

# Analysing Viewpoints Of Parents Regarding Marriage Of Their Sons And Daughters With Intellectual Disabilities In The City Of Jeddah, Kingdom Of Saudi Arabia

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## **Abstract**

*This study aims to analyse the views of parents of persons with Intellectual Disability about the marriage of their children in the Saudi society. This study was applied in the city of Jeddah in the Kingdom of Saudi Arabia due to the cultural diversity there and the different community customs and traditions. The study used data collected from 30 parents. This sample was randomly selected from different neighbourhoods in Jeddah. The research uses a quantitative survey questionnaire to analyse the views of parents. The study sample included a number of parents of persons with Intellectual Disabilities both males and females. Perspectives were analysed on marriage of persons with Intellectual Disabilities, the source of concern about their marriages and the potential impact of marriage on his mental and emotional state. The results of the research show that parents adhere to the views that their sons and daughters with Intellectual Disabilities should marry. However, there is a need for more studies and research on the subject of marriage for people with special needs from other categories such as people with visual impairments , Hearing disability and people with autism disorders from the feasibility of marriage for people with special needs and its psychological, moral and social impact on them.*

**Keywords:** marriage, Intellectual Disabilities, parents' views, caregivers

## **Introduction**

The study aims to analyse the viewpoints of parents and caregivers of persons living with Intellectual Disability on their marriage. Critically this research will examine the viewpoint that parents do not consent to the marriage of their Intellectual Disability sons and daughters. Additionally, the research highlights parents' concerns on the possible negative impacts marriage would have on their children's; mental health status (Mina, 2019). With the relationship between Intellectual Disability and marriage being complex and the topic of the marriage of persons with Intellectual Disability (PMI) having varied viewpoints from different groups, the study on the viewpoints of parents/ caregivers of PMI on this controversial marriage issue is warranted (Kumar, Sharma, Ghai, & Grover, 2019).

Marriage is a social institution that is contractual and consensual and that the law upholds and recognizes all over the world (Kumar, et al., 2019). Marriage is an institution that comes with great responsibility and commitments from members. There have been legal restriction and regulations on the marriages of mentally disabled persons given that Intellectual Disability alter behaviour and thus alter the ability of PMIs to fully meet their obligation while at the same time functioning in a satisfactory manner (Sharma, Reddy, & Kamath, 2015). Though recent developments in medication and treatment of Intellectual Disability have made it possible for patients to recover and join in matrimony, research has shown that these persons often face issues due to rejection from their spouses. Notably in some countries parents arrange marriages for their daughters with Intellectual Disability and due to fear of rejection by the suitor upon the realization of the mental issues of their daughters choose not to disclose this important information (Sharma, Reddy, & Kamath, 2015). This in turn becomes a course of many issues after the marriage including rejection once the spouses realize the mental health status of these persons. While marriage can be a source of social support for Intellectual Disability persons, serious mental disorders such as schizophrenia, psychotic mood disorders and bipolar affective disorder have been linked to the inability of married persons to adjust well to their marital life's and lack of harmony in marriage (Kumar, et al., 2019).

Intellectual Disability often referred to as mental disorders are mental health conditions that alter the normal behaviour and psychological functioning of a person. These disorders cause distress in people and the most common serious mental disorders as listed in the Diagnostic and Statistical Manual of Mental Disorders (DSM) and the World Health Organization (WHO) include schizophrenia, bipolar disorder, anxiety disorders, obsessive-compulsive disorders and developmental disorders such as autism among others (Reeves, 2011). Schizophrenia is severe mental disorders and affects above 20million people in the world. This disorder is characterized by distortion sin emotions, behaviour, thoughts, perceptions and the sense of self and results in psychoses such as delusions due to suspicious false beliefs, hallucinations. Psychosocial support coupled with medicinal treatments have shown positive results in the treatment of schizophrenia and thus allowed for the productive living of cured individuals and integration into the society and marriage.

Bipolar disorder is a mental disorder characterized by depressive and maniac relapses of low self-esteem, rapid speech and elevated mood swings in patients and that affects a great population of the world(Grande, 2016). Current statistics on bipolar disorders show that about 45 million people in the world are affected.

Depression is one of the most common mental disorder affecting 264million persons worldwide and the leading cause of mental disability(Kumar, et al., 2019). This Intellectual Disability is characterized by lack of concentration, poor appetite, tiredness, loss of pleasure, and sadness. Depression impairs the ability of persons to function well in their daily activities that could include work and school and in worst-case scenarios, it leads to suicide.

