of interest on the part of their partner in family life as the major cause. Thus, some 60% of the divorced men and 48% of the divorced women had failed to attain compatibility, apparently a vital factor in maintaining the stability of the family. Conflicts among divorced couples, aside from personality traits, were due to the effect of other social and psychological and at times economic factors. The following factors are among the causes which gave rise to conflicts among married partners and which led to divorce (Hessam-Vaziri and Djilani, 1968).

Extra Marital Relations. The cause which appeared to be second in order of importance was adultery or extra-marital relations of one of the partners. Thirty-seven percent of the women and 40% of the men accused their

partners of adultery, promiscuity or falling in love with someone else (Hessam-Vaziri and Djilani, 1968).

Lack of adjustment in sexual relations. Problems involving sexual relations among marital partners themselves were among the causes for divorce. About 13% of the men and 11% of the women reported that sexual incompatibility and failure in establishing satisfactory sexual relations led to divorce. Thus, lack of adjustment in sexual relations and the lack of a capacity to give happiness in marriage have apparently been additional causal factors. Vaziri and Djilani surmise that the actual percentage of the sample citing these causes could have been much higher except for the shyness on the part of the respondents (Hessam-Vaziri and Djilani, 1968).

Sociological Factors

Two factors in this study were categorized as social factors.

Interference by relatives. Interference by relatives in private marital life and the difficulty of establishing satisfactory relations with them led in a certain number of cases, to divorce. This applies to 26% of the women and 27% of the men in the sample. It was also found that 27% of the female and 28% of the male divorcees lived either with their own or with their partner's relatives. This may have led to frequent interference and to conflicts between the married couples and consequently to divorce (Hessam-Vaziri and Djilani, 1968).

Addiction, alcoholism and divorce. Addiction to drugs, alcoholism, and gambling, mostly applying to the male partner, have been other causes of divorce. About 22% of the women, but only 2.5% of the men in the sample sought release because of the addiction of the partner (Hessam-Vaziri and Djilani, 1968).

Economic Factors in Divorce

The economic factor appears to be a third important cause of marital conflicts. One-third of the women and slightly more than one-third of the men reported financial difficulties as an important cause of their divorce. The husband's inadequate income, his unemployment or extra working hours for more income gave rise to conflicts and to divorce.

Legal Factors

The existing laws as explained in a previous section did not provide for a reasonable dissolution of a marriage. A man could at anytime and upon his own will, divorce his wife without even informing her. In June 1967, the Family Protection Law was put into effect. According to this new law, all family disputes must first go to court. The right to divorce is no longer a male privilege. According to the new law, polygamy cannot take place without the approval of the courts under very exceptional conditions. Within the first three months of the enactment of the new law only 14 men married a second wife in Tehran as compared to 456 cases which occurred during similar months of the previous

year. This shows a decrease of about 97% as compared to the previous year, which can probably be attributed to the enforcement of the new law (Hessam-Vaziri and Djilani, 1968).

Other Problems

Other causes were also mentioned. Frequent traveling by the husband, infertility of the wife, and interest in continuing formal education were among such factors (Hessam-Vaziri and Djilani, 1968).

SUMMARY

This chapter reviewed the literature related to the study. This information was provided from both primary and secondary resources. The main primary resources was the Koran and secondary available resources were books and articles related to the causes of marital problems in Tehran, Iran.

During the past decades, a great deal of change has occurred in the urban Iranian family. There has been a gradual transition from the extended type family to a nuclear type family. With this transition various changes have occurred in the function which the new type of family performs. Perhaps the greater changes which have occurred were in economical status, by shifting from "making a living" to "earning a living" the self-sufficiency of the family decreased. When the productive aspect of the economic function was lost from the family, the character of the economic bonds among family members was weakened. In

the traditional family form all members were economically interdependent; in the nuclear type of family they evolve into two classes; breadwinners and dependents. Social progress and modernization reduced the size of the modern urban family. It provided a different way of living. The individual became less dependent on his blood group. Individualism, personal independence, and individual ambitions irrespective of the ancestral interests were fostered. These movements contributed to the acceptance of the attitude of permissiveness. The nuclear family provided children with a sense of independence and self-reliance.

One of the great changes that had occurred in the transition from the traditional type of family to the nuclear family was the changing role of women. To better understand the situation concerning women's status in Iran, the issue must be seen from an historical perspective. Iran has had a long tradition of equal rights for women dating back to the period of Zoroastrianism some 2,500 years ago. Even with the coming of Islam, the position of women in Iranian society was strengthened. But overall, in spite of Islam's profound teaching of respect for women, especially mothers, the rule of male domination and male superiority was established in the traditional Islamic culture. Male domination was practiced through various provisions of marriage, and the position of the women was greatly lowered by giving the absolute and arbitrary right of

divorce to men.

The main function of the Islamic family is that of providing the individual with patterns of behavior towards other individuals. Muslims consider the marriage as a legal commitment sanctioned by God and acknowledged by society. Since the Islamic faith attaches religious values to all types of human behavior, the marriage contract is both a civil agreement and a religious commitment that should be respected as much as possible.

Traditionally, marriage was mainly polygamous. During the twentieth century there has been an increase in monogamy and a decrease in polygamy probably due to several factors. One of them was the economic factor. In the extended family all members were economically interdependent and the family was a self-sufficient economic unit, and extra members were no burden to the family. The person worked side by side with other members of the family in "making a living". But when the change occurred in the family and one person had to "earn a living" while the other members of the family were dependent on him, an extra member became a financial burden.

Two other important factors which may have discouraged polygamous marriage were: the Family Protection Law which required men to obtain written permission for their subsequent marriage and the change in the status of women in the sense that educated women were not prepared to enter a polygamous marriage.

During recent decades, contact with the west, change in economic structure, industrialization and urbanization, the increase in government intervention, educational changes and changes in life patterns, may have all brought about major changes in family structures, especially in urban areas. Therefore in contemporary Iranian society, we find on one hand a young generation which has adopted modern values and a new mode of family social life, and on the other hand, an older generation still tied to the old ways, still following old religious practices and still applying old precepts.

Under traditional law, the woman who has become divorced or widowed retains the custody of her children for a limited period of time, of her son, only until the age of two, and of her daughters until the age of seven. And after that automatically children pass into the care of their father or nearest male relative. During the mother's period of custody, however, the father or the nearest male relative remains the guardian of the child. With the passage of the Family Protection Law, the welfare of the child became the main concern, and custody may be granted to either parent at the court's discretion. Different aspects of the Family Protection Law and the Civil Code of Iran has been described in details in the section entitled "Legal Aspects of Divorce."

In the area of other related research, only two studies could be locaed which were performed in Iran.

One is the Ministry of Justice Study of 1975, and the Hessam-Vaziri and Djilani Study of 1965 is another. Both studies were conducted in Tehran, Iran; their intention was to find out the causes of divorce in Tehran. Their sample group consisted of divorced people. There has been no investigation as yet to consider the causes of divorce as perceived by the four different professional groups who directly work with marital problem causes in Tehran. This was the concern of the present study.

Chapter III

PROCEDURES AND METHODOLOGY

Overview

According to Paydarfar, the growth and development of urbanism has made several activities and services of traditional family organization dysfunction and insignificant. The urban-industrial form of living tends to break down the traditional family, bringing a change from the joint and extended family to the nuclear family (Paydarfar, 1968).

