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What is marriage in society

academic figures have commented on this throughout history, condemning the hypocrisy of legal and religious authorities in regard to sexual issues; pointing to the lack of choice of a woman in regard to controlling her own sexuality; and drawing parallels between marriage, an institution promoted as sacred, and prostitution, widely condemned and vilified (though often tolerated as "necessary evil"). Mary Wollstonecraft, in the 18th century, described marriage as "legal prostitution".[140] Emma Goldman wrote in 1910: "To the moralist prostitution does not consist so much in the fact that the woman sells her body, but rather that she sells it out of wedlock".[141] Bertrand Russell in his book *Marriage and Morals* wrote that: "Marriage is for woman the commonest mode of livelihood, and the total amount of undesired sex enjoyed by women is probably greater in marriage than in prostitution".[142] Angela Carter in *Nights at the Circus* wrote: "What is marriage but prostitution to one man instead of many?"[143] Some critics object to what they see as propaganda in relation to marriage - from the government, religious organizations, the media - which aggressively promote marriage as a solution for all social problems; such propaganda includes, for instance, marriage promotion in schools, where children, especially girls, are bombarded with positive information about marriage, being presented only with the information prepared by authorities.[144][145] The performance of dominant gender roles by men and submissive gender roles by women influence the power dynamic of a heterosexual marriage.[146] In some American households, women internalize gender role stereotypes and often assimilate into the role of "wife", "mother", and "caretaker" in conformity to societal norms and their male partner. Author bell hooks states that "within the family structure, individuals learn to accept sexual oppression as 'natural' and are primed to support other forms of oppression, including heterosexism".[147] In the US, studies have shown that, despite egalitarian ideals being common, less than half of respondents view the husband as "traditional... conforming to societal law".[148] This patriarchal dynamic is contrasted with a conception of egalitarian or "feminist" Marriage in which power and labour are equally divided, and not according to gender roles.[147] In the US, studies have shown that, despite egalitarian ideals being common, less than half of respondents view the opposite-sex relationships as equal in power, with equal relationships being more commonly dominated by the male partner.[149] Studies also show that married couples had the highest level of satisfaction in egalitarian relationships and lowest levels of satisfaction in wife-dominated relationships.[149] In recent years, egalitarian or "feminist" Marriage have been receiving increasing focus and attention politically, economically and culturally in a number of countries, including the United States. Extra-marital sex is also: Chastity and adultery Christ and the woman taken in adultery by Jai Brueghel the Elder, Pinakothek Magdalene laundries were institutions that existed in the 18th century, the late 1700s, throughout Europe and North America with "fallen women", including prostitutes, were denied entry. Pinakothek Magdalene in Italy ca. early 1800s.[150] Different societies have different perceptions of extra-marital sex, including in some cultures, "unmarried" in 6 cultures, "extra-marital" in 10 cultures, "unfaithful" in 10 cultures, "occasional" in 6 cultures, "6 cultures", "extra-marital" in 10 cultures. The occurrence of extra-marital sex is 15% in 151 countries. Many of the world's major religions look with disfavor on sexual relations outside marriage.[151] There are non-secular states that sanction criminal penalties for sexual intercourse before marriage. [citation needed] Sexual relations by a married person with someone other than his/her spouse is known as adultery. Adultery is considered in many jurisdictions to be a crime and grounds for divorce. In some countries, such as Saudi Arabia, Pakistan,[152] Afghanistan,[153][154] Iran,[155] Kuwait,[156] Maldives,[161] Morocco,[162] Oman,[163] Mauritania,[164] United Arab Emirates,[165][166] Sudan,[167] Yemen,[168] any form of sexual activity outside marriage is illegal. In some words, women and girls accused of having sexual relations outside marriage are at risk of becoming victims of honor killings committed by their families.[169][170] In 2011 several people were sentenced to death by stoning after being accused of adultery in Iran, Somalia, Afghanistan, Sudan, Mali and Pakistan.