Marriage in Saudi Arabia is viewed as a contract whose terms should be negotiated upfront between the families involved. Islamic marriage requires the marriage

contract unlike in the western region because it ensures that the bride has certain rights and privileges. In Jeddah especially, men are presumed to hold the power to major living and marital agreements after marriages unless the bride's family had negotiates these terms before marriage (Wynn, L. 2008). Despite these establishments on marriages in Saudi Arabia, the marriage of PMIs remains controversial often associated with scepticism and threatened by stigma. This is so because the marriage of PMI comes with a number of issues that include the inability of persons to adjust to marital lives, possible risks of relapses and worsened marital health status, inability to effectively take up marital responsibilities and carry out duties and possible marital disharmony, and rejection (Behere et al., 2021), (Grover, Nehra, & Thakur, 2017). Looking at these marriages through the human rights provisions and rights, they ought to be no different since PMI are human behind and adults who by law are illegible to give consent to marry just like any other person. These complexities associated with PMI marriages warrant the need to obtain the viewpoints of parents/ primary caregivers of persons with Intellectual Disability to better understand their perspective son them and also their concerns on marrying off their children.

While marriage for Intellectual Disability persons be viewed with scepticism and stigmatized, the primary caregivers/ parents of PMIs may hold a totally different view. Previous research on the viewpoints of parents on the marriage of PMI is insufficient. This research, therefore, aims to analyse the viewpoints of parents/primary caregivers about their Intellectual Disability sons and daughters getting married.

#### **A Statement of the problem:-**

This research analyses the perceptions/ stands of parents/caregivers concerning the marriage of their Intellectual Disability persons (PMIs). Additionally, the research reviews previous literature on the research topic and brings to focus a comparative analysis of these viewpoints with the results of this current research on the viewpoints on parents of PMIs. Previous research describes the legal perspective of marriages of Intellectual Disability persons and the views of the public (community) on the marriage of PMI with little attention to their parents' viewpoints. The continued stigmatization by society on PMI marriage and believe that stands that PMI should not marry warrants our research.

Hypothesis: Most parents/caregivers in Jeddah Saudi Arabia believe that persons with Intellectual Disability should not marry.

#### **A Significance of the study:-**

This research aims to bring to perspective the view that parents hold on the marriage of their PMIs. Broadly, the study aims to dispute the sceptic views held on the ability of PMI to marry and live productively. The viewpoints of parents help to release involvement in PMI marriage providing a comprehensive view against the controversies associated with these marriages. The survey disputes existing societal believes and views on marriages of mentally disabled persons that have led to stigmatization and rejection especially in the city of Jeddah. In essence parents and primary caregivers play a pivotal role in the marriage of

PMI and their viewpoints of great importance despite the fact that the law provides for PMI to consent to marriage without the help of their parents.

Apart from analyzing previous research with respect to legal and multicultural viewpoints PMI marriages, I gathered pivotal ideas on the possible impacts of parent's viewpoints as well as their concerns on the basis of their socio-economic status. The theoretical framework gave me a premise for focused an unbiased study while at the same time decrypting the study findings for expansive comprehension and understanding.

### **Literature Review**

This research will analyse the viewpoints of parents on the marriage of their Intellectual Disability sons and daughters. The marriage of Intellectual Disability persons has been discussed as a controversial issue in society given certain concerns that society raises in regard to them. Previous research in this area have tried to address many of these concerns that include the inability of PMI to adjust well to marital life, adequately and efficiently met their marital duties and responsibility, the possibility of mental relapses leading to worsened mental health status.

Research carried out by Kumar in the Department of Psychiatry in a care facility in India, most caregivers of PMI were for the ideas that their children should marry. In this research issues such as the possibility of marriage being a cure for Intellectual Disability, its ability to improve or worsen the health status of PMI, and arranged marriages for PMIs were investigated. These investigations were however primarily based on the personal of caregivers and derive from their experiences and perceptions but not on pre-existing research (Wynn, 2008).

Although there lacks a clear cut to whether or not PMI should marry, the ability of PMI to care for self, their willingness to give consent to marriage, the severity of their Intellectual Disability, the risk of relapse or breakdown and the hope for the cure of their Intellectual Disability are significant factors that caregivers should consider before deciding whether or not they support these marriages. Parents of Intellectual Disability parents prefer marriage of PMI who are not severely ill of after their Intellectual Disability has become better and they can function almost and live independently.