One important result of this change may be related to a more active public role of women in society (Social and Economic Changes of Iran Women, 1974). The 1967 Family Protection Law (FPL) has paved the way for changing the image of the family and ultimately of women in Iranian society (Behnam, 1968).

A descriptive study was conducted by the investigator in order to provide a data base with respect to recent marriage problems leading to divorce as perceived by four different professional groups in Tehran, Iran. The data included information relative to psychological, sociological, behavioral, financial, and other factors.

Data Collection Procedures

The data were collected via the questionnaire method. The details concerning the relevant aspects of the information gathering process are organized and presented under four major headings: (1) Population and Sample; (2) Instrumentation; (3) Procedures; and (4) Analysis of the Data.

Population and Sample

It was the intention of this study to ascertain the nature and frequency of marital problems which lead to divorce as perceived by four different professional groups in Tehran, Iran. The objectives were accomplished by surveying those groups in Tehran who work with married couples involved in family problems. The population studied consists of people whose divorce occurred in Tehran since the passage of the Family Protection Law (FPL) in January 1967. The generalizations from this study apply specifically to the population as defined but may have applicability to residents of other Iranian urban communities. In order to accomplish the objectives of this study, a sample of four groups of professional individuals who work with married couples involved in family problems were surveyed.

Sampling Procedures

Using a table of random numbers a sample of 30 participants from each of four different professional groups

was selected. Each participant was contacted by telephone to set up an appointment to explain the nature of the research project and to administer the questionnaire. There were 108 participants initially who agreed to participate. Twelve people refused to participate at first, but after explanation by the investigator about the nature of the study and the usefulness of this kind of study they agreed to participate. The sample was thus comprised of 30 practicing psychologists, 30 heads of notaries public, 30 social workers, and 30 family court judges. The age of respondents were varied from 30 to 65 years. There was 98 men and 22 women who participated in the study. The positions of the family court judge and the head of notary public are not held by women in Iran, therefore the sample was comprised of male dominated group. The women were from the psychologist's group and the social worker's groups. A brief description of the role of these four professional groups as well as the rationale for their inclusion in the study is presented below.

Court Judges. Family problems which lead to divorce in Tehran come to the Department of the Family Protection Court. The judge of the court, after the first session, usually sends the couple to the Department of Family Protection's social worker. The social worker after interviewing both mates tries to help them reach a settlement. If the problems are not solved, the evaluation report of the case by the social worker is sent to the Family Court Judge. The Family Court Judge makes the final decision

concerning the marriage problems and divorce. Family court judges play an important role in the whole process of divorce, and their participation was especially necessary for the present investigation.

Psychologists. The marriage counselor does not exist in Iran, and for that reason, the role of marriage counseling is performed by psychologists and social workers.

Those couples who have psychological problems will, at the suggestion of the social worker for the court, see a psychologist. If the couple cannot afford to pay the psychologist, the social worker makes some arrangement for the bill to be paid. The psychologists' involvement in marital problem cases was the reason for their inclusion in this study.

Notaries Public. The registration of the divorce cases is done in the Notary Public's office. After the court's decision for divorce, the judge refers the couple to a head of notaries public, and in this office the divorce is registered. The heads of notaries public are religious to some extent and at this last step of the divorce process, he tries again to reconcile the couple.

Social Workers. The social worker's role in the process of divorce is to work professionally and closely with couples who have marital problems. The social worker looks at the family as a whole, father, mother, and the position of the children in the future. The social worker's report concerning the couples who want to divorce helps the Family Protection Court Judges to make their decision. The

Department of Social Work in the Ministry of Justice has special funds to help poor families and their children.

Instrumentation and Data

The Marital Problems Questionnaire (MPQ), was designed to ascertain the major problems that lead to broken marriages. The development of the MPQ resulted in an instrument composed of three major divisions: the first division pertains to characteristics or behavior of the wife that may be important as sources of marital discord. The second division focuses on characteristics or behaviors of the husband that may be important in cases of marital discord. And the third part includes general or miscellaneous factors. (See Appendix A for a copy of the instrument.)

Content Validity. The initial questionnaire was reviewed and discussed with four faculty members of the School of Education at the University of the Pacific, Stockton, California, in separate sessions with the investigator. Each session lasted approximately two hours and was held during the winter of 1978. The initial questionnaire had fifty-two items. The professors added fifteen items and eliminated two items.

The investigator translated the questionnaire into the Persian language (Farsi), and took it to Iran in the Spring of 1979. A panel of judges, a professor of psychology, an experienced head of notaries public, and the Dean of Tehran School of Social Work examined the questionnaire and reviewed the instruments with respect to relevance, clarity, and specificity as to the format. These four professional

people are as follows:

1. A. Hashemi, Ph.D. France. Position: The Head of Department of Psychology, University for Teacher Education, Tehran, Iran.

2. B. Homayonfar, M.A., Iran. Position: The Head of the Family Court, Ministry of Justice, Tehran, Iran.

3. A. Habashi, expert on many notaries public, Iran. Position: Head of Notary Public, number 93, Tehran, Iran.

4. M. Ghandi, Ed.D., U.S. Position: Dean of Tehran School of Social Work, Iran.

The questionnaire was reviewed and discussed by each of the above authorities in separate sessions with the investigator. Each session lasted approximately three hours. These sessions were held during the Spring of 1979. The following three questions were presented to each authority by the investigator:

1. Do the items in the questionnaire show a possible cause of marital problems?

2. If so, please review the instrument with respect to relevance, clarity, and specificity of the format.

3. What other factors do you think would be the cause of marital problems and divorce in Tehran, Iran?

As a result of these sessions with the four professionals, some of the items were eliminated. Six of the items were combined with similar factors. Thirty items

were added, and some original items were reworded.

The resulting MPQ questionnaire was composed of 95 items with 29, 33, and 33 items in part one, part two, and part three, respectively. A copy of the instrument is included in Appendix A.

Objectives and Analysis

Two general objectives were addressed by this investigator: (1) to ascertain the nature and frequency of marital problems which lead to divorce in Tehran, Iran and (2) to determine whether the perceptions held by the four different professional groups differed significantly. These problem areas are organized under three major aspects: (1) nature and frequency of marital problems concerned with characteristics or behaviors of the wife; (2) nature and frequency of marital problems concerned with characteristics or behaviors of the husband, and (3) general or miscellaneous factors.

Frequency and percentage distributions of responses to the questionnaire items were derived. These were accomplished for the composite of the four professional groups as well as for each professional group separately.

Analysis of variance procedures were conducted for each of the questionnaire items to determine whether significant differences exist among the perceptions of the four professional groups. The .05 level of significance was adopted as appropriate for these comparisons. Whenever the

significant differences existed the Newman-Keuls multiple comparison procedure was applied to determine the patterns of differences among the groups.

Summary

To gather data relevant to the purpose of the study the Marital Problems Questionnaire was developed and validated by a panel of University of the Pacific faculty members as well as a panel of four authorities in Tehran. The questionnaire was administered individually to 120 professional men involved in some aspect of the divorce proceedings.

The total sample of 120 respondents was comprised of 30 randomly selected individuals from the following groups: (1) Family court judges; (2) psychologists; (3) head of notaries public; and (4) social workers. The data were gathered during the Spring and Summer of 1979 throughout the city of Tehran.

