

CHAPTER - V

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CONCLUSIONS AND SUGGESTIONS      ...

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In the first part of the final concluding chapter an attempt has been made to draw certain conclusions on the basis of the important observations made in the foregoing chapters; and in the second part of the present chapter certain suggestions have been outlined that will be useful to the future researchers.

At the very outset it must be remembered that, the present study was undertaken with the hypothesis that the spread of higher education in the rural setting has brought about a change in the attitude of youth towards marriage. It is noticed that higher education does play an important part in bringing about social change.

As far as the institution of marriage is concerned, it is found that, it has been changing in all respects viz. in its form, mode of settlement of marriage, giving or receiving of dowry etc., which indicates that, attitude of unmarried youth of the rural setting has been changing towards marriage atleast to a certain extent.

In order to study attitude towards marriage factors like, religiosity, i.e., religious mindedness, reading of religious literature, observance of fast etc. were taken into consideration. Of the sample 80 percent of the respondents were found to be religions minded. This shows that inspite of higher education, religion is still strongly

valued. Almost 65 percent of the respondents were found to be observing somekind of fasts of which 32 percent of female respondents were observing fasts in order to get desired partners. Similarly, it was found that 56 of the females were reading some kind of religious literature for the same purpose. This has supported and strengthened by the traditional belief that females have been and are more religious than males. Thus the hypothesis, "Religiosity has a place in settling of marriages as far as female graduates in the rural setting are concerned" is proved.

All the respondents, with only one exception had never used newspapers for matrimonial correspondence, which has proved the hypothesis that, the medium of newspaper for matrimonial alliances is highly disfavoured in the rural setting.

The phenomenon of caste has occupied an important place in the selection of mate and Indian society is still under strong influence of it. Thus, it was thought necessary to consider this factor of prime importance. Therefore, "(higher education has not led to a change in the endogamous nature of caste" was one of the hypotheses. It was found that 75 percent of the respondents wanted to marry in their respective castes only; as against 25 percent who were prepared to marry outside their caste. The reasons for not marring outside caste showed that 43 percent of the respondents

were not prepared because their parents opposed it. Since 25 percent of the respondents of the sample have shown their willingness to marry outside their own caste, it may be concluded that, rural youth have started changing their traditional attitude towards "marrying-in" as an impact of higher education along with ideas of individual liberty.

The present study has proved that, almost all caste-groups in the rural setting have maintained their "Ethnocentrism" as far as practice of 'marrying-in' is concerned; which has also proved that there is co-relation between socio-economic status level of an individual and his being endogamous.

As far as a change in the age at marriage is concerned, it is noticed that higher the educational achievements higher the age at marriage. However, traditional belief, that, the husband should be elder than the wife still continues, because almost all the female respondents expressed that desire; whereas almost all the male respondents also wanted their wives to be younger in age than themselves.

Education of the spouses plays an important role in the selection of mate in case of graduate youth. It was found that, almost all the female respondents wanted their husbands to be highly educated than themselves. One of the

alternatives given was "a less educated boy with financially sound position". But not a single female gave response to it. This is a significant change in the attitude of the rural girls which is a result of higher education. Whereas 70 percent of the male respondents wanted their wives to be less educated than themselves as against only 30 percent who have shown their desire to get wives equally educated. This also shows that, the rural male graduate has started changing his attitude towards his wife.

It has been observed that almost all the graduate girls, may be from rural or urban setting, want their husbands to be either doctors, or engineers, or executives. This means occupation of the husband, too, is considered. It is found that, 56 percent of the female respondents wanted their husbands to be doctors followed by Govt. Officers.

In order to study the attitudinal change, it was decided to focus on the mode of settlement of marriage preferred by the respondents. It was found that 73 percent of the respondents preferred "arranged marriages" in which percentages of the males and females were almost equal. Only 13 percent have given preference to 'love marriages'. This shows that rural youth, though graduated, is still highly influenced by their parents. The phenomenon of the mode of settlement of marriage when related to socio-economic status

level of an individual, it was noticed that, SES level has very little to do with the type of marriage whether arranged or love.

As far as physical characteristics of the spouses are concerned, it is seen that everybody wants a smart, and handsome girl. Of the female respondents 54 percent have given first preference to 'matching husband for them'; and none of them has given first preference to 'just ordinary' which shows that, rural girls have started thinking about their own marriage, in their own way. This is also applicable to the salary of the would-be husband, attitude towards family formation, dowry etc.

The change that can be seen in the marriage pattern is the increasing desire of the young woman to live separately from her in-laws in the nuclear family. In the present study 64 percent of the respondents of the sample expressed their desire to have separate dwelling after marriage.... Since graduate girls marry relatively at later age, it is justifiable that they may prefer nuclear families to joint families.

While studying attitude of unmarried graduate, a factor like dowry cannot be overlooked. Higher education has brought about awareness among the girls as far as dowry is concerned. It was anticipated that, since all the female

respondents have studied minimum upto graduation, with one voice all of them would attack and condemn the dowry system. But surprisingly it was found that 82 percent of the respondents were against the practice of dowry; whereas only 18 percent were in favour of it. Of those who were in favour of it were principally against it, but wanted to make some compromise with the circumstances in reality.