A study on existing research on the relationship between marriage and Intellectual Disability showed that marriage could serve as both a protection and a causative agent for deteriorating mental health for PMI (Kumar, et al., 2019). Abolfotouh asserts that marriage can be a stressful event that can lead to the worsened mental health of a PMI. Marriage as a source of support and care, marital satisfaction, as well as happiness can significantly lower depression and depressive thoughts however, Mina (2019) notes that marital stress, marital maladjustments, overwhelming marital responsibilities can endanger PMI health. Further, unforeseen marital events such as marital separation, divorce, or death of a partner may overwhelm PMI given that they are very stressful in nature. With these considerations, marriage may be perceived as a predisposing factor for the worsened mental health of PMI. Marriage is an important social institution and that is a pillar for peace and order.

Modern treatment such as psychotherapy has greatly helped to patients' recovery living of productive lives post-recovery. Notably, research on perceptions on PMI showed that parents' perceived causation on PMI marriages were dependent on their occupational status, educational status, level of knowledge and information in regard to their children's Intellectual Disability ,age and urbanity (Abolfotouh et al, 2019). Many Saudis perceive PMI as dangerous people incapable of keeping friendship and relationship ties, unable to adjust to marital lives and meet marital responsibilities. These perceptions by the public in Saudi Arabia towards PMI are hasped by the communities pre-existing stereotypes and beliefs that are harboured by their present and past experiences with Intellectual Disability (Abolfotouh et al, 2019). Kumar (2019)highlights that the preconceived negative views by the public on Intellectual Disability influence marriage prospects. Enormous studies have been done on the impact of Intellectual Disability on marriage and vice versa, little is being done to examine the viewpoints of the opinion of primary caregivers on marriage. Kumar's study reveals that despite the pre-existing concerns discussed above, parents/caregivers of PMI are for their children getting married. This is greatly influenced by the pre-existing scientific unproven belief that marriage/ sexual intercourse can positively impact mental health PMI. Additionally, parents' perception was fuelled by social factors such as PMI having someone to take care of them once their parents were gone and the believe that PMI would efficiently take up marital responsibility. There exists no pre-existing law that regulate or dictate the marriage of the Intellectual Disability .Two significant enforcements on PMI marriage include The Special Marriage Act and the Hindu Marriage. Bothe marriage act makes a marriage voidable for severely Intellectual Disability persons. The law allows PMIs consent to marriage.

Overly, marriages are considered social institutions that are basic family developers. The traditional way of doing things in most cultures requires parents to do a follow-up on the marriage status of their children and if one is proposed to, this is celebrated and this explains any ceremonies that proceed. All in all, there seems to have existing blames that are attached to caregivers and parents for unmarried and broken marriages, generally. Ideally, caregivers and parents have a responsibility when it comes to the arrangement of marriage proposals and strengthening marital relationships. This is an expectation that cuts across all settings as clearly analysed by Khadirnavar (2019). In their research, Khadirnavar et al., (2019)empathize on the importance of marriage in any social setup. The attribution that marriage is given is large as it is the basis of families(Khadirnavar, 2019). This article explains how Intellectual Disability is associated with some level of stigma since the conditions are associated majorly with marriage failures amongst persons who are victims. It also analyses blames that are laid to parents and caregivers when they do not support their children for marriage preparations. The thesis that this peer-reviewed article brought to detail was centred on exploring the perspectives on the marriage of persons with Intellectual Disability (PMI) and their caregivers. What motivated the research is the kind of stigma that is often associated with PMIs in nearly all social setups and that leads to marriage failures in a way. In a relative way, relationships or marital status that is considered romantic are associated with high physical and

psychosocial well-being of soberness (Sharma, Reddy, & Kamath, 2015). The article reviewed India's demographic setting, which is said to have a system that puts everyone in a compulsory state of marriage. Khadirnavar et al. (2019) critically analysed five case studies that had been singled out touching on the history of marital failures as a result of Intellectual Disability. The results of the analysis showed that parents of PMI children went through challenges in the event of arranging marriages for their children. With the research leaving a loophole of the analysis of the caregiver's or parents perspectives when it came to the marriage of the aforementioned children, this research is justified. In Saudi Arabia, there seem to be limited studies that have done an analysis of subjective perceptions that touch on marriages among PMI and their caregivers.

It would be absurd for the society to wait for people with Intellectual Disability to seek help in whatever situation they get to encounter. In research to establish marital stability and marital satisfaction in families of children with disabilities, Sobsey connotes on the ever-existing perception that marriages of parents and caregivers of PMIs have exhibited failure and dysfunctionality (2004). Having to undergo through some form of grief that never gets resolved and a lot of demands when raising children with mental disabilities put parents in a compromised position in the society and they tend to consider these children as having short glory on many matters.