Chapter IV

FINDINGS OF THIS INVESTIGATION

It was the intention of this study to ascertain the nature and frequency of marital problems which lead to divorce in Tehran, Iran, as perceived by four different professional groups. The four practicing professional groups were (1) psychologists, (2) social workers, (3) family court judges and (4) heads of Notaries Public. A random sample of thirty individuals from each of the professional groups was interviewed and responded to a ninety-five item questionnaire, Marital Problems Questionnaire (MPQ). These data were keypunched and processed at the computer facilities of the University of the Pacific utilizing the Statistical Package for the Social Sciences (SPSS). The results were organized and are presented in three divisions: (1) characteristics or behaviors of the wife, (2) characteristics or behaviors of the husband and (3) general or miscellaneous factors.

Findings with Respect to the Wife

There were thirty-three questionnaire items which pertained to the characteristics or behaviors of the wife. Table 2 lists these items, the percent of the respondents who considered the item either important, very important or

extremely important, and the mean importance value as determined by the following scale: 1 equals "unimportant," 2 equals "somewhat important," 3 equals "important," 4 equals "very important," and 5 equals "extremely important." These data are based upon the composite sample of 120 individuals from the four professional groups.

A perusal of Table 2 shows that four of the items had mean importance values above 4.0, indicating that these items were viewed as beyond "very important" by the respondents. The four items pertained to the wife being an alcoholic or drug addict (item 5), the wife having an extramarital affair (item 12), the wife being jealous of another woman (item 23) and the wife being absent too long from the family (item 31). Over ninety percent of the respondents considered each of these items to be either important, very important or extremely important.

Seven other items had mean values exceeding 3.5 but less than 4.0, and can be interpreted as approaching "very important". These items were: the wife is interested in too many things outside the home (item 4), the wife is a gambler (item 6), the wife is unconventional or radical (item 7) the wife is moody or temperamental (item 17), the wife is too old for her husband (item 22), the wife is barren (item 25) and the wife is experiencing interference from husband's family (item 29). At least seventy-five percent of the professional respondents viewed these items as

either important, very important or extremely important.

The remaining items had mean values less than 3.5 and were, therefore, perceived as less important than those listed above. Twelve of the items had a mean value less than 3.0 with the associated interpretation of being viewed as less than "Important."

The attention of the reader should be called to the fact that the percentage perceiving the item as important is closely related to the mean importance value. The mean value is expressive not only of the number who responded to the item, but to the manner in which they responded. Generally where a large proportion of respondents viewed the item as being important, its mean value would tend to be large. For example, in Table 2, Item 12, had both the highest percentage value as well as the highest mean value. Similarly, Item 9 had both the smallest percentage index as well as the least mean value.

Findings with Respect to the Husband

A consideration of Table 3 shows that only one of the 33 items pertaining to the husband's behavior had a mean value as large as 4.0. This item is in reference to the husband being an alcoholic or a drug addict. In contrast to this, four of the items pertaining to the wife's behavior exceeded this value (see Table 2). However, for the husband, four of the MPQ items had mean importance values

Table 2

MPQ Items Pertaining to the Wife, Percentage of Respondents
Who Consider Them Important, Very Important, or Extremely
Important, and Item Mean Values
(N = 120)

Item Text	Percent Perceiving Item as Important (Total N = 120)	Mean Importance Value
<u>THE WIFE IS:</u>		
1. domineering	60.0	2.94
2. physically unattractive to her husband	61.7	2.82
3. nagging or complaining	83.3	3.44
4. Interested in too many things outside the home	78.3	3.55
5. An alcoholic or drug addict	92.5	4.28
6. A gambler	84.2	3.92
7. Unconventional or radical	85.8	3.74
8. More educated than her husband	49.2	2.63
9. Less educated than her husband	8.3	1.44
10. Undersexed	68.3	3.04
11. Oversexed	40.0	2.35
12. Having an extramarital affair	95.0	4.58
13. Financially dependent on her husband	17.5	1.57

Table 2. Continued

Item Text	Percent Perceiving Item as Important (Total N = 120)	Mean Importance Value
14. Financially independent on her husband	28.3	2.05
15. Having emotional problems	47.5	2.58
16. Having mental problem	85.0	3.46
17. Moody or temperamental	89.0	3.69
18. Physically handicapped	63.3	2.95
19. Highly moral or religious	38.3	2.27
20. Lacking in respect for her husband	85.0	3.41
21. Too young for her husband	70.0	3.29
22. Too old for her husband	79.2	3.68
23. Jealous of another woman	92.5	4.17
24. Jealous of her husband's activities	48.3	2.43
25. Barren	78.3	3.51
26. Unwilling to have children	61.7	2.98
27. Lazy and untidy	75.8	3.06
28. Too extravagant with money	78.3	3.07
29. Experiencing interference from husband's fam.	88.3	3.83
30. Convicted of a crime	74.2	3.47
31. Absent from family too long	95.0	4.34
32. A liar	65.0	3.09
33. Beats the husband	82.5	3.48

between 3.5 and 4.0 and are, therefore, interpreted as approaching "very important." These items were: the husband is a gambler (Item 6), the husband is jealous of another man (Item 23), the husband is experiencing interference from wife's family (Item 29) and the husband is absent too long from the family (Item 31). Each of these items were perceived by at least 85 percent of the respondents as being either important, very important, or extremely important.

Again, in reference to Table 3, nineteen of the thirty-three items pertaining to the husband's behavior had mean values less than 3.0 and were, therefore, perceived as being less than "important." Correspondingly, Table 2 indicates that only twelve of the items pertaining to the wife's behavior had mean values less than 3.0.

Several of the behaviors were perceived as important problems for both the husband and wife. These behaviors were alcoholism and/or drug addiction, jealousy, family interference, and prolonged absence from the family.

Findings with Respect to General Factors

The MPQ had 29 items which were classified as general or miscellaneous factors. Table 4 lists these items and their respective mean and percentage importance values. As indicated in Table 4, only one item had a mean value greater than 4.0. This item, involuntary prearranged marriage, was

Table 3

MPQ Items Pertaining to the Husband, Percentage of Respondents
Who Consider Them Important, Very Important, or Extremely
Important, and Item Mean Values

Item Text	Percent Perceiving Item as Important	Mean Impor- tance Value
<u>THE HUSBAND IS:</u>		
1. domineering	18.3	1.81
2. physically unattractive to his wife	26.7	2.11
3. nagging or complaining	59.2	2.69
4. Interested in too many things outside the home	77.5	3.30
5. An alcoholic or drug addict	91.7	4.00
6. A gambler	85.8	3.61
7. Unconventional or radical	62.5	2.89
8. More educated than his wife	10.8	1.49
9. Less educated than his wife	48.3	2.68
10. Undersexed	65.0	2.89
11. Oversexed	38.3	2.28
12. Having an extramarital affair	90.0	3.10
13. Financially dependent on his wife	63.3	2.84
14. Financially independent of his wife	5.0	1.23
15. Having emotional problems	39.2	2.40
16. Having mental problems	79.2	3.37

Table 3.

