



The Psychology of Working Women and its Impact on Rates of Delay in Marriage

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Article Info.

Article history:

Received 26 April 2023
Revised 20 May 2023
Published 3 June 2023

Keywords:

Psychology, Working Women,
Delay in Marriage, Women's career

How to cite:

Asaad Salman, Alaa salih. The psychology of working women and its impact on rates of delay in marriage - a psychophysiological study. *Aca. Int. J. Soc. Sci. H. 2023; 1(1) 152-162*

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Abstract

Women in ancient and modern times, especially in Arab-Islamic societies, have written lines of light in all fields, as they were queens, judges, poets, artists, writers, jurists, warriors, and narrators of the noble hadiths of the Prophet. After the woman was obliged to stay in her home to take care of her family's affairs, she became present in most economic sectors, so we find her in education, the judiciary, administration, and various institutions, including industrial and service ones. It was found that the higher the girl's progress in the career ladder, i.e., the type of job, the more she moves away from the preferred age for marriage; the higher the woman rises in the career ladder, the more she rejects the letter. The more a woman (starting from 40 years of age or more) refuses to marry a man at the age of fifty, as she sees at this age, some chances of marrying a man of her age, i.e., at forty, are still available.

Introduction

Modern societies have witnessed changes and developments that were not limited to one area alone but included most economic, political, social, and even cultural and intellectual aspects. Women in ancient and modern times, especially in Arab-Islamic societies, have written lines of light in all fields, as they were queens, judges, poets, artists, writers, jurists, warriors, and narrators of the noble hadiths of the Prophet. After the woman was obliged to stay in her home to take care of her family's affairs, she became present in most economic sectors, so we find her in education, the judiciary, administration, and various institutions, including industrial and service ones. As the percentage of women working in the latter administration was estimated at more than 35%, this is what made our current study focus on the category of women working in the administration or the various faculties of the faculties of Larbi Ben M'hidi University. She has several responsibilities on her shoulders, so she has become obligated to carry out her roles, as the work of women in institutions or their entry into the world of work is considered a strengthening of their practical ability. It

also gives a clear indication of the understanding of working women and their role in building society and their ability to truly participate in the development, especially if we realize that Their role in these institutions is constantly evolving due to the ability of women to perform well. Despite the improvement in the conditions of working women at work and their entry into most sectors, they suffer from a dilemma: the delay in marriage. In contrast to the rest of the studies that neglected the role of women's psychology in influencing the way they think and changing their choices, especially the fateful ones, our research has paid great attention to this aspect so that we can explain this phenomenon and find solutions to it.

Research problem

The exit of women into the field of economic activity and in various sectors has always been closely related to the orientations of the political system, as capitalist societies did not increase them by applying the system of the worker or the worker. As is the case for socialist societies that emphasize the necessity of equality between the sexes, forgetting the biological differences and the essential role of women.

While women's work in the third world concentrated on rural agriculture because of the absence of education in the women's milieu, and this regard, the Algerian woman who participated in the man's struggle against the colonialists during the liberation revolution, in addition to practicing other professions later.

The increasing phenomenon of women going out to work has drawn the attention of researchers whose analyses link the phenomenon to the socio-economic context, weighing the material condition first, followed by the need for self-realization and economic emancipation. Furthermore, suppose this element is to be effective. In that case, women must have primary data that enables them to contribute positively to their field of work, as the success of women in their field of work puts them in a position of strength and makes them able to serve their society. It is considered to work for women in institutions and companies to strengthen their practical ability in the field. It indicates women's understanding of their role in building society and their ability to truly participate in development, especially since we realized that their role in these institutions constantly evolves due to the women's ability to perform well. Despite the improvement in the conditions of women at work and their entry into most sectors, they suffer from a dilemma: the delay in marriage.

Research Questions

The main question:

What is the impact of the psychology of working women on the delay in marriage?

Sub Questions:

1. What is the concept of a working woman?
2. What is the concept of delay in marriage?
3. What are the theories related to women's work?

Research Importance

This study bears great importance in studies of the science of mental health, because women are an important party in the process of change, so everything related to them has become an area for study and analysis.