## **Framework**

### **Definition of mental disability**

The Persons with Disabilities Act, 1995, defines Intellectual Disability as a disorder resulting in partial or complete disruption of a person's thoughts, feelings and behavior that makes one unable to carry out day to day activities such as education, employment, social life activities and self-care. This research views PMI as those suffering from bipolar affective disorder (BAD), schizophrenia, depressive episodes (MDD), dementia and mental and behavioural disorder due to use of alcohol (AUD) and Anxiety disorder.

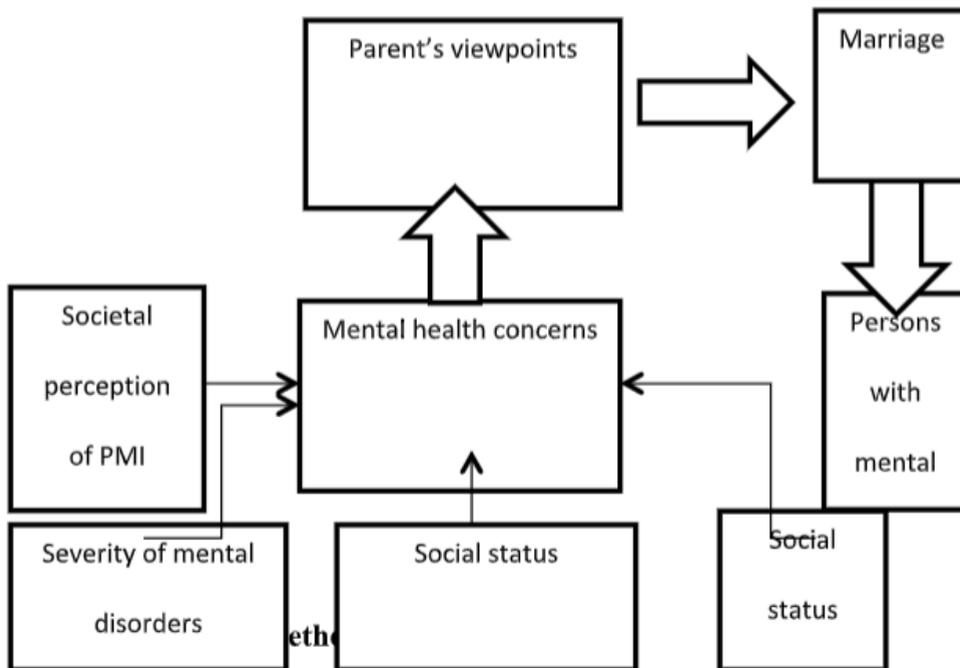
Three important aspects of Intellectual Disability that are interrelated with marriages of PMIs are put into consideration;

- i) Disrupted thinking and thought processes and its implication on ability to adapt to marital life
- ii) Behaviour
- iii) Ability to take up marital responsibilities and duties

### *Parents/caregivers viewpoints*

The parents, caregiver's viewpoints depend entirely on their knowledge of Intellectual Disability, experiences with their PMI, and although they can be influenced by preexisting societal perceptions of PMI in Jeddah, they are purely out of their own volitions. The respondents of this research survey who are parents/caregivers of PMI had to have a PMI child whom they personally care for.

## Framework



## Methodology

The nature of this study analysis is more quantitative rather than qualitative because it based its approach on exploring the perceptions collected. A survey was conducted and questionnaires used to collect the results of the participants. The aim of the researcher was to bring to attention the different perspectives that parents of persons living with mental disabilities have and then get to analyze them to fill that information gap in Jeddah, the Kingdom of Saudi Arabia. The interpretation of the results is meant to help people understand the challenges that such parents face. To be considerate enough, I also examined the situation of my target population so as to make sure that I can easily relate the perceptions that were collected. The data of the research that will be used to analyze the three research questions were garnered from a sample of 30 parents of persons living with mental disabilities.

## Sampling

This research uses a sample size of 30 parents of PMIs. This sample size was obtained randomly from the population. Open-ended questionnaires have been distributed for the collection of PMI parents' perceptions based on the research topic. The questionnaire is specifically designed to answer the research questions in this experimental study.

## Research Questions

Looking at the problem statement, this research is tailored to gather the perceptions of PMI parents when it comes to the PMI marriage, broadly. Narrowing the niche of the study much down, this research will try to answer the following questions:

- a) Are persons with mental disabilities supposed to marry?
- b) Do parents/caregivers of PMIs perceive marriages of their children as a source of concern?
- c) How any other marriage is generally perceived in the Jeddah society?