Item Text	Percent Perceiving Item as Important	Mean Impor- tance Value
17. Moody or temperamental	75.8	3.24
18. Physically Handicapped	64.2	2.10
19. Highly moral or religious	30.8	2.14
20. Lacking in respect for his wife	60.8	2.97
21. Too young for his wife	73.3	3.27
22. Too old for his wife	75.0	3.32
23. Jealous of another man	94.2	3.97
24. Jealous of his wife's activities	62.5	2.84
25. Sterile	77.5	3.41
26. Unwilling to have children	65.0	2.83
27. Lazy and untidy	45.0	2.46
28. Too extravagant with money	54.2	2.60
29. Experiencing interference from wife's fam.	85.0	3.63
30. Convicted of a crime	75.0	3.23
31. Absent from family too long	89.2	3.79
32. A liar	52.5	2.77
33. Beats the wife	83.3	3.45

perceived as being important, very important or extremely important by 91.7 percent of the respondents. Six other items had mean values between 3.5 and 4.0 and, therefore, were perceived as approaching "very important" problems often leading to divorce. These items are as follows: interference from in-laws, wife not a virgin, sexual deviancy of spouse, lack of love or affection between husband and wife, inadequate financial support by the husband, and polygamy. At least 80 percent of the respondents perceived each of these items as either important, very important or extremely important. Fifteen of the 29 items had mean values less than 3.5 and were, therefore, perceived as less than "important."

Findings Concerning Comparison Between Professional Groups

A secondary purpose of this investigation was to determine whether differences exist among the perceptions of the four professional groups, i.e., psychologists, social workers, family court judges and heads of Notaries Public. Analysis of variance procedures were conducted for each of the questionnaire items and the .05 level of significance was adopted as appropriate for these comparisons. Whenever significant differences existed the Newman-Keuls multiple comparison procedure was applied to determine the patterns of differences among the groups. Table 5 lists the questionnaire items where at least one group mean differed from another group mean.

Table 4

MPQ Items Pertaining to General Factors, Percentages of Respondents Who Consider Them Important, Very Important or Extremely Important, and Item Mean Values

Item Text	Percent Perceiving Item as Important	Mean Importance Value
1. Lack of children	64.2	3.00
2. Too many children	13.3	1.62
3. Gender of the child	19.2	1.83
4. Children from a previous marriage	62.5	2.92
5. Interference from in-laws	89.2	3.64
6. Social class differences between husband and wife	67.5	3.01
7. Financial difficulties	60.0	2.96
8. Spouse is too religious	55.0	2.69
9. Differing religious beliefs between husband and wife	44.2	2.54
10. Differing political beliefs between husband and wife	29.2	2.08
11. Legal prohibition of polygamy	23.3	1.97
12. The fact that the wife can legally divorce her husband.	25.0	1.93
13. Change in financial status of husband after marriage	45.8	2.55
14. Couple too young when first married	72.5	3.20
15. Couple too old when first married	57.5	2.74

Table 4. Continued

Item Text	Percent Perceiving Item as Important	Mean Impor- tance Value
16. Arguments between husband and wife.	70.8	3.33
17. Lack of communication between husband and wife	50.8	2.67
18. Wife and husband not spending enough time together	63.3	2.99
19. Wife not a virgin	80.0	3.83
20. Premarital affection for member of the opposite sex	55.0	2.86
21. Sexual deviancy of spouse	81.7	3.77
22. Involuntary prearranged marriage	91.7	4.15
23. Lack of love or affection between husband and wife	85.0	3.58
24. Living with in-laws	78.3	3.29
25. Wife requesting excessively high "Mahrieh" after marriage	57.5	2.87
26. Inadequate financial support by the husband	82.5	3.56
27. Polygamy	84.2	3.55
28. Husband's unemployment	70.0	3.16
29. Employment lacking in social esteem	80.0	3.38

Table 5

Analysis of Variance Among Professional Groups
for MPQ Items

Item Text	F-Ratio	p	Nature of Differences
<u>GENERAL FACTORS:</u>			
Financial difficulties	4.46	.005	$\bar{x}_j > \bar{x}_p, \bar{x}_{np}$
Differing political beliefs	7.06	.0002	$\bar{x}_p < \bar{x}_s, \bar{x}_j, \bar{x}_{np}; \bar{x}_{np} > \bar{x}_s, \bar{x}_j$
Legal prohibition of polygamy	9.05	.0001	$\bar{x}_{np} > \bar{x}_p, \bar{x}_s, \bar{x}_j$
Legal right of wife to divorce as result of FPL	5.90	.0009	$\bar{x}_{np} > \bar{x}_p, \bar{x}_j$
Inadequate financial support by the husband	3.44	.019	$\bar{x}_s < \bar{x}_j, \bar{x}_{np}$
Husband's unemployment	5.12	.002	$\bar{x}_j > \bar{x}_p, \bar{x}_s, \bar{x}_{np}$
<u>WIFE'S BEHAVIOR:</u>			
Physically unattractive	4.26	.007	$\bar{x}_p < \bar{x}_j, \bar{x}_{np}$
Less educated than her husband	2.92	.037	$\bar{x}_j > \bar{x}_s$
Financially dependent on her husband	5.66	.001	$\bar{x}_{np} > \bar{x}_p, \bar{x}_s$
Having emotional problems	4.13	.008	$\bar{x}_p > \bar{x}_s, \bar{x}_j, \bar{x}_{np}$

Table 5. Continued

Item Text	F-Ratio	p	Nature of Differences
Moody or temperamental	5.58	.001	$\bar{x}_s < \bar{x}_p, \bar{x}_j, \bar{x}_{np}$
Physically handicapped	7.43	.0001	$\bar{x}_p, \bar{x}_s < \bar{x}_j, \bar{x}_{np}$
Convicted of a crime	3.38	.021	$\bar{x}_p < \bar{x}_{np}$
Beats the husband	3.14	.028	$\bar{x}_j > \bar{x}_{np}$
<u>HUSBAND'S BEHAVIOR</u>			
Undersexed	2.88	.039	undiscernible via Newman-Keuls
Having an extramarital affair	10.10	.0001	$\bar{x}_s < \bar{x}_p, \bar{x}_j, \bar{x}_{np}$
Having emotional problems	5.42	.002	$\bar{x}_p > \bar{x}_s, \bar{x}_j, \bar{x}_{np}$
Having mental problems	3.38	.021	$\bar{x}_p > \bar{x}_s$
Moody or temperamental	7.44	.0001	$\bar{x}_{np} < \bar{x}_p, \bar{x}_j; \bar{x}_p > \bar{x}_s$
Physically handicapped	4.24	.007	$\bar{x}_{np} > \bar{x}_p, \bar{x}_s$
Lacking in respect for her husband	3.43	.019	undiscernible via Newman-Keuls
Too old for his wife	2.91	.038	undiscernible via Newman-Keuls

Table 5. Continued

Item Text	F-Ratio	p	Nature of Differences
Jealousy	7.59	.0001	$\bar{x}_s < \bar{x}_p, \bar{x}_j, \bar{x}_{np}$
Lying	2.75	.046	undiscernible via Newman-Keuls
Beats the wife	3.02	.033	$\bar{x}_j > \bar{x}_{np}$

\bar{x}_j = mean for judges
 \bar{x}_{np} = mean for notaries public
 \bar{x}_p = mean for psychologists
 \bar{x}_s = mean for social workers

A scrutiny of Table 5 reveals that on 25 of the MPQ items a significant difference existed among the professional groups. It is interesting to note, however, that the items upon which significant disagreement existed were not those items that were viewed as highly important by the total respondent group. As shown in Table 5, the patterns of differences showed a wide variation in their perceptions. It is beyond the scope of this study to discern the reasons for this apparent variation. No single professional viewpoint is consistently different from the others for the questionnaire items as a whole. That is, the mean perception for a given group may be either higher than or lower than the other groups for one item, and then be reversed on a subsequent item. The investigator was inclined to expect that the perspectives of the psychologists and social workers would be quite similar but distinct from the perspectives of the family court judges and Notaries Public. However, the data did not confirm this expectation. On only one item (wife being physically handicapped) did this pattern exist.