The importance of shedding light on the impact of the psychology of working women on delaying marriage: This is a sensitive field that has recently drawn the attention of a group of researchers. This research contributes, albeit modestly, to enriching this field and drawing the attention of researchers interested in the organizational and administrative studies concerning working women.

Also, this research has an applied importance, as it contributes, along with other research in this field, to paving the proper ground for laying foundations and methods of human management that consider the prevailing cultural reality in society, as well as identifying the mysteries of that phenomenon that has spread recently. Women are thinking about what they want, what they do not want, whom they will choose, and whom they will refuse. Here lies the importance of defining the psychology of working women, which influenced various aspects of life.

Research Aims

In terms of standing on the reality of working women and trying to reach an interpretation of what it is, this study aims to see the phenomenon of working women psychologically and to know the various problems that affect their job performance and renewal accurately.

This study also aims to achieve several objectives that would reach the extent of the impact of the psychology of working women on marriage delay rates.

Research Methodology

The methodology is the method that is based on specific scientific steps to reach results related to a specific topic. The methods used in mental health research may differ according to the phenomenon studied. The current research followed the scientific method. Using the descriptive method as it seeks to obtain accurate facts about the existing conditions and tries to devise relationships between the existing phenomena.

The concept of the working woman

Many view the working woman as the one who leaves her home to perform work for which she receives cash rewards, and this perception (relatively correct) ignores the housework that women do without receiving monetary rewards for it, which may eventually lead to many fallacies. Statistical, when estimating unemployment rates (Aikman & Unterhalter, 2007).

The working woman is the one who exerts mental or muscular effort, or both, to produce a commodity or provide a service to the members of society in return for obtaining a specific wage that she uses to satisfy her needs.

Thinkers differed in defining the concept of the working woman, as they dealt with it through study and analysis. In this context, various definitions will be touched upon, to end with the procedural definition:

A working woman is a woman who joins one of the governmental or private work centres at specific times of the day or week in exchange for a specific amount of money that can be increased (Alene & Worku, 2008).

- Farouk Attia says that what is meant by the working woman is not the woman who stays at home and manages the household chores, and everything related to the home and taking care of the children, but rather the woman who works outside the home.
- In another definition of the working woman, she says, "She is the woman who participates in the economic and social construction plan, and her work is one of the basic ingredients for her liberation and the formation and consolidation of her personality (Anderson, 2007).
- The woman works outside the home and receives a material wage for her work, and at the same time, performs her other roles, such as the housewife. In the event of the death of her father and mother, she is the breadwinner for her brothers.
- The 1966 census defined it as "the work of a person of the female sex who is engaged in domestic work which constitutes his principal activity."
- It was also defined as "any individual who performs manual or non-manual work and thus includes working individuals at all levels." (Boserup, 1970).

Based on all the previous definitions, we can define the concept of a working woman as "a woman who goes out to work to satisfy a specific need, as she leaves her house of her own free will in order to engage in paid work." (Bown, 1990).

The Concept of Delay in Marriage

The problem of late marriage age is one of the psychological problems that Arab countries suffer greatly from. Some may differ on determining who is late for marriage, especially since there is no agreement on determining the appropriate age for marriage, considering the social and economic transformations that our contemporary society is witnessing. In foreign studies, the age range for marriage is determined from (20-25) years (Chudgar, 2009).

As for Arab studies, the age range for marriage has been determined from (20) years, and the delay in marriage is after 25 years: this is based on the accepted concepts of the age of marriage for each segment of society. For example, we find that rural communities and villagers consider that a girl's exceeding the age of twenty is a delay in the age of marriage and entry into a deeper stage of delay that many call spinsterhood. The other side of the late age of marriage is a general term used to express individuals who have exceeded the age of marriage recognized in every country. However, it is customary to apply the term to women in the majority. Moreover, as it is said that a woman is a spinster, she is a spinster if she grows up and is incapacitated in her parents' house. Miserable women are more likely to suffer from depression and hysteria than married women (Dasgupta & Mukherjee, 2003).

