

Relevance of Modernization : A study of attitude in reference to Dowry in Rajpoot and non-Rajpoot Youth

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Abstract : The culture of India is the way of life of the people of India. India's languages, religions, dance, music, architecture, food, and customs differ from place to place within the country. According to the Hindu tradition dowry means and includes the sum of money, household articles and other presents given to bride at the time of her marriage by her parents and relatives as a present. An attitude is an expression of favor or disfavor towards a person, place, thing, or event (the attitude object). The research aimed at studying the attitude towards dowry and modernization of Rajpoot and non Rajpoot youth of Jaipur city in the state of Rajasthan. A purposive random sample was taken and the sample size was 100 out of which 25 were rajpoot girls, 25 non rajpoot boys and the same in the case of non rajpoot youth. Two standardized tools were used. Dowry Attitude Scale (DAS) developed by Dr. R.R.Sharma and Modernization scale developed by Dr.Raghavendra S. Singh were used for the research. Results indicated that a significant difference was found between rajpoot and non rajpoot boys and girls in their attitude towards dowry.

Keywords : Modernization, Attitude, Dowry, Rajpoot and Non Rajpoot Youth

India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion plays a central and definitive role in the life of many people. The **culture of India** is the way of life of the people of India. The Indian culture, often labeled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old. In India there is no greater event in a family than a wedding, dramatically evoking every possible social obligation, kinship bond, traditional value, impassioned sentiment, and economic resource. In the arranging and conducting of weddings, the complex permutations of Indian social systems best display themselves. Arranged marriages have been part of the Indian culture since the fourth century. Many consider the practice a central fabric of Indian society, reinforcing the social, economic, geographic, and the historic significance of India (Stein). Prakasa states that arranged marriages serve six functions in the Indian community: helps maintain the social satisfaction system in the society; gives parents control, over family members; enhances the chances to preserve and continue the ancestral lineage; provides an opportunity to strengthen the kinship group; allows the consolidation and extension of family

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property; enables the elders to preserve the principle of endogamy.

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In most parts of India, a marriage establishes a structural opposition between the kin groups of the bride and groom--bride-givers and bride-takers. Within this relationship, bride-givers are considered inferior to bride-takers and are forever expected to give gifts to the bride-takers. The one-way flow of gifts begins at engagement and continues for a generation or two. The most dramatic aspect of this asymmetrical relationship is the giving of dowry. According to the Hindu law dowry means and includes the sum of money, household articles and other presents given to the bride at the of her marriage by her parents and relatives as a present to the bridegroom. Dowry system has historical background. It was present in the age of Rama and Krishna. But in those days, there was no force in giving dowry. The parents gave presents, ornaments and money to their daughters in marriage willingly and out of love. There was a reason behind it. After the completion of his life at Ashrama when a young man was married, he had no household goods, property and money. To start domestic life he needed it. The aim of dowry was to help the married couple to start their lives carefree. But in course of time its spirit took a drastic change. Now this system has taken an evil shape. It has become a curse. It is a blot on our society. It has made the condition of woman very miserable. The system has become an essential part of marriage. So many young brides commit suicide. Some are burnt alive by their in-laws. The parents cannot find a suitable match for their daughters if they are not in a position to arrange for dowry demanded. Now dowry system has degraded man from his ideals. An **attitude** is an expression of favor or disfavor toward a person, place, thing, or event (the **attitude object**). Prominent psychologist Gordon Allport once described attitudes "the most distinctive and indispensable concept in contemporary social psychology.". Attitude can be formed from a person's past and present. Attitude is also measurable and changeable as well as influencing the person's emotion and behavior. In lay language, attitude may refer to the distinct concept of mood, or be especially synonymous with teenage rebellion. Professor Jacobs (1971) explains modernization as "the maximization of the potential of the Society." In the words of Sayed Hussein Altas (1973) "Modernization is a process by which modern scientific knowledge covering all aspects of human life is introduced at varying degree, first in western civilization and later diffused to the non western world by different methods & group with the ultimate purpose of achieving a better & non satisfactory life in the broadest sense of the term, as accepted by the society concerned." Dowry is a deep-rooted evil in our society and it should be curbed and abolished outright. Mere enacting laws to crush it is not enough. Public mind should be studied and moulded to end this problem. With social change and modernity in people the investigator decided to find out if there is a change in the attitude of the youth of

different castes towards the deeply rooted dowry system affecting the society.