Summary

The purpose of the study was to ascertain the nature and frequency of marital problems which lead to divorce as perceived by four different professional groups in Tehran, Iran. The objectives were accomplished by surveying four

different professional groups in Tehran who work with married couples involved in family problems. Using a table of random numbers a sample of 30 participants from each of four different professional groups was selected. The marital problems questionnaire (MPQ) was developed and validated by a panel of University of the Pacific faculty members as well as a panel of four authorities in Tehran.

The questionnaire was administered individually to 120 professional individuals involved in some aspect of the divorce proceedings. The problem areas were organized under three major aspects: (1) nature and frequency of marital problems related to characteristics or behaviors of the wife; (2) nature and frequency of marital problems related to characteristics or behavior of the husband, and (3) general or miscellaneous factors.

There were thirty-three questionnaire items that pertained to the characteristics or behaviors of the wife. Table 2 lists these items, the percent of the respondents as well as the mean importance value. Table 2 shows that four of the items had mean importance values above 4.0, indicating that these items were viewed as beyond "very important" by the respondents. Seven other items had mean values exceeding 3.5 but less than 4.0, and can be interpreted as approaching "very important." The remaining items had mean values less than 3.5 and, therefore, were perceived as less important than those listed above. Twelve of the

items had a mean value less than 3.0 with the associated interpretation of being viewed as less than "important."

There were thirty-three questionnaire items that pertained to the characteristics of behaviors of the husband. Table 3 shows that only one of the 33 items had a mean value as large as 4.0. For the husband four of the MPQ items had mean importance values between 3.5 and 4.0 and are, therefore, interpreted as approaching "very important." Several behaviors were perceived as important problems for both the husband and wife.

Table 4 lists the items and their mean and percentage importance values of the third part of the MPQ. Only one item had a mean value greater than 4.0. Six other items had mean values between 3.5 and 4.0 and therefore, were perceived as approaching "very important" problems often leading to divorce. Fifteen of the 29 items had mean values less than 3.5 and were, therefore, perceived as less than "important."

A secondary purpose of this investigation was to determine whether there was a difference among the perceptions of the four professional groups, i.e., Psychologists, Social Workers, Family Court Judges, and head of Notaries Public. Analysis of variance procedures were conducted for each of the questionnaire items and the .05 level of significance was adopted as appropriate for these comparisons. As a result, many differences were documented, but no pattern or rationale for the differences was apparent.

Chapter 5

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

In this chapter, the investigator concludes the study in the following sections: (1) Summary of the Study, (2) a summary of major findings, (3) integration of findings with other research, (4) discussion, and (5) recommendation for further study.

Summary of the Study

The intention of this study was to ascertain the nature and frequency of marital problems which lead to divorce in Tehran, Iran as perceived by four different practicing professional groups. These groups were (1) psychologists, (2) social workers, (3) family court judges, and (4) heads of notaries public. The rationale for selecting these four professional groups was that they work directly with marital problem cases. A random sample of thirty individuals from each of the professions responded to the Marital Problems Questionnaire (MPQ), a 95-item questionnaire designed to ascertain the major problems which lead to divorce.

The MPQ was composed of three major divisions: the

first division pertained to characteristics or behavior of the wife that may be important as sources of marital discord. The second division focused on characteristics or behaviors of the husband that may be important in cases of marital discord, and the third part was made up of general or miscellaneous factors. The MPQ was examined by a panel of University of the Pacific faculty members as well as a panel of four authorities in Tehran. These authorities were: a Professor of Psychology, an experienced head of notaries public, and the Dean of Tehran School of Social Work, and the Head of the Family Court. The above-mentioned authorities examined the questionnaires and reviewed the instruments with respect to relevance, clarity, and specificity of item content and format.

Using a table of random numbers, a sample of 30 participants from each of four different professional groups was selected. The MPQ questionnaire was administered individually to these 120 professional individuals who were involved in some aspect of the divorce proceedings. The data were keypunched and processed at the computer facilities of the University of the Pacific utilizing the Statistical Package for the Social Sciences (SPSS). The results were organized and presented according to three divisions of the questionnaire. Frequency and percentage distributions of responses to questionnaire items were derived. These were compiled for the composite of the four

professional groups as well as for each professional group separately. Analysis of variance procedures were conducted for each of the questionnaire items to determine whether significant differences existed among the perceptions of the four professional groups. The .05 level of significance was adopted as appropriate for these comparisons. Whenever significant differences existed, the Newman-Keuls multiple comparison procedure was applied to determine the patterns of differences among the group means.

Summary of Major Findings

The major findings are summarized in three parts according to the three divisions of the questionnaire: (1) findings with respect to the wife, (2) findings with respect to the husband, and (3) findings pertaining to general factors.

A possibility of ambiguity exist with respect to the perception of "importance." Some of the respondents may have meant importance in term of frequency, i.e., this item is often a major cause of marital discord. Others may have interpreted "important" in terms of its intensity, i.e., whenever this condition exists it is very detrimental to a harmonious marriage. In this sense "important" concerns may in fact be rather rare of occurrence but serious in their impact.

This investigator assumed that the frequency interpretation was the more general one applied by the respondents.

Therefore, these data are discussed within the framework of the meaning of "important."

Findings with Respect to the Wife

Table 2 in Chapter IV lists the thirty-three questionnaire items which pertained to the characteristic or behaviors of the wife. Table 2 presents the respondents who considered the item either important, very important, or extremely important. In addition it shows the mean importance value as determined by the following scale: 1 = unimportant, 2 = somewhat important, 3 = important, 4 = very important, and 5 = extremely important. These data are based upon the composite sample of 120 individuals from the four professional groups.

Four of the items had mean importance values above 4.0 indicating that these items were generally regarded as "very important" by the respondents. The four items pertained to the wife's behavior as being an alcoholic or drug addict (Item 5), the wife having an extramarital affair (Item 12), the wife being jealous of another woman (Item 23), and the wife being absent too long from the family (Item 31). Over ninety percent of the respondents considered each of these items to be either important, very important, or extremely important.

The second highest classification of mean values were above 3.5 but less than 4.0, and can be interpreted as being "important." These items were: the wife is interested

in too many things outside the home (Item 4), the wife is a gambler (Item 6), the wife is unconventional or radical (Item 7), the wife is moody or temperamental (Item 17), the wife is too old for her husband (Item 22), the wife is barren (Item 25) and the wife is experiencing interference from husband's family (Item 29). Table 2 indicated that at least seventy-five percent of the professional respondents viewed these items as either important, very important or extremely important sources of marital discord.

Finding with Respect to the Husband

Only one of the 33 items in Table 3 of Chapter IV pertaining to the husband's behavior had a mean value as large 4.0. This item referred to the husband being an alcoholic or drug addict. In contrast to this, four of these items pertaining to the wife's behavior exceeded this value. However, for the husband four of the MPQ items had importance values between 3.5 and 4.0. These items were: The husband is a gambler (Item 6), the husband is jealous of another man (Item 23), the husband is experiencing interference from the wife's family (Item 29), and the husband is being absent too long from the family (Item 31). For each of these items, as Table 3 shows, at least 85 percent of the respondents considered the item either important, very important or extremely important.

A consideration of the above data reveals that several of the behaviors were perceived as important problems with respect to husband and wife. These behaviors common to both mates were: alcoholism and/or drug addiction, gambling, family interference, and excessive absence from the family.