[171][172][173][174][175][176][177][178][179] Practices such as honor killings and stoning continue to be supported by mainstream politicians and other officials in some countries. In Pakistan, after the 2009 Balochistan honour killings in which five women were killed by tribesmen of the Umran tribe of Balochistan, Pakitan's Federal Minister for Minorities Dr. Fazil Ahmad Saeed said: "These are centuries-old traditions, and I will continue to defend them. Only those who indulge in immoral acts should be afraid." [181] Sexual Violence Main article: Marital rape An issue that is a serious concern regarding marriage and which has been the object of international scrutiny is that of sexual violence within marriage. Throughout much of the history, in most cultures, sex in marriage was considered a "right", that could be taken by force (often by a man from a woman), if denied. As the concept of human rights started to develop in the 20th century, and with the arrival of second-wave feminism, such views have become less widely held. [citation needed] The legal and social concept of marital rape has developed in most industrialized countries in the mid-to-late 20th century; in many other parts of the world it is not recognized as a form of abuse, socially or legally. Several countries in Eastern Europe and Scandinavia made marital rape illegal before 1970, and other countries in Western Europe and the English-speaking Western world outlawed it in the 1980s and 1990s. In England and Wales, marital rape was made illegal in 1991. Although marital rape is being increasingly criminalized in developing countries too, cultural, religious, and traditional ideologies about "conjugal rights" remain very strong in many parts of the world; and even in many countries that have adequate laws against rape in marriage these laws are rarely enforced. [citation needed] Apart from the issue of rape committed against one's spouse, marriage is, in many parts of the world, closely connected with other forms of sexual violence; in some places, like Morocco, unmarried girls and women who are raped are often forced by their families to marry their rapist. Because being the victim of rape and losing virginity carry extreme social stigma, and the victims are deemed to have their "reputation" tarnished, a marriage with the rapist is arranged. This is claimed to be in the advantage of both the victim - who does not remain unmarried and doesn't lose social status - and of the rapist, who avoids punishment. In 2012, after a Moroccan 16-year-old girl committed suicide after having been forced by her family to marry her rapist and enduring further abuse by the rapist after they married, there have been protests from activists against this practice which is common in Morocco.[182] In some societies, the very high social and religious importance of marital fidelity, especially female fidelity, has as result the criminalization of adultery. [183] In the 21st century, criminal laws against adultery have become controversial with international organizations calling for their abolition.[184][185] Opponents of adultery laws argue that these laws are a major contributor to discrimination and violence against women, as they are enforced selectively mostly against women; that they prevent women from reporting sexual violence; and that they maintain social norms which justify violent crimes committed against women by husbands, families and communities. A Joint Statement by the United Nations Working Group on discrimination against women in law and in practice states that "adultery as a criminal offence violates women's human rights".[185] Some human rights organizations argue that the criminalization of adultery also violates internationally recognized protections for private life, as it represents an arbitrary interference with an individual's privacy, which is not permitted under international law.[186] Laws, human rights and gender status The laws surrounding heterosexual marriage in many countries have come under international scrutiny because they contradict international standards of human rights; institutional violence against women, child marriage and forced marriage; require the permission of a husband for his wife to work in a paid job, sign legal documents, file criminal charges against someone, sue in civil court etc.; sanction the use by husbands of violence to "discipline" their wives; and discriminate against women in divorce.[187][188][189] Such things were legal even in many Western countries until recently; for instance, in France, married women obtained the right to work without their husband's permission in 1965.[190][191][192] and in West Germany women obtained this right in 1977 (by comparison women in East Germany had many more rights).[193] In Spain, during Franco's era, a married woman needed her husband's consent, referred to as the permiso marital, for almost all economic activities, including employment, ownership of property, and even traveling away from home; the permiso marital was abolished in 1975.[195] An absolute submission of a wife to her husband is accepted as natural in many parts of the world, for instance surveys by UNICEF have shown that the percentage of women aged 15–49 who think that a husband is justified in hitting or beating his wife under certain circumstances is as high as 90% in Afghanistan and Jordan, 87% in Mali, 86% in Guinea and Timor-Leste, 81% in Laos, 80% in Central African Republic.[196] Detailed results from Afghanistan show that 78% of women agree with a beating if the wife "goes out without telling him [the husband]" and 76% agree "[she] argues with him".[197] Throughout history, and still today in many countries, laws have provided for extenuating circumstances, partial or complete defenses, for men who killed their wives due to adultery, with such acts often being seen as crimes of passion and being covered by legal defenses such as provocation or defense of family honor.