

Female attitude towards love marriage

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ABSTRACT

The present work was carried out to study impact of religion and socio-economic status of female attitude score towards love marriage. A self structured scale of love marriage attitude score (LMAS) duly tested for its reliability and validity was administered for collection of information. According to religion, mean \pm SD scores of the subjects were computed 37.00 \pm 2.07 scores for Christian; 32.05 \pm 4.03 scores for Hindu and 26.40 \pm 2.76 scores for Muslim subjects. The statistical analysis revealed that variance ratio was significant at 0.01 probability level ($F= 41.337$, $P < 0.01^{**}$ at 2/297 DF). Further, according to socio- economic status, the mean \pm SD scores were 27.28 \pm 3.36; 32.03 \pm 4.21 and 35.21 \pm 2.69 for low, middle and high status. The analysis of variance suggested that the mean attitude scores in various socio-economic categories differed significantly ($F = 56.559$, $P < 0.01^{**}$ at 2/297 DF). These findings witnessed that the attitude scores of the subjects were linked with religion and socio-economic status of the subjects.

KEY WORDS : Attitude score, Love marriage, Variance ratio

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INTRODUCTION

Marriage involves the union of two individuals who decide to live in an intimate relationship for the major portion of their life. It is said to be one of the deepest and most complex forms of human relationship. It provides for the reliable satisfaction or certain vital personal needs both physical and psychological. But a good marriage does not simply happen, not even when choice of marriage partner is most carefully made (Kumar 1986). The process of changing two single lives into one shared life requires a great deal of mutual commitment and accommodation. One is required to develop a proper attitude, skill and temperament to be successful in marriage. It has been rightly mentioned that being the right person is more a matter of becoming the right person. The case in becoming the right person to a great extent depends on the attitude on holds towards marriage (Srivastava, 1974).

Now a day's marriage of girl has become a serious problem for the parents, guardians and family members. Various factors like demand of dowry, physical structure and appearance, skin-colour, high education and employment status of the girl come across in the way of selection of a suitable match for her marriage. A lot of time and money are spent on searching of the match. Consequently, the age of marriage is significantly

advancing due to all these reasons. Further, sex instinct at a certain age in girls and boys, has compelled to come together for its accomplishment resulting in love marriage with or without the consent of their parents or guardians. Love marriage in Hindu culture is familiar since Vedic period as *Gandharva Vivah*, but it is not a preference of the present Hindu culture against 'arranged marriage', which dominates over other systems of marriage. On the otherhand, westernization and urbanization are working as catalysts in the love marriage surpassing the most practiced 'arranged marriage' system. As such young generation has positive attitude for the love marriage.

Statement of the problem:

Various research findings reveal that female attitude towards love marriage is determined by a number of factors (Caldwell, 1989, Dissanayake, 2000, Gupta and Sharma, 2000). Among these factors, religion and socio-economic status play vital role to the formation of female attitude towards love marriage.

Accordingly the present work was carried out to study the impact of religion and socio-economic status on female attitude score towards love marriage.

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METHODOLOGY

A self structured scale of love marriage attitude score (LMAS) duly tested for its reliability and validity was administered for collection of information. The items showing more than 27% discrimination value were considered for love marriage attitude scale. Accordingly the number of items selected was forty. The score 'one' and 'zero' were allotted to 'yes' and 'no' responses, respectively (Garrett, 1982). The maximum score obtained by the subjects was forty. In addition to the "love marriage attitude scale" of the female subjects, the general information related to the socio-economic characteristics were also included in the questionnaire. The inclusion of these characteristics served the purpose of association and impact on love marriage attitude score. The inferences were made with the help of mean, standard deviation and analysis of variance (ANOVA).

Research problems:

- What is impact of religion on attitude score of the female subjects regarding love marriage?
- To determine effect of socio-economic status on attitude scores of the female subjects regarding love

marriage.

Hypothesis:

- Religion has no significant impact on female attitude scores regarding love marriage.
- Socio-economic status has no significant effect on female attitude scores regarding love marriage.

OBSERVATIONS AND DISCUSSION

Fig. 1 shows details of female attitude scores regarding love marriage according to religion of the subjects. It was observed that more than two fifth Hindu subjects (44.62%) obtained 33 to 36 scores, followed by 29 to 32 scores (30.68%); 21 to 24 scores (9.96%). Further more than half of the Muslim subjects (53.66%) scored 25 to 28; followed by 21 to 24 scores (24.39%) and 29 to 32 scores (21.95%). In addition, more than three fifth Christian subjects (62.50%) possessed 37 to 40 scores, followed by 33 to 36 scores (37.50%). The mean \pm SD scores of the subjects were computed 37.00 \pm 2.07 scores for Christians; 32.05 \pm 4.03 scores for Hindu and 26.40 \pm 2.76 scores for Muslim subjects.