Findings with Respect to General Factors

The third division of the MPQ was classified as general or miscellaneous factors and had 29 items. As Table 4 indicates only one of these items had a mean value greater than 4.0. This item was involuntary pre-arranged marriage, and was perceived as being important, very important, or extremely important by over 91 percent of the respondents. Six items had mean values between 3.5 and 4.0 and, therefore, were perceived as being "important" problems often leading to divorce. The mentioned items are as follows: interference from in-laws, wife not a virgin, sexual deviancy of spouse, lack of love or affection between husband and wife, inadequate financial support by the husband, and polygamy. At least 80 percent of the respondents perceived each of these items as either important, very important, or extremely important.

Integration of Findings with Other Related Research Findings

In this section, an effort has been made to integrate the findings of the present study with previous research.

Very little research has been done in this area. After a search from the Automated Information Retrieval Services of the University of California, Davis, and available resources from Iran, only two related studies were found. In 1965, a survey of the causes of divorce from 340 divorced men and women was done in Tehran by Hessam-Vaziri and Djilani. And in 1975 a survey of the causes of divorce was conducted with the entire population of divorces in Tehran by the Ministry of Justice. The present study ascertained the nature and frequency of marital problems which led to divorce in Tehran, as perceived by four different practicing professional groups. This study will serve as a base for comparison with those previously performed in Iran. They are comparable, but do not overlap totally.

The findings of this study regarding sexual behavior are consistent with those of studies performed in Iran. Hessam-Vaziri and Dijilani in 1965 found extra-marital relations of one of the partners to be second in order of importance. Thirty-seven percent of the women and forty percent of the men in that study accused their partners of adultery, or falling in love with someone else. The present study found ninety percent of the respondents considered having extra-marital problems to be either

important, very important, or extremely important for both husband and wife.

Consistency among all three studies is impressive and suggests that these are valid findings. Adultery is a major problem in Iran. Iranian society is Muslim in orientation, and Iranian culture and Islam are interwoven with each other. Islam does not tolerate adultery in any case because it leads to social disorganization. Perhaps few people marry with the intention of establishing extramarital relationships, yet as the result shows many end up doing that. Why, and under what conditions some spouses engage in extramarital relationships needs a great deal of research. But when they become involved, the factors of chance and opportunity doubtlessly play a large role, and this is a fact for both husband and wife. Clearly the questions of why and how some spouses refrain from extramarital relations also requires some investigation. Perhaps the absence of extramarital relationships results from a clear-cut conscious decision or from having a strong ideological or religious commitment. The lack of opportunity could be another reason.

In one of the previous studies, Hessam-Vaziri and Djilani found that lack of adjustment in sexual relations

was among the causes of divorce. About thirteen percent of the men and eleven percent of the women reported that sexual incompatibility or failure to establish satisfactory sexual relations led to divorce. Present study did not deal with sexual incompatibility. The item which was included in the present study, was sexual deviancy of a spouse. Over eighty percent of professionals perceived that to be "important". In Iranian culture with regard to Islamic influence, sexual deviancy includes all behaviors that go beyond the Muslim Code for marital relations. Any other sexual behavior is considered deviant, for example, homosexuality and lesbianism.

The findings of this study regarding alcoholism and/or drug addiction and gambling are consistent with the 1965 study performed in Iran. The only difference was, that in the previous study they were applied to the male partner as a cause of divorce, but in the present study the respondents perceived gambling as an "important" cause of divorce for both husband and wife. About twenty-two percent of women, but only 2.5% of the men in that sample sought release because of the addiction of the partner. Similarly, male gambling was mentioned as a cause of divorce in the 1965 study.

Alcoholism and/or drug addiction and gambling are social phenomena which used to be related primarily to male partners. The comparison between the 1965 study and the present study indicates that the problem is increasing among women in Iran. Maybe this trend reflects women's liberation and the changing status and role of women in some segment of Iranian society. Traditionally, the women's place was at home. They were considered only as a wife and a mother. Their knowledge was limited to their household experiences. As women's position changed socially and legally, they began to move from restricted traditional roles and took interest in community and social affairs. Women in Iran today have several different responsibilities and must perform various roles. They have the role of a mother and a wife as well as the social role. Thus, changing the role of women and their participation in social life may result in their involvement in gambling and alcoholism. These two problems were not significant in the 1965 study.

Another perceived cause of divorce was the wife and/or husband being absent too long from the family. No mention of this item appeared in the 1975 study. In the 1965 study a similar item was frequent traveling by the husband as a cause for divorce. In the present study, this item was perceived by the professionals as "important." Obviously, the changing role of women in Iranian society may account for the appearance of this problem applying to women as well as to men.

Another perceived cause of divorce was the wife or the husband experiencing interference from their families. In the 1965 study, interference by relatives in private marital life and the problems associated with that, led, in a certain number of cases, to divorce. In the present study, interference from in-laws was perceived as "important."

Perhaps one of the most common marital problems for the couple can be caused by the interference of in-laws. Many Iranian families are situated in a way that resembles extended family. Several generations may live in the same city making frequent contact relatively easy. While such a relationship has some advantages, the tendency for in-laws to interfere in their offsprings lives can have a negative effect.

Another perceived cause of divorce in the present study was polygamy. The mean importance value is 3.55 and over eighty percent of the professional respondents viewed this item as "important." No other indication for this item was found in other studies. The integrity of the family can only be maintained through companionship, concern, and the ultimate value system. It is essential to have a good relationship between husband and wife with children. And this can only be maintained through a monogamous marriage system. Traditional Islamic law permits a man to have up to four wives. The law prior to the passage of FPL, did not require a husband to obtain the

permission of the court or his current wife before contracting an additional marriage. Although the Koran stresses that if a man is not able to treat his wives equally, he should not marry a second wife, the law left this entirely up to a man's own conscience. It seems that women were not happy with polygamous marriages but had accepted it. When women became more educated and the law gave them additional rights, polygamy became socially and legally less acceptable.

Discussion

During the past several decades Iranian society has undergone substantial change. Industrialization, urbanization, and universal education have been dynamic forces in changing Iranian society. Technological importations and the consequent changes in economic life was responsible for the most apparent aspects of Westernization.

Factors such as industrialization, urbanization, and universal education may have influenced the structure and the function of the family in Iran. In addition, and perhaps related to these factors, other developments occurred. The bonds of kinship began to weaken, the neighborhood changed, and the solidarity of tradition was undermined. This was especially true in Tehranian society. Marriage tends to be postponed and the population of single and unattached people is greater. The urban-industrial form of living tends to break down traditional family patterns

and has influenced a change from the extended to the nuclear family.

One of the greatest changes that has occurred in the transition from the traditional type of family to the nuclear family is the changing role of women. Traditional institutions of urban Iran were influenced by Islamic values and confined women to home life. Their knowledge was limited to their household experiences. Until the beginning of the twentieth century only a few upper class Iranian women moved socially outside of their homes. The majority of urban women took little interest in community social affairs.

One of the most important factors with regard to women's status in Iran is her new legal rights granted by the (1967) Family Protection Law (FPL). Under Islamic law and the Civil Code of Iran, a husband could have four wives in permanent marriage concurrently and many as he liked in temporary marriage. The FPL, without expressly referring to the distinction between the two kinds of marriage, has provided in Article 14 that only under special circumstances can a man take a second wife and only then with the court's permission. Women also have equal rights in submitting requests for divorce. These changes mark the difference between the traditional and contemporary role of Iranian women. Most of these changes were introduced through centralized planning. Mead, pointed out that when the specific needs of any locality or culture are discovered, it is often

still necessary to teach the people to recognize these needs and to desire improvement. All changes should be introduced with the fullest possible consent and participation of those whose daily lives will be affected by change (Margaret Mead, 1954). It seems that the Iranian government, in trying to introduce these changes, did not take into consideration local feelings. Consequently, the method of introducing these changes has not always been effective.