## Data analysis

The research collected relational data from previous research works to establish the basis of the situation. At the same time, the previous literature was significant in framing the objective of the paper – understanding the knowledge gap. It has been found out that marriage is highly regarded in the Muslim communities and this applies to Jeddah, Saudi Arabia. As a matter of fact, the legal set up of Muslim communities, which Jeddah is one, regard marriage as a contract where the spouse to be has to sign things to formalize things. This means that marriage merits the parties and they stand chances to owning property. On top of being a social institution, marriage is at the same time a contractual affair. Generally, parents everywhere in the entire world want their children to marry and get married within the constraints of the specific society. This has been affirmed in the results obtained from analyzing a number of articles addressed in the literature review section.

The perceptions that PMI parents have as to whether their children should get married or not, have not been studied and analyzed. However, parents have been found to generally attach great importance to marriage as a social institution. The benefits of settling down in a marriage, the basic institution to the development of a family, are countless. Not assuming the challenges that married people bump into, marriage is marked as an important social aspect and this explains why it gets celebrated in almost all cultures of the world. In Jeddah, parents and the immediate family of the bride and groom have to negotiate marriage terms and the living conditions after marriage before agreeing to the marriage contract. This does not exempt PMIs and this is why parents cannot go forth to stipulate any term/s they think their children ought to be put into. It means that parents have to be alert so that any term put across in the negotiation phase is clear and most importantly accepted from both sides.

Research was done in India, where parent perspectives were analyzed, results showed that 53 percent of caregivers/parents accepted that PMIs should marry. Another portion of the results showed that marriage could be a cure to their PMIs and an improvement to the Intellectual Disability There is yet another group who thought that marriage would worsen the mental state of their children. These are relative results but the Jeddah community could register a totally different result.

With the different perceptions that parents have toward the marriage of their PMI children, the whole theory is a difficult one. Intellectual Disability difficult in any relationship, marriage included. Often, the stress expected can get to critical levels. What people feel afraid of is the pattern that they end up falling into – managing the illness as the sole

responsibility on which the relationship is based on. Without looking down into the probable success of such marriages, the stress that the engagement brings is accompanied by some focus. It is easy for people to show support and sympathy to PMIs and this way, the PMI is prepared to handle relationship issues and how a spouse should be treated. The reassurance that PMIs are given whenever they are sick goes a long way to strengthening their goal toward getting professional help. Looking down into such people worsens their mental state while bringing feelings of losing hope.

PMI parents also face challenges in society. There are some cultures that take consider the birthing of a Intellectual Disability child as a curse from the creator. Associated beliefs have been attached to situations and the repercussions that they come with to the victims make them restless. As a result of the demeaned feeling and associated stigma, these parents lose confidence in their children and so asking them what they think if their children marry/get married sounds like abuse. This research looked into some background factors to ensure that the responses given were free from bias and compromise. These background checks didn't include the parent's state of mind, their social class or position in the society, and the state of their marriages. The results of the data collected are discussed below.

## Results

The below table is an analysis of the respondents who were all parents to persons with medical illness.

Metric	PMI Parents / Caregivers (n = 30) Mean (SD) / Frequency (percentage)
Gender:	
Male	14 (46.7%)
Female	16 (53.3%)
Age (years):	
18 - 33	2 (6.7%)
34 - 49	8 (26.7%)
40 - 65	14 (46.7%)
66 - 81	6 (20 %)
Social Class:	
Low	12 (40%)
Medium	16 (53.3%)
High	2 (6.7%)
Educational Status:	
Basic	15 (50%)
Graduate	10 (33.3%)
Professional	5 (16.7%)
Day Job:	
Unemployed	14 (46.7%)

Unskilled worker	4 (13.3%)
Skilled worker	4 (13.3%)
Professional	4 (13.3%)
Pensioner	4 (13.3%)
Per Capita Income (usd):	
0 – 20,000	23 (76.7%)
20,001 – 40,000	5 (16.7%)
Over 40,001	2 (6.7%)
Marital status:	
Married	25 (83.3%)
Divorced	2 (6.7%)
Single Mother/Father	3 (10%)
No. of Children:	
One	9 (30%)
Two	14 (46.7%)
Three	4 (13.3%)
Four	2 (6.7%)
Five and above	1 (3.3%)

Table 1: The sociodemographic characteristics of the research sample

Questions	Percentage of the responses							
	Ye s		N o		I don 't kno w		It depend s	
Should PMIs marry/get married?	21	70%	4	13%	0	0%	5	17%
Do you think that the perception you hold is affected by your social status, educational background, or/and your kind of job?	15	50%	9	30%	6	20%	0	0%
Are all your children married or planning to be?	24	80%	1	3%	3	10%	2	7%
Does marriage be a source of cure for your PMI child/children?	8	27%	5	17%	10	33%	7	23%
Does marriage improve the mental health of the said persons?	10	33%	6	20%	7	23%	7	23%