When the phenomenon of opposition to dowry was related to socio-economic status of the parents, it was found that, there exists a clear-cut relationship between socio-economic status of the parents and opposition to dowry. increases with the increasing level of socio-economic status.

To, conclude, it can be said that, female graduates of the rural setting have started changing gradually in respect of endogamy, mode of settlement of marriage, occupation of the husband, separate formation of family, dowry and other related things, with regards to attitude towards marriage. However, it cannot be denied that, traditional attitude of 'marrying-in' and 'marriages arrnaged by parents' are still the rule of the day in the rural setting.

An ideological change noticed from the responses of the female respondents was that, they did not insist on merely, beautiful, handsome and more income-earning husbands,

but they still expect husbands well educated and quite often, double graduates with prestigious occupations and high status.

Success and happiness in marriage is a bi-lateral phenomenon. It depends on the psychological integrity of both the husband and the wife, which results in harmonious life. Therefore, an attempt was made to see, how the rural unmarried youth feel about their would-be wives ?

It is generally believed that, girls look for capable and efficient boys as their husbands; whereas boys give priority to over all beauty of the girls. Nearly 50 percent of the respondents wanted their wives to be fair, slim, smart, and expertise in cooking. In short she should be versafile and endowed with all qualities. A majority of the respondents have expressed their desire for girls from agriculturists families with a view to adjust in their own families. Only 6 percent respondents were interested in employed girls. This shows that, unmarried rural graduate youth wanted to follow the traditional path as far as their would-be wives were concerned.

Dowry is the special domain of unmarried youth. It was believed that higher education has brought about a change in their attitude towards marriage as far as dowry was concerned. But rather a good majority of the respondents mentioned that they would accept dowry in their marriages.

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Further enquiry, revealed that, they were under parents' pressure, which motivated them to do so. However, 46 percent of the youth did not express their desire for receiving dowry, which has shown that rural graduates have been changing their attitude towards dowry considerably.

It was also found that, whatever may be the level of socio-economic status, the phenomenon of the expectation of dowry remains constant. Especially, respondents of the middle socio-economic status level were more anxious in getting dowry, Of the sample 42 percent respondents were dogmatic about dowry to the extent that, even though they get employed girls, as their wives, they will demand dowry.

Enquiries made regarding the amount of dowry depicted the range from Rs.10,000 to 50,000. The amount required in the form of dowry is minimum Rs.10,000. This shows that, they have started thinking about their own marriages in terms of the beauty of their would-be wives, their occupations, dowry etc., which was absent in the rural society few decades ago. This is a marked change.

Further, it is interesting to note that, there is no relationship between SES level and the traditionality of the respondents, Because whatever may be the level of socio-economic status, degree of attitude remains more or less the same. Similarly, it was also found that, there is a clearcut

relationship between religiosity and the traditionality as far as attitude towards marriage is concerned. The data of the present study have shown that, higher the level of religiosity, higher the level of traditionality, and lower the level of religiosity, higher the level of traditionality. Respondents having average level of religiosity were traditional in their attitude.

#### SUGGESTIONS :

In the light of the concluding remarks made, now an attempt has been made to outline certain suggestions based on the findings of the present study which will be useful to the future researchers.

Marriage is an universal phenomenon and since almost every individual has to involve in wedlock, today or tomorrow, there should be one paper like 'sociology of marriage and family' which should be introduced at the under-graduate level in all the universities. Moreover, this paper should have interdisciplinary touch and should consist of Human anatomy, functions of human reproductive organs, child development, laws pertaining to divorce, modern forms of marriages, like registered marriage, and astrology.

Co-education should be introduced from the primary school onwards and no longer separate schools and colleges

may be encouraged. This will enable girls and boys to widen their horison, and process of socialization will be carried on in healthy fashion, ultimately which will help to develop healthy out look towards sex and marriage.

Post-introductory marriage centres should be introduced at the small towns or taluka places, where opportunity may be provided for the boys and girls to get together. At present such centres have been functioning effectively in the city like Poona.

Inter-caste marriages should be encouraged on a big scale, though different mass media especially with the help of audio visual aids in villages. People can be convinced by arranging demonstrations at different places by conducting blood-group tests in order to demonstrate that blood is essentially the same. So there is no harm in marring with any person irrespective of his caste, creed and religion.

Procedure of registered marriages should be simplified.

Marriage is based on emotional basis and not on economic basis. Therefore, in the last, an overall attitude towards marriage is to be changed.

Suggestions regarding further Researcher :

In the present study only unmarried graduates from the rural settings are covered. Further, a similar type of study may be undertaken in an urban setting. A comparative analysis may give a direction of social change.

In order to find out, whether some caste-groups have changed considerably with regard to attitude towards marriage, a study of particular caste-group or religious-group will be fruitful for further investigation.

A study of inter-provincial, inter-national, intellectual marriages, is also suggested.

Now a days 'bride bridegroom information centres' are emerging in cities, similarly, some caste-groups have started arranging get-togethers at regional or national level centres for discussing problems regarding settlement of marriage. Thus functioning of such information centres is likely to be under taken for a sociological research.

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