The statistical analysis reveals that variance ratio is

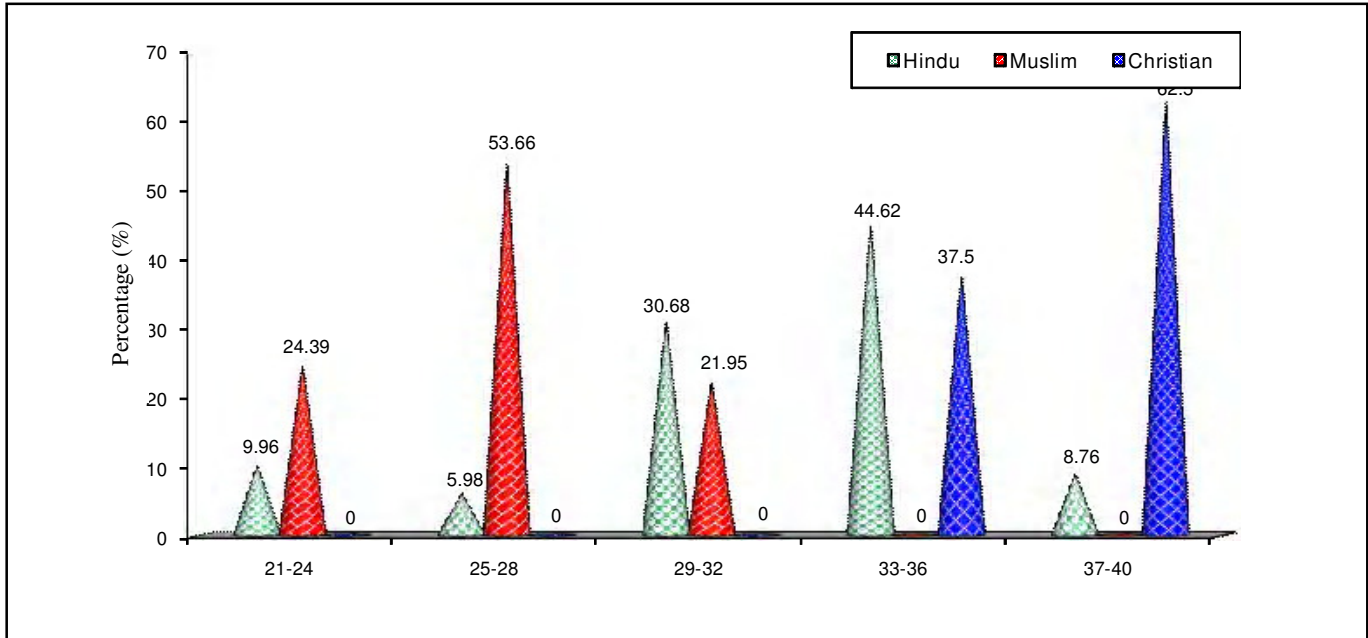


Fig. 1 : Female attitude scores regarding love marriage and religion

Table 1 : Analysis of various (ANOVA) Table

Sr. No.	Source	df	SS	MSS	F	P
1.	Due to religion (between)	2	1349.24	674.62	41.337	<0.01**
2.	Error (within religion)	297	4845.75	16.32		
Total		299				

Table 1 : Categorization of socio-economic status

Sr. No.	Socio-economic status	Per-capita income range	Socio-economic status (present study)
1.	Lower	< Rs. 450	Low
2.	Lower – middle	Rs. 450 – 899	
3.	Middle	Rs. 900 – 1499	Middle
4.	Upper – middle	Rs. 1500 – 2999	
5.	Upper	≥Rs. 3000	High

significant at 0.01 probability level ($F = 41.337, p < 0.01^{**}$ at 2/297 DF). This finding rejects our hypothesis that religion has no significant impact on attitude scores of the subjects regarding love marriage, but the mean attitude scores differed significantly in different religions. In the present study, Christians subjects obtained 37.0 mean attitude scores; followed by Hindu (32.05 scores) and Muslim subjects (26-40 scores). These findings show that Christian subjects had very liberal attitude regarding love marriage. On its contrast, Muslim subjects were found non liberal towards love marriage. Though Hindu subjects were also liberal in comparison to Muslim subjects, but the mean attitude score of Hindu subjects was lower than Christian subjects. The attitudes towards love marriage are adhered to cultural practices of the communities.