Does marriage worsen the mental status of PMIs?	9	30 %	8	27 %	6	20 %	7	23 %
Are you aware of any Intellectual Disability person whose condition improved after marriage?	8	27 %	2	73 %		0%		0 %
Do you know any PMI/s whose condition began after they got married?	5	17 %	2	83 %		0%		0 %
Can you identify a PMI/s whose conditions got worse after marriage?	6	20 %	2	80 %		0%		0 %
Does a PMI marriage concern you, for example the way society looks at you?	18	60 %	6	20 %	1	3%	5	17 %
How marriage is generally important to you, are your friends children married, are they happy?	26	87 %	4	13 %		0%		0 %
Have you ever struggled to find the correct match to your daughter/son?	10	33 %	2	67 %		0%		0 %
Have you ever talked about your concern on marriage with a medical practitioner?	5	17 %	2	83 %		0%		0 %
Do the medical specialists advice PMIs to get married or marry?	5	17 %	2	7%	23	77 %		0 %
If you were looking for a marriage partner for your child and realize that the prospective match is Intellectual Disability as well, will you let them marry your child?	4	13 %	2	67 %		0%	6	20 %
Do you think marriage is a desire for companionship and sexual satisfaction?	15	50 %	5	17 %	10	33 %		0 %
Can PMIs take care of their marriage relationships?	20	67 %	6	20 %	4	13 %		0 %
Has our child received the treatment she/he deserves in the meantime?	6	20 %	2	77 %	1	3%		0 %

Table 2: Analysis of Parents' Perceptions

Based on the responses collected from the survey, over half of the respondents (70%) held perceptions that PMIs should actually get married as shown in the pie chart above. 13% were against the position of PMIs getting married and 17% maintained that their stand would depend on some factors. This is shown in the pie chart named figure 2. The questions that followed were the justifications that these responders gave, mostly. When the respondents were asked if the perception they held was affected by their social status,

educational background, and occupation, half of them agreed into it and 30% refuted. 20% of the PMI parents/caregivers reported that they didn't know about that stand. From table 1, exactly 70% of the respondent had more than one child. When asked about the marriages status of all their children, 80% said that their children were married and if not, plans could be put sometimes in future. 10% of the parents/caregivers said that they didn't know, exactly 7% said that it would depend, and a single parent, making 3% of the entire population responded "no" that question.

The parents/caregivers were further asked whether they believed that marriage was a source of cure to their children with Intellectual Disability and 27% of them agreed. The researcher further established the reasons behind that kind of answer and it happened that these were parents and caregivers who have had witnessed good marriages that lived to their vows. A relatively smaller percentage (17) replied contrarily to the question, 23% said that it depended on the situation and 33% had no idea. A more similar question to the previous one was responded to with not much difference. 33% of the responding caregivers were confident that marriage would improve or improve the mental status of the PMIs. A 23% portion of the responders felt that this could depend on the situation. 20% completely disagreed with the question and another portion of 23% fell in the zone of not knowing. To understand their perceptions more, the researcher asked the respondent if they were aware of any persons with Intellectual Disability whose condition improved after they got married (Figure 2). About 27% of them said yes and the rest answered "no". 17% of the parents/caregivers also said that they were aware of persons whose mental conditions began after their marriage but the others (83%) said they were not aware of such. 20% of the entire responders agreed to identify a number of PMIs whose conditions got worse after they were married.

To dig deep into the perceptions held by the sample of this research study, the responders were asked if they were concerned in any way as far as their PMI child/children are concerned. A 60% of them were concerned about how society would look at them, 20% reported to not care, 17% said it depended on the prevailing conditions of the marriage, and a single parent (3%) said that they didn't know. To establish how marriage is important to them, the researcher scrutinized how they felt about the whole thing and how they took their friends who had all their children married. So, asking how marriage was generally important and are married people happy, a big portion agreed that marriage was important and 13% refuted the question. The 87% said that their married friends' children were happy about life. It was established that few parents (33%) cared about helping their children find the correct partners. The bigger percentage agreed to have not made any attempts. Also, a very few (17%) parents spoke about the issue of marriage of their PMIs to a medical specialist. The big percentage (83) never bothered about it. It is funny that more than half of the parents/caregivers felt that their PMI children ought to get married but when asked "If you were looking for a marriage partner for your child and realize that the prospective match is Intellectual Disability as well, will you let them marry your child?," a very small percentage (13) said "yes" and 67% said "no" whereas 20% said that it depended on the situation. Half of the responders agreed that marriage would be an answer to

companionship and sexual satisfaction, 17% refuted that stand and 33% said that they didn't know. A big number of the parents (67%) agreed that PMIs can take of their marriages, 20% went contrary to the idea and the rest said that they did not know. To establish the treatment history of the PMIs, the research asked the question "Has your child received the treatment she/he deserves in the meantime?" and only 20% said yes to it whereas the greater percentage (77%) said no. Only 3% said that they did not know.