The present study suggests that women's problems are increasing. Perhaps many Iranian women were not prepared for the new changes that the government conferred upon them. Thus, educational reforms, the socio-political, and economic changes in recent decades, and international factors have greatly influenced the position of women in Iran, and today women are beginning to assume a social role in addition to their traditional familial role.

Recommendation for Further Study

With regard to the information base obtained from these data and related research of the literature, the investigator recommends that further research be conducted in the following areas:

1. A replication of this study in other urban areas in different parts of Iran in an effort to substantiate the findings of the present study and extend the generalizations to a wider population.

2. A replication of this study in rural areas of Iran to investigate similarities and differences between urban and rural sources of marital discord.

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APPENDIX

MARITAL PROBLEMS QUESTIONNAIRE (MPQ)

As a part of my studies for the doctoral degree in Counseling Psychology, I am conducting a survey concerning the causes of marital problems and divorce among Iranians. It will be greatly appreciated if you will answer each item in this questionnaire as thoughtfully as possible. --Parvin Soleimani

Part I. Each of the items listed below is a possible cause of marital problems. Using the following key, check (✓) the appropriate letter after the item to indicate how important you think the particular condition or factor is as a cause of the marital problems of which you have some knowledge.

U = Unimportant S = Somewhat Important I = Important
 V = Very important E = Extremely important

1. Lack of children.	U	S	I	V	E
2. Too many children.	U	S	I	V	E
3. Gender of the child.	U	S	I	V	E
4. Children from a previous marriage.	U	S	I	V	E
5. Interference from in-laws.	U	S	I	V	E
6. Social class differences between husband and wife.	U	S	I	V	E
7. Financial difficulties.	U	S	I	V	E
8. Spouse is too religious.	U	S	I	V	E
9. Differing religious beliefs between husband and wife.	U	S	I	V	E
10. Differing political beliefs between husband and wife.	U	S	I	V	E
11. Legal prohibition of polygamy.	U	S	I	V	E
12. The fact that the wife can legally divorce her husband.	U	S	I	V	E
13. Change in financial status of husband after marriage.	U	S	I	V	E
14. Couple too young when first married.	U	S	I	V	E

Part I. (Continued).

15.	Couple too old when first married.	U	S	I	V	E
16.	Arguments between husband and wife.	U	S	I	V	E
17.	Lack of communication between husband and wife.	U	S	I	V	E
18.	Wife and husband not spending enough time together.	U	S	I	V	E
19.	Wife not a virgin.	U	S	I	V	E
20.	Premarital affection for member of the opposite sex.	U	S	I	V	E
21.	Sexual deviancy of spouse.	U	S	I	V	E
22.	Involuntary prearranged marriage.	U	S	I	V	E
23.	Lack of love or affection between husband and wife.	U	S	I	V	E
24.	Living with in-laws.	U	S	I	V	E
25.	Wife request excessively high "Mahrieh" after marriage.	U	S	I	V	E
26.	Inadequate financial support by the husband.	U	S	I	V	E
27.	Polygamy.	U	S	I	V	E
28.	Husband's unemployment.	U	S	I	V	E
29.	Employment lacking in social esteem.	U	S	I	V	E

Part II. Each of the following items refers to a characteristic or behavior of the wife that may be important in cases of marital discord. Check (✓) the appropriate letter after each item that indicates how important you judge that particular characteristic or behavior to be in cases of marital discord that you know about. Use the same key as in Part I: U = Unimportant, S = Somewhat important, I = Important, V = Very important, E = Extremely important.

THE WIFE IS:

1. Domineering.	U S I V E
2. Physically unattractive to her husband.	U S I V E
3. Nagging or complaining.	U S I V E
4. Interested in too many things outside the home.	U S I V E
5. An alcoholic or drug addict.	U S I V E
6. A gambler.	U S I V E
7. Unconventional or radical.	U S I V E
8. More educated than her husband.	U S I V E
9. Less educated than her husband.	U S I V E
10. Undersexed.	U S I V E
11. Oversexed.	U S I V E
12. Having an extramarital affair.	U S I V E
13. Financially dependent on her husband.	U S I V E
14. Financially independent of her husband.	U S I V E

Part II. (Continued)

15. Having emotional problems.	U S I V E
16. Having mental problems.	U S I V E
17. Moody or temperamental.	U S I V E
18. Physically handicapped.	U S I V E
19. Highly moral or religious.	U S I V E
20. Lacking in respect for her husband.	U S I V E
21. Too young for her husband.	U S I V E
22. Too old for her husband.	U S I V E
23. Jealous of another woman.	U S I V E
24. Jealous of her husband's activities.	U S I V E
25. Barren.	U S I V E
26. Unwilling to have children.	U S I V E
27. Lazy and untidy.	U S I V E
28. Too extravagant with money.	U S I V E
29. Experiencing interference from the husband's family.	U S I V E
30. Convicted of a crime.	U S I V E
31. Absent from family too long.	U S I V E
32. A liar.	U S I V E
33. Beats the husband.	U S I V E

Part III. Each of the following items refers to a characteristic or behavior of the husband that may be important in cases of marital discord. Check (✓) the appropriate letter after each item that indicates how important you judge that particular characteristic or behavior to be in cases of marital discord that you know about. Use the same key as in Part II: U = Unimportant, S = Somewhat important, I = Important, V = Very important, E = Extremely important.

THE HUSBAND IS:

1. Domineering.	U S I V E
2. Physically unattractive to his wife.	U S I V E
3. Nagging or complaining.	U S I V E
4. Interested in too many things outside the home.	U S I V E
5. An alcoholic or drug addict.	U S I V E
6. A gambler.	U S I V E
7. Unconventional or radical.	U S I V E
8. More educated than his wife.	U S I V E
9. Less educated than his wife.	U S I V E
10. Undersexed.	U S I V E
11. Oversexed.	U S I V E
12. Having an extramarital affair.	U S I V E
13. Financially dependent on his wife.	U S I V E
14. Financially independent of his wife.	U S I V E
15. Having emotional problems.	U S I V E
16. Having mental problems.	U S I V E
17. Moody or temperamental.	U S I V E
18. Physically handicapped.	U S I V E
19. Highly moral or religious.	U S I V E

Part III. (Continued)

20.	Lacking in respect for his wife.	U	S	I	V	E
21.	Too young for his wife.	U	S	I	V	E
22.	Too old for his wife.	U	S	I	V	E
23.	Jealous of another man.	U	S	I	V	E
24.	Jealous of his wife's activities.	U	S	I	V	E
25.	Sterile.	U	S	I	V	E
26.	Unwilling to have children.	U	S	I	V	E
27.	Lazy and untidy.	U	S	I	V	E
28.	Too extravagant with money.	U	S	I	V	E
29.	Experiencing interference from the wife's family.	U	S	I	V	E
30.	Convicted of a crime.	U	S	I	V	E
31.	Absent from family too long.	U	S	I	V	E
32.	A liar.	U	S	I	V	E
33.	Beats the wife.	U	S	I	V	E

بررسینامه مشکلات ازدواج

این بررسینامه در سه قسمت : سئوالهای عمومی، وزن از نظر شردیرو شوهر از نظر زن در مورد مشکلات زناشویی که منجر به اطلاق می شود تهیه و تنظیم شده و بررسی کنندگان نظرات چهارگروه متباین (روانشناسان، قضات، دانشجویان و مددکاران اجتماعی و سردفتران ازدواج و اطلاق) که بتجویی با مشکلات زناشویی و اطلاق در شهر تهران به سرانجام رسیده است (و تا قبیل از معلق نگردن آن) سرردار داشته اند می باشد .

