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ATTITUDES TOWARDS DOWRY: A COMPAIRATIVE STUDY BETWEEN MARRIED AND UN MARRIED WOMEN.



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Abstract :

In spite of modernization and increasing the data of girl's education and empowerment the practice of dowry in India is becoming more widespread and the value of dowry is increasing. This study was conducted to find out the difference on the attitude towards dowry between married and unmarried women. The result revealed that the married and unmarried women both have negative attitude towards dowry.

Key Words:- study Between Married And Un Married Women , Education And Empowerment

Attitudes Towards Dowry: A Comparative.....

INTRODUCTION

Dowry is one of the most ancient practices of India. In India dowry is called Dahez in hindi and Jazeh in Arabic (Wheed, 2009). In the eastern part of India dowry is called Aaunnpot (Ali, 2013). Dowry is a payment of cash or gifts from the bride's family to the groom's family given on marriage. It may include cash, jewelry, electrical appliances, furniture etc. and other house hold items that help the newly-weds set up their home. There are many economic factors that contribute to the system of dowry. Some suggest points economic and weak legal institution on heritage being left only to son (Dalmia, Pareena, Lawrence, 2005). A study done by (Saroja, 1995), showed while attitude of people are changing about dowry, but dowry continues to prevail. (Srivastava and Lee, 2004) studied on 4,603 women of Bihar and found that the two third of the women in the survey disapprove of the dowry. But (Singh, 2014) studied on attitude towards dowry, and found that the marriageable women had favourable attitude towards dowry. There are some social factors behind this problem. (Krisnaswami, 1995) worked on this factor and found that majority of married groups of respondents were found to have significantly more favourable attitude towards dowry.

In India dowry became prohibited by law in 1961 with the purpose of prohibiting the demanding giving and taking of dowry. Although providing dowry is illegal, it is still common in many parts of India husband to seek a dowry from the wife's family. To stop offence of cruelty by the husband or his relatives against the wife, section 498A was added to the Indian penal code and section 198 A to the criminal procedure code in 1983. The law was upheld by the Supreme Court of India in 2005. In spite of having law against dowry the data of women domestic violence has not decreased. According to the latest figure published by National Crime Records bureau, a total of 8,233 women were killed across India in 2014 due to disputes over dowry payment given by the bride's family to the groom or his family.

METHODOLOGY

Sample

A sample of 20 married and 20 unmarried women of Rajnandgaon city were selected by purposive sampling technique. The total number of sample was 40.

Objectives of the study

To study the significant difference of married and unmarried women in relation to attitude towards dowry.

Hypotheses

There would not be any significant difference in attitude towards dowry between married and unmarried women.

Research Tool

The scale of an attitude towards dowry, constructed by R. R. Sharma was adopted for the present study.

Data collection and scoring procedure

The adopted tool was administered on selected sample. The subjects were asked to read the instruction given in the questionnaire, before answering the statements. The scoring procedure was done according the manual of the test constructors. The collated data was systematically classified and tabulated according to the formulated hypotheses.

Result and Interpretation

The mean, SD, and t value results are presented in the following table

Table 1
Mean scores, SDs and t- ratio of married and unmarried women towards dowry.

The t value obtained in Table- 1 represents that there is no significant difference in the mean scores of the attitude towards dowry of married and unmarried women.

Conclusion and suggestions

Revisiting Somanatha: The Many Voices Of A History

The result of the present study revealed that married and unmarried women have negative attitude towards dowry. The reason behind this attitude is that the married women would have faced circumstances during their married life. (Sahu, 2012) indicated in his article about dowry system in India that when demands for dowry are not met, the bride is subject to torture, and often even killed.

Though we have no historical data on attitude towards dowry, but it has long history and roots in cultural tradition. As we know that dowry is considered a major contributor towards observed violence against women in India.

Improving female education could be an important means of inducing the necessary social change to eliminate dowries. Preparation of the dowry system means preparation of female infanticide and domestic violence. As long as the system of arranged marriages continues, the dowry will be impotent. Thus vital legal amendments must be accompanied by a vigorous campaign for social change (Khan, Radhdakrishnan, 1997). There is no short term solution. It will take at least a generation to change the social attitude towards women and reform our cultural tradition such as the practice of dowry. We need to educate girls and boys from an early age.

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