Moreover, in the language - according to the surrounding dictionary - it is said that the slave girl is unmarried and unmarried; that is, she stayed with her family for a long time after realizing her until she came out of the number of virgins and never married. It is also said about her, according to the Arab tongue, that her family has imprisoned her from husbands until she passed the age of adolescence and when she was incapacitated. The scholars differed in the age at which the woman is considered a spinster on the sayings of thirty years or thirty-five or forty or forty-five, or more than that, and some of them said that spinsterhood returns. According to custom, the description of spinsterhood in a society might be applied to a woman who has not been married, even if she has not reached the age of thirty. The problem of late marriage age for males and females falls within the scope of mental health. Late marriage is a social phenomenon among a group of phenomena that affect the family

in our societies. Marriage has become one of young people's most complex problems, affecting their activities (De Coulon & Vignoles, 2008).

The empirical heritage monitored in this regard the reasons that contribute to delaying the age of marriage, which are not the exact nature for males and females, nor do they all have the same intensity and degree. At the same time, we note that pursuing educational attainment, weak material capabilities, and spending on educating other family members are among the most severe factors in delaying marriage among young males. Not finding a suitable life partner is one of the essential factors in delaying marriage for females, followed by girls pursuing educational attainment (Gordon, 2011).

Late-marriage girls are girls over thirty years old. In some studies, the age of twenty-eight years - and no young man or man proposed to marry them until this age, or they missed the marriage train or spinsterhood.

The late age of marriage for males and females is one of the problems that most societies with all their segments are suffering from communities.

- Exceeding the required limit for marriage, as the average age of marriage is estimated at (32.5) for a girl and (35.5) for a young man. Thus, any exceeding this age or the specific and appropriate limit for marriage imposed by society is a delay in marriage (Lauglo, 2001).
- It was also defined as a higher age of marriage than the average rate for males and females from (30) years and over.
- Is the late arrival of the age of marriage without getting married or without finding the other party? If this situation persists forever, it is considered spinsterhood. However, if it occurs at a late age, it is considered a delay in marriage, and the stage of delaying the age of marriage begins at (28) years and above for females (UNESCO, 2006).
- It is the stage that every girl enters who has reached the accepted age for marriage and has not yet married, whether with her desire or not, and that age differs from one society to another and from one era to another.
- It is the girl's exceeding the customary age of marriage, and she is not limited to a certain age, as the determination is due to custom and society's view (Atkin, 2009).

Moreover, through the definitions reviewed by the researcher about the late age of marriage, we find that there is agreement that the beginning of thirty years is the accepted age for the late age of marriage and that it differs from one society to another. The delayed age of marriage as the girl exceeding the age announced by society, which he considered a delay in marriage, which is (30) years for females (Banerji, 2008).

Women's work and theories related to it

Social theories, studies, and research work to provide the researcher with scientific concepts and analytical frameworks upon which the researcher relies in the study of society, as they constitute the cornerstone and solid foundation that provides the researcher with correct scientific knowledge and expands his horizons and perceptions, which enables him to launch in the fields of research. The scientific philosophies prevail in specific historical periods so

that the transformation and change in society's economic, social, cultural, and political structures are produced in each of the historical stages through which scientific thinking passes (Dahl, 2010).

Therefore, previous studies and research in the field of women will undoubtedly help to understand the economic, social, and political data that have produced radical changes and political developments, among others, that have directly affected the role and status of women in society. We seek through these sociological theories to clarify opinions and ideas on the issue of women and focus on specific areas such as women's work, childcare, family cohesion and stability, and how to integrate women into work, given that women's work is a global phenomenon that is not unique to the countries of the Arab world only (Das, 1998).

The theory of gender equality

It is a theory that cares and revolves around the issue of women. It is based on the principle of equality between the sexes in rights, duties, all obligations, and the imitation of public positions. In this regard, Plato relies on a basic saying representing no difference between women and men. If it exists, it is not essential, i.e., it does not deal with their nature in and of itself so that they both receive knowledge. History has proven that most Arab tribes were equal between their men and women, and the contributions of women and their influential role in life indicate that they were productive workers. Alternatively, social, simply because society needed women's work as much as men's (Dublin, 1979).