R,Rath.(1973)writes :“ whatever may be the socio-cultural factors of social change, on the psychological plane, it involves a great conflict between the old and new, the traditional and modernity, the aged and youth, the conservatism and radicalism."According to Lena Edlund (2010) The rise in dowry payments in India has been taken as evidence that women increasingly are at a disadvantage on the marriage market and must pay for marriage. Moreover, high dowries, it is argued, add to the plight of parents of daughters and have thus contributed to the scarcity of women (brides). However, the logic is curious, and, this paper argues, flawed. The term “dowry” can mean different things, and it may be useful to distinguish between the assets the bride brings at the time of marriage (gross dowry) and those netted against the groom payments (net dowry).Rajeswari,S.,Geeta,C. , and Devendrappa,S.(2012)-Based on the findings of the study it could be concluded that the values in general towards marriage have not changed much among the present college youth. Today's girls are no more in the state of accepting their traditional role i.e duty of home making alone. They are still in agreement with the conventional values present youth are still honoring some of the traditional values of marriage. Mishra,A.N, Banerjee,A.K and Kumari,R..(2015)-They found that the predisposing factors of inter caste marriage are heavy dowry demand. The educated boys and girls feel that inter-caste marriage can eradicate dowry system while uneducated category of youth does not agree fully.It is surprising to note that very few educated boys and girls and very few uneducated boys and girls agree with the statement that inter-caste marriage is a step toward the modernization of the society. Singh (2008) conducted a study on the attitude of the Sikh boys and girls studying in graduate and post-graduate classes. She had prepared an attitude scale. She distributed the scale to 200 students. She found that both PG and UG students preferred inter-caste marriages to avoid dowry. Sumangala (1999) studied opinions of 200 college-going students on marriage. He observed that most of them wanted inter-caste marriage and there was no difference of opinion between girls and boys. The results of the study of **Wangkheirakpam,B., BiraharI,S.S.and Singh,R.S.(2014)** indicated that the marriageable had favorable attitude towards dowry.Further negative negligible correlation was found between dowry attitude and age and positive low correlation between dowry attitude and educational level. In a report of a survey conducted by: Secretariat of Sex Education Counseling Research Training and Therapy, Department of the Family Planning Association of India 1990 the findings also show clearly that the female respondents had more negative attitudes towards dowry than males in all the zones of India. This is not unexpected in view of the fact that it is the female who is the victim of this system and is degraded by this practice. Likewise, fewer female than male respondents said that they would "accept dowry if given"; Chaudhary,A. (2017), in the study found a significant difference between Hindu & Sikh females with regard to modernization.The difference between the male

and female youths is very less and negligible. There is a significant difference in the mean scores of Muslim male & female youths on modernization. The mean difference between Sikh male & female youths is found significant.

Methodology:

The Following Objectives and Hypothesis were set

Objectives:

*To study the level of Modernization of Rajpoot and Non Rajpoot boys and girls .

*To study the Attitude towards Dowry of Rajpoot and Non Rajpoot boys and girls.

Hypothesis :

*There will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot boys and girls.

*There will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot boys and girls.

The study was conducted on youth within the limits of Jaipur city, Rajasthan. Using purposive random sampling method the sample was collected from different areas in the city. The Dowry Attitude Scale (DAS) developed by Dr. R.R.Sharma and Modernization scale developed by Dr.Raghavendra S. Singh were used for the study.

Results and Discussion:

The findings of the study and relevant discussions as per the objectives are being presented here. The scores of the study have been statistically analyzed.

Hypothesis 1 : There will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot boys and girls.

Table no. 1

Table showing mean values of Rajpoot and non-Rajpoot boys.

Boys	Mean	S.D.	t-value	Level of Significance
Rajpoot	145.96	19.81	0.79	NS
Non- rajpoot	150.24	18.36		

The result depicted in table no.1 shows that there is no significant difference in the scores of rajpoot and non-rajpoot boys as is visible from the t-value, that has been calculated as 0.79 and this is not significant. The mean values of 145.96 for rajpoot boys and 150.24 for non rajpoot boys show that there is not much of a difference between the scores but the non rajpoot boys have scored higher on modernization scale.

The hypothesis that there will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot boys has been refuted.

Table no. 2

Table showing mean values of Rajpoot and non-Rajpoot girls.

Girls	Mean	S.D.	t-value	Level of Significance
Rajpoot	144.28	14.62	1.05	NS
Non-rajpoot	148.88	16.25		

The result depicted in table no. 2 shows that there is no significant difference in the scores of rajpoot and non-rajpoot girls as is visible from the t-value, that has been calculated as 1.05 and this is not significant. The mean values of 144.28 for rajpoot girls and 148.88 for non rajpoot girls shows that there is a very negligible difference between the scores but the non rajpoot girls have scored slightly higher on modernization scale. Both are in the category of high modernization.

Thus the hypothesis that there will be a significant difference in the level of Modernization of Rajpoot and Non Rajpoot girls has been negated.

Hypothesis 2 : There will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot boys and girls.

Table No. 3

Table showing mean values of Rajpoot and non-Rajpoot boys.

Boys	Mean	S.D.	t-value	Level of Significance
Rajpoot	212.36	30.95	1.98	S*
Non- Rajpoot	205.8	28.34		

*Significant at 0.05 level

The result depicted in table no. 3 shows that there is a significant difference in the scores of Rajpoot and non-Rajpoot boys as is visible from the t-value, that has been calculated as 1.98 and this is significant. The mean values of 205.8 for non Rajpoot boys and 212.36 for Rajpoot boys shows that there is difference between the scores and the Rajpoot boys have scored higher on the attitude scale. Both are in the category of moderate attitude.

Thus the hypothesis that there will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot boys has been approved.

Table no.4

Table showing mean values of Rajpoot and non-Rajpoot girls.

Girls	Mean	S.D.	t-value	Level of Significance
Rajpoot	220.32	24.51	2.32	S *
Non-rajpoot	206.2	17.96		

*Significant at 0.05 level

The result depicted in table no.4 shows that there is a significant difference in the scores of Rajpoot and non-Rajpoot girls as is visible from the t-value, that has been calculated as 2.32 and this is significant. The mean values of 220.32 for rajpoot girls and 206.2 for non rajpoot girls shows that there is a difference between the scores but the rajpoot girls have scored higher on the attitude scale. Both are in the category of moderate attitude.

Thus the hypothesis that there will be a significant difference in the Attitude towards Dowry of Rajpoot and Non Rajpoot girls has been approved.

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