[198] Right and ability to divorce While international law and conventions recognize the need for consent for entering a marriage - namely that people cannot be forced to get married against their will - the right to obtain a divorce is not recognized; therefore holding a person in a marriage against their will (if such person has consented to entering in it) is not considered a violation of human rights, with the issue of divorce being left at the appreciation of individual states. The European Court of Human Rights has repeatedly ruled that under the European Convention on Human Rights there is neither a right to apply to divorce, nor a right to obtain the divorce if applied for it; in 2017, in *Babizab v. Poland*, the Court ruled that Poland was entitled to deny a divorce because the grounds for divorce were not met, even if the marriage in question was acknowledged both by Polish courts and by the ECHR as being a legal fiction involving a long-term separation where the husband lived with another woman with whom he had an 11-year-old child.[199] In the EU, the last country to allow divorce was Malta, in 2011. Around the world, the only countries to forbid divorce are Philippines and Vatican City.[200] although in practice in many countries which use a fault-based divorce system obtaining a divorce is very difficult. The ability to divorce, in law and practice, has been and continues to be a controversial issue in many countries, and public discourse involves different ideologies such as feminism, social conservatism, religious interpretations.[201] Dowry and bride wealth poster in Bangalore, India. In recent years, the customs of dowry and bride price have received international criticism for inciting conflicts between families and clans; contributing to violence against women; promoting materialism; increasing property crimes (where men steal goods such as cattle in order to be able to pay the bride price); and making it difficult for poor people to marry. African women's rights campaigners advocate the abolishment of bride price, which they argue is based on the idea that women are a form of property which can be bought.[202] Bride price has also been criticized for contributing to child trafficking as impoverished parents sell their young daughters to rich older men.[203] A senior Papua New Guinea police officer has called for the abolishment of bride price arguing that it is one of the main reasons for the mistreatment of women in that country.[204] The opposite practice of dowry has been linked to a high level of violence (see Dowry death) and to crimes such as extortion.[205] Children born outside marriage Further information: Legitimacy (family law) The Outcast, by Richard Redgrave, 1851. A patriarch casts his daughter and her illegitimate baby out of the family home. Percentage of births to unmarried women, selected countries, 1980 and 2007.[206] Historically, and still in many countries, children born outside marriage suffered severe social stigma and discrimination. In England and Wales, such children were known as bastards and whoresons. There are significant differences between world regions in regard to the social and legal position of non-marital births, ranging from being fully accepted and uncontroversial to being severely stigmatized and discriminated.[207][208] The 1975 European Convention on the Legal Status of Children Born out of Wedlock protects the rights of children born to unmarried parents.[209] The convention states, among others, that: "The father and mother of a child born out of wedlock shall have the same right of succession in the estate of its father and its mother and of a member of its father's or mother's family, as if it had been born in wedlock".[210] While in most Western countries legal inequalities between children born inside and outside marriage have largely been abolished, this is not the case in some parts of the world. The legal status of an unmarried father differs greatly from country to country. Without voluntary formal recognition of the child by the father, in most cases there is a need of due process of law in order to establish paternity. In some countries however, unmarried cohabitation of a couple for a specific period of time does create a presumption of paternity similar to that of formal marriage. This is the case in Australia.[211] Under what circumstances can a paternity action be initiated, the rights and responsibilities of a father once paternity has been established (whether he can obtain parental responsibility and whether he can be forced to support the child as well as the legal position of a father who voluntarily acknowledges the child, very widely by judgment). A special situation arises when a child is born to a man and a woman, giving him right of custody in some circumstances, as well as the right to obtain rights to the child, as if it were born in wedlock. Some countries, such as Israel, refuse to accept a legal challenge of paternity in such a circumstance, in order to avoid the hardship of separating the child (see *Maman*, a concept under Jewish law). In 2010, the European Court of Human Rights ruled in favor of a German woman who had fathered two with a married woman, granting him right of custody in some circumstances, as well as the right to obtain rights to the child, as if it were born in wedlock. Some countries, such as Israel, refuse to accept a legal challenge of paternity in such a circumstance, in order to avoid the hardship of separating the child (see *Maman*, a concept under Jewish law). In 2010, the European Court of Human Rights ruled in favor of a German woman who had fathered two with a married woman, granting him right of custody in some circumstances, as well as the right to obtain rights to the child, as if it were born in wedlock. 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