The owners of this trend believe that the woman is capable of creativity, work and shouldering the responsibility assigned to her by society without a problem concerning the man and his family. Therefore, this trend is based on equality, in contrast to the traditions that prevent women from participating in performing tasks, roles and occupying positions, so it must be allowed For women to participate in the economic field just like men by providing positions that allow them to work in various fields in order to impose themselves alongside men, as a result of the development that the world knows, this trend does not differentiate between men and women in the field of work, as both have the same right to practice any professional activity and in general, They demand opening the way for women in order to liberate them and make them play a developmental role; this is due to the high percentage of women working in the field of social services because the male component abandons these jobs due to their lack of income. As for other sectors, there is a low percentage of working women, especially in construction and public works (Hewett & Sajeda, 2000).

Marxist Theory

Marxists advocate for women's rights as they move from discussing domestic work to analyzing the situation of women as a reserve army for work. Therefore, Engels affirmed the decisive role of women in the productive process under the clan system, which gave them a better position than men, and these societies were called matrilineal. Based on exploitation, the patriarchal system appeared in exchange for the degradation of the status of women and their transformation into mere commodities and tools for pleasure and benefit, blocking their work in productivity and humanity within biological limits (Jensen & Emily, 2009).

The previous Marxist approach women to exploited and exploited relationships. In this context, "Marx" and "Engels" announced the problem of women, linking them to class struggle and revolutionary transformation. "Marx" is concerned with the idea of women's commons, which illiterate communism condemns, and "Engels" explained that women and children are victims of capitalism, so spinners prefer women over men because they work More for less (Kabeer, 2002): This was confirmed by Marx and Engels in the Communist Manifesto, in which it stated, "Only class society liberates women."

As mentioned in Capital, participation in production and liberation from capitalist independence are the two main stages for the liberation of the intent. The effect of women going out to work on the delay in the age of marriage.

The work of a woman has its positive and negative repercussions, which affected the personality of the working woman herself, as the work of the woman became a strong factor in the direction of modifying social roles and their distribution within the family (the father's family), where her work had an impact on all aspects of her life, not only this, but it was It has a clear impact on her way of thinking and reasoning about all matters in all aspects of her life, including marriage (Spielberger, 1975).

Psychologically

The psychological importance of work in general, is represented in the formation of the individual in a successful way about himself, appreciating it appropriately, realizing himself through work, feeling happy and satisfied with himself and the work, a sense of competence, commitment and other duties, a sense of achievement, pleasure and value within society, and from here we can see the psychological importance of women's work, in the following points:

- Through her work, women try to impose themselves and feel free and independent. Work allows them to assert themselves, embody their skills and abilities, and earn more respect and appreciation (Zaleski, 1996).
- Work makes women more self-confident, and it also allows them to acquire skills and capabilities that make them better able to carry out the tasks entrusted to them, in addition to improving their level of interaction with colleagues, superiors, and even family members (Wessman, 2000).
- Work is the bridge that connects women to the outside community and the main base for discovering potential and talents and developing skills and self-confidence. Women constantly need positive experiences that pave the way for them to rediscover themselves. Positive self-concepts result from successful experiences and positive relationships (Weisz, 1982).

All this pushes her to do more and more in her work and increase her productivity so that she can advance in her work and rise more and more with time, neglecting the social aspect in terms of marriage.

Socially

The social importance of work, in general, is represented in the fact that work is an opportunity to form human relations with others, and it also achieves the individual a very social level so that the individual feels that he has social value. We find the social importance of women's work as follows:

- Women's work is considered a social value, as it enhances the woman's personality of maturity and integration, enabling her to communicate, interact and interact with others in a better way. It provides her with conditions for her appropriate social status as a member of society (Kirdar et al., 2012).
- Women's work has led to a change in the patterns of human relations between men and women, and a change has been made in the values upon which these relations are based.
- Women's work is also considered a national duty because it increases the growth rate in society, supports building the family and enhances its economic aspects. It also achieves social and economic integration and cooperation between spouses, helps progress in society, and benefits from women's capabilities and skills (Munshi & Rosenzweig, 2006).
- Work makes women highly regarded with time, and they are self-sufficient regarding material matters. However, from a social point of view, work makes women self-sufficient in all aspects, as they do not feel that they need anyone, as this feeling has extended from their success in work (N. Neetha. 2001).