## **Discussion**

From the above results, it was easier to draw inferences and do a summary of the findings. Many parents/caregivers of PMIs (70%) felt that their children were supposed to get married. These parents' perceptions were solely individual as the survey was done categorically. These parents who responded in such a manner had either witnessed marriages of that kind of work or had seen some PMIs get health improvement after they got married. 13% of parents of contrary opinion argued that marriage would worsen the mental conditions of their children from stress-related issues. Further scrutiny showed that most of these were the divorced parents, those that had marriages that did not work, or those who were facing some family issues. The relatively smaller portion of the PMI parents, 17%, that held that their verdict on the marriage of their children would depend on the situation showed concerns of the state of affairs of the homes their children would get married and the social status of such. Half of the respondents had the feeling that their social status had some influence on what perceptions they held regarding the marriage of their PMIs. For instance, the unemployed, the unskilled worker, and the skilled worker group of respondents had marriage positions that correlated to this question. They said that marriage was a contract that warranted a partner of property inheritance. From the analysis, this research established that some respondents could have been misguided by some beliefs like the aforementioned.

Generally, marriage was considered a vital thing in the culture of Jeddah. More than three-quarters of the responders had the belief that marriage was important and it made the partners happy toward life. Only 13 percent refuted this stand. The responders were asked about the marriages of the children of their friends and some kind of envy could be read in how the matter was being expressed. These PMI caregivers are also parents to other children who most believed that marriage was important. Among them, the 33% portion of caregivers who tried to find their children the right marriage matches were singled from within. Further, the portion that was also concerned about the marriage of their PMIs was found within them. The portion of caregivers that had facilitated their children to receive the right treatment was all had the feeling that their children should marry and that they would take care of their marriages. The parents that responded contrarily to the question as to whether PMIs should marry make the portions that have never bothered to find their sons/daughters the correct matches and to talk to medical practitioners on the matter of marriage of their PMIs. Most of these were the illiterate and those that had elementary education.

The responders who had acquired a professional level of education believed that their children should marry. An interesting factor that is associated with these professionals is that they would endorse a marriage even if their daughter/son is getting married to PMI. This shows how positively education impacts the thinking of people. Given that there are probable treatments that can improve the condition of such people, they would do anything as long as their children are happy.

Half of the respondents had the perception that marriage was a desire for companionship and sexual satisfaction. The half responders made a portion of the 67% caregivers who felt that these PMIs had the ability to take care of their marriages. The 13% of caregivers who felt that they were indifferent as to whether PMIs should be able to take care of their marriages were part of the 33% who felt that they did not know if the marriage was a desire for companionship and sexual satisfaction. The 60% caregivers who felt that they were concerned about how society looked at them were primarily the unemployed, those of low education levels, and those that came from the low social class. Among the 60%, a few felt that the marriage was unwarranted for the PMIs and people with other disabilities. It can be drawn that their inferences were merely presumptuous and had no basis. The hypothesis of this study held that the majority of people believed that PMIs should not get married. This hypothesis is declined since the research results justify PMI marriages and alludes that PMIs are able to take care of their marriages.

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Appendix: A list of graphs and charts