The socio-economic status of the subjects has been categorized as per norm documented by (Kumar, 1993) and updated on the basis of present day price-index (AICPI: Govt. of India, 2007). As per guide line, income from all sources is converted in per head (per family member) monthly income. In the present study three distinctive categories namely low, middle and high have been mentioned as given in Table 1.

In view of this classification of socio-economic status, details of female attitude scores regarding love marriage have been presented in Fig. 2. It is evident that nearly half of the female subjects belonging to low category (46.27%) possessed 29 to 32 scores, followed by 25 to 28 or 21 to 24 scores (26.87%). Further, 48.74% and 25.13% subjects in middle socio-economic category scored 33 to 36 and 29 to 32 scores, respectively. Again 9.55%; 8.54% and 8.04% subjects of the same category obtained 25 to 28 scores, 21 to 24 scores and 37 to 40 scores, respectively. On the other hand, more than half of the subjects related to high category (52.94%), followed by 32.35% and 14.71% subjects obtained attitude scores 33 to 36; 37 to 40

40 and 29 to 32, respectively. The mean \pm SD of attitude scores towards love marriage were computed 27.28 ± 3.36 scores for low, 32.03 ± 4.21 scores for middle and 35.21 ± 2.69 scores for high, category. The analysis of variance suggested that the mean attitude scores in various socio-economic categories differed significantly ($F = 56.559, p < 0.01^{**}$ at 2/297 DF). The variance ratio (F) was found statistically significant at 0.01 probability level.

In the light of the present finding our hypothesis “Socio-economic status of the female subjects has no significant effect on attitude scores towards love marriage” is out rightly rejected and this finding witnessed that socio-economic status positively effected the attitude scores of the female subjects regarding love marriage. When the socio-economic status of the subjects is high, their attitude scores will also be high and in its adverse case, when the socio-economic status of the female subjects is low, their attitude scores will also be low. Most probably with the

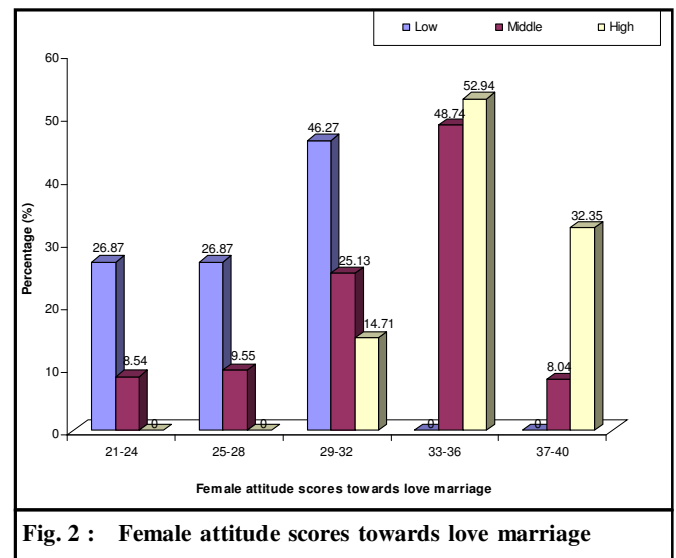


Fig. 2 : Female attitude scores towards love marriage

Table 2 : Analysis of variance (ANOVA) Table

Sr. No.	Source	df	SS	MSS	F	P
1.	Between groups (SES)	2	1708.68	854.34		
2.	within group (Error)	297	4486.31	15.1054	56.559	<0.01**
	Total	299	6194.99			

increase of income, the life style of the family members changes and they adopt culture and views of the modern society and thereby the traditional out look and views are liquified. On the other hand, low income families still remain under the clutches of traditional views and consequently they follow old traditional culture having low preference for love marriage.

Conclusion:

The mean attitude scores were found highest in Christians, followed by Hindu and Muslims. This finding showed high liberal views towards love marriage in Christian subjects and rigid views in Muslim subjects depending on cultural practices of the communities. Further, socio-economic status had caused positive impact on attitude scores towards love marriage. In the nutshell, female attitude scores towards love marriage were found significantly influenced with religion and socio-economic status of the subjects.

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