این بررسی به منظور انجام پایان نامه دکترای روانشناسی و مشاوره و راستفصالی اینجانب است . بهنهایت مقصود و سیاستگذاران بود . بنابراین به یک یک سئوالها تا حد امکان پاسخ فرمایند . با احترام . پروین سلیمانی دانشجوی دکترای روانشناسی

قسمت اول : هر یک از سئوالها که در زیر آمده است ممکن است که مطلق و مسبب اطلاق باشند . لذا با توجه به تجارب حرفه ای ، دانش و آگاهی خود در بر آوردن مشکلات ازدواج و ارتباط به درجه ای اهمیت که دارند در یکی از پنج ستونی که در مقابل هر سئوال مشخص شده است و بیشتر شما مهمترین عامل مشکلات زناشویی است علامت (✓) بزنید .

شماره سئوال	تأثیر مهم	تأثیر کمی	مهم	خیلی مهم	بی اندازه مهم
۱- فقدان بچه					
۲- تعداد زیاد بچه					
۳- جنسیت بچه					
۴- وجود بچه با بچه جدا از ازدواج قبلی در منزل					
۵- جدا شدن زناشویی خانواده یا شوهر					
۶- اختلاف طبقاتی خانواده های زن و شوهر					
۷- مشکلات مالی					
۸- داشتن تعصبات شدید، مذهبی یکی از زوجین					
۹- داشتن عقاید مختلف، مذهبی زن و شوهر					
۱۰- داشتن عقاید مختلف سیاسی زن و شوهر					
۱۱- منوعیت قانونی چند زنی					
۱۲- داشتن نیت قانونی اطلاق برای زن					
۱۳- تغییر وضع اجتماعی و مالی شوهر بعد از ازدواج					
۱۴- کم شدن زیاد دار شدن زن و شوهر هنگام ازدواج					
۱۵- پیری زیاد از حد زن و شوهر هنگام ازدواج					
۱۶- جرم بحث و جدال بین زن و شوهر					
۱۷- فقدان گفت و شنود بین زن و شوهر					
۱۸- نداشتن فرصت کافی برای یاد هم بودن					
۱۹- نداشتن بگارت					
۲۰- داشتن روابط با اشتباهات جنس مخالف قبل از ازدواج					
۲۱- انحراف جنسی یکی از زوجین					
۲۲- ازدواج تنمیلی و اجباری					
۲۳- نداشتن عشق و علاقه کافی بیکدیگر					
۲۴- سکونت مشترک با والدین زن یا شوهر					
۲۵- قید مهریه های زیاد و مالیاتهای آن بوسیله زن					
۲۶- ندادن نفقه					
۲۷- چند زنی					
۲۸- بزداری شوهر					
۲۹- نوع ارزن یا شوهر که مخالف شئون خانواده باشد					

تسمت سوم : دریافت از سگوالجای زیر به شهرومضیات یا رفتار شو در دیوار است که ممکن است منجر به اختلافات زناشویی شود . لافا" درجه اهمیت مرتبه از این سگوالها را با توجه به میزان آگاهی بود از تمایل و اختلافات زناشویی با علامت () مشخص کنید .

شماره	تاریخ	محل	تاریخ	تاریخ	شماره	شرح
۱-						صلابت بودن شوهر و برزن
۲-						نداشتن جدا بخت جسمانی مرد از زن
۳-						توزین داکتی و شدت درد ن مرد
۴-						سرگرمی بیخیز از مرد در برزن از خانه
۵-						الذکی بودن یا اعتقاد شو در به مواد مخدر
۶-						شمار کردن
۷-						عدم توجه شوهر به سلامت و آرازا بودن بیخیز از حد
۸-						داشتن تنه یلات بیشتر از زن
۹-						داشتن تمیلات کمتر از زن
۱۰-						سرد مزاج بودن شوهر
۱۱-						زیان دخواستن جنسی مرد (جنسوری بودن)
۱۲-						داشتن روابط عاشقانه با زن یا زنهای دیگر
۱۳-						وابستگی مالی به زن
۱۴-						عدم وابستگی مالی به زن
۱۵-						داشتن مشکلات مالی
۱۶-						داشتن مشکلات روانی
۱۷-						تند شوخی و بد اخلاقی شوهر
۱۸-						ملازمت جسمانی شوهر
۱۹-						بیش از حد مددنی بودن شوهر
۲۰-						انترام نند آمدن به زن
۲۱-						بیزار از مد جوان بودن نسبت به زن
۲۲-						بیش از حد مسرین بودن نسبت به زن
۲۳-						جنسوری بخت روابط شوهر با زن یا زنان دیگر
۲۴-						حساسیت به فعالیت ها و رفتار زن
۲۵-						عقیم بودن شوهر
۲۶-						عدم تمایل مرد به داشتن بچه
۲۷-						مرد بی حال و نامرتب است (شلخته است)
۲۸-						ولخرجی بیش از حد شوهر
۲۹-						مداخله ی خانواده ی شوهر
۳۰-						معاومیت قانونی و قضایی شوهر
۳۱-						فرار و نیت شوهر
۳۲-						در زدوشی شوهر
۳۳-						کشتن زن زن

BIOGRAPHICAL STATEMENT

Parvin Habashi (Soleimani)

Born in Iran, March 1, 1947

High School: Iran, Tehran, Iran

B.S., in Psychology: Girls' University, Tehran, Iran

M.A., Educational Counseling Psychology: University
of the Pacific

Professional Experience:

Educational expert at the Department of the
Educational Administration in the Federal
Plan Organization.

Affiliation:

A member of Phi Delta Kappa

CANDIDATE'S PROGRAM OF GRADUATE STUDIES

Counseling Psychology:

Individual Appraisal	Maffia
Child Development	Riemer
Introduction to Guidance	Riemer
Behavior Dynamics in Counseling	Riemer
Counseling Theory	Riemer
Counseling/Behavior Lab II	Riemer
Nature and Conditions of Learning	Gleason
Counseling Field Work	Riemer
Seminar in Group Guidance	Riemer
Reading Disability	Lowry
Reading Lab	Lowry
Early Childhood Education	Anselmo
Seminar in Piaget/Erikson	Anselmo
Intermediate Statistics	Hopkins
Family Process and Marital Relations	Nyberg
Experimental Design Seminar	Hopkins
Seminar in Emotionally Disturbed Children	Blackburn
Child Development Theories	Morrow
Seminar in Educational Research	Hopkins
Doctoral Dissertation	Hopkins

Social Foundations and General Education:

Education and Culture	Muskal
Techniques in Research	Theimer
History and Philosophy of Education	Jantzen
Seminar in Human and Behavior Studies	Jantzen
Politics in Education	Muskal
Doctoral Seminar	Jarvis
Seminar in Formal Writing in Education	Muskal

Educational Administration and Supervision:

Personal Management in Education	Coleman
Educational Leadership	Reimer

Psychology Department:

Relaxation Training (audit)	Matheson
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