Figure 1: Graph of a summary of responses collected and their frequency

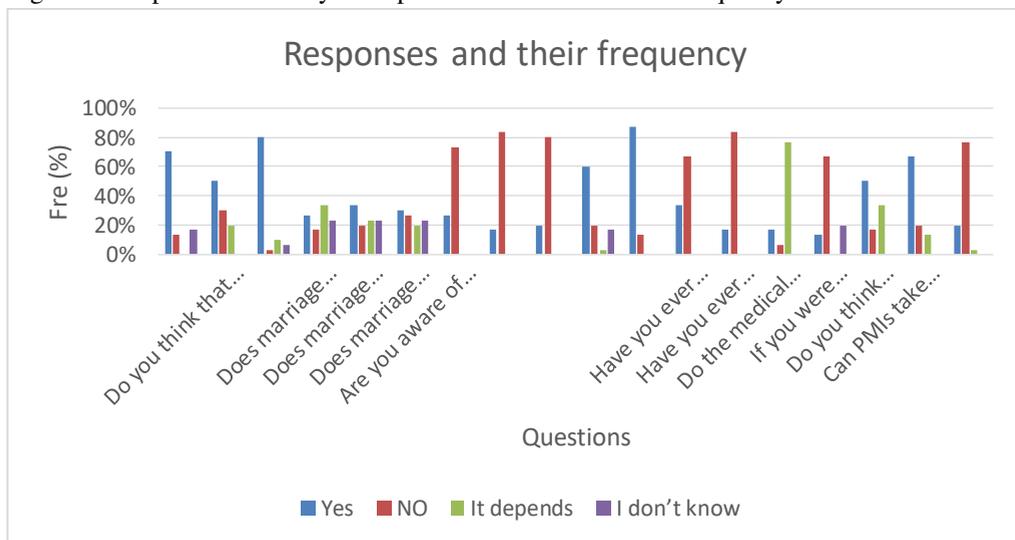


Figure 2: Pie chart of PMI parents' perceptions toward their marriage

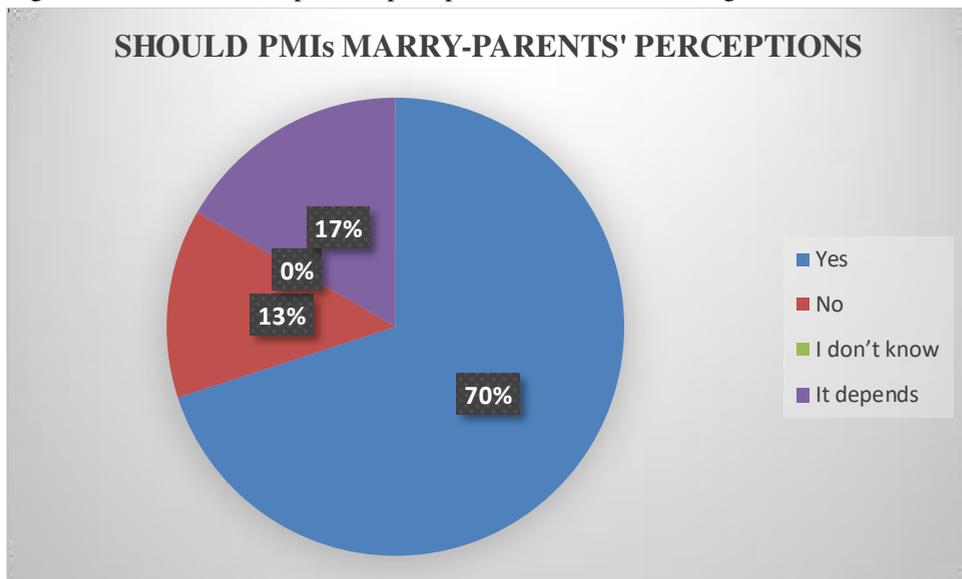


Figure 3: Pie Chart 2

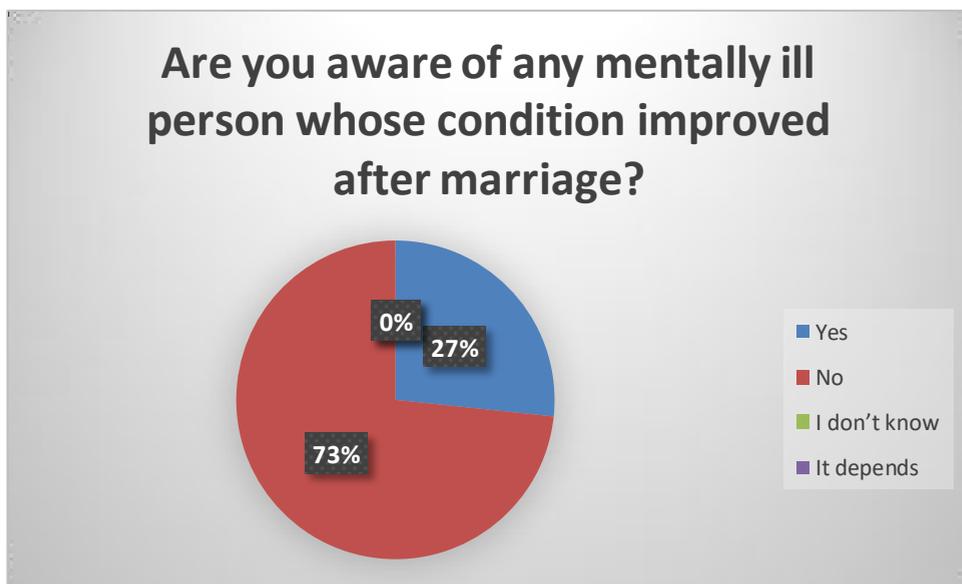


Figure 4: Pie chart 3