Economically

The economic importance of women's work is represented in the following points:

- Achieving a return for the family, whereby the woman contributes through her work to achieve an economic return and a financial return for the interest of the family (the father's family) to cover the needs of this family.
- Work transfers women from the category of consumers only to the category of productive consumers, which strengthens and develops the national economy, and therefore, women work to reduce the percentage of the population that lives as consumers only.
- Women's work contributes to increasing income and thus increasing the accumulation of capital necessary for the success of development programs, as women's participation in work allows them to earn a legitimate income, and thus increase family income, improve the standard of living, and increase both consumption, savings, and employment, and this is what drives the economic development of the country Standing (Guy, 1999).

Conclusion

If most of the sociological studies in women's and family affairs were based on field results, the primary and influential role of working women socially, economically, politically and civilized, and perhaps the most prominent of these sacrifices, is the failure to achieve marital ambition along with scientific and professional ambition. However, no matter how successful the individual achieves at the academic or professional level or in any other field, marriage is considered the highest goal to be achieved because it is the system that guarantees its stability and continuity of its kind and provides it with social acceptance. Moreover, the essential social function that he achieves, as neither the man can live alone nor the woman can do that nor the human instinct is satisfied with that either, as life leads

the man and the woman together under one typical roof and an independent family, just as the individual does not marry with an instinctive or emotional motive only. However, society is the one who pushes him to be A social actor through marriage, which falls within the social system. If a young man or girl objects to marriage, society does not value them. It does not value any justifications they provide, despite the existence of justifications for reluctance to marry, because ensuring the psychological and emotional stability of the individual is a guarantee of social stability.

Results

1. Regarding the female workers' view of the preferred age for marriage, which is from 26 to 30 years, it was found that the higher the girl's progress in the career ladder, i.e., the type of job, the more she moves away from the preferred age for marriage: this confirms the existence of a positive relationship, which warns of the seriousness of the marital future of the working girl, because this result It has to do with the delay in the girl's age for marriage in an optional way, because she is the one who chose a particular girl for marriage, only to find herself at an age group close to forty when her chances of marriage decrease.
2. The higher the woman rises in the career ladder, the more the letter is rejected by her, and this indicates that the decision to marry is transferred to the working girl absolutely within her family, as she becomes the first and last decision-maker in determining her marital destiny, which in turn led to a change in the channel's view of the concept of marriage and to Its priorities and standards, which negatively affected the marital future of the working girl.
3. As the woman advanced in age, she rejected the proposal to marry a man younger than Sana, and this is a strong indication that despite her delay in marriage, she did not give up this criterion, which is considered one of the essential criteria for marriage.
4. The more a woman (starting from 40 years of age or more) refuses to marry a man at the age of fifty, as she sees at this age, some chances of marrying a man of her age, i.e., at forty, are still available.
5. When she reaches the age of forty or over, the working woman does not accept Arab marriage, although it has been widely spread in recent times. However, we concluded that the working class with high levels of education rejects this type of marriage at a high rate, as it does not waive the standards of marriage represented by the need for the legal aspect to be available in marriage, which is required to be documented administratively, i.e., legally.

Recommendations

1. Reconsidering the legislative system for women's employment in Algerian society, which guarantees them their rights at work, sets guarantee for them, acknowledges the existence of gender differences in employment so that they choose the job that best suits them and their femininity, and thus reconsider the idea of refraining from marriage and giving priority to work.
2. Activating the role of family counselling offices through which young people are consulted about their marital future and educating them about correct ideas about marriage, like legal or psychological counselling.
3. Doubling efforts in sociological studies and research on these topics related to women and marriage issues to correct the scale of standards related to the marriage system and to find solutions to the problems that working women suffer from, especially the crisis of delayed marriage.

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