

A Study of Attitude of the Two Age Categories of Rural Females Towards Traditions and Customs of Marriage

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Abstract: The institution of family has persisted in all human societies. Our society is bound by old customs and traditions. Almost everywhere family and marriage is an important institution, which cannot be separated from each other. They are both a cause as well as an effect of each other. A change in the value system of a society is a longitudinal process. It takes place through generations. The young members of society appear to be more receptive to changing values as compared to older ones. The old people having mature attitudes are likely to resist the changes. This gap has always been there in all societies at all times. Every human group apparently has some form of marriage in the sense of public or legal recognition of a more enduring pair relationship and responsibility. Marriage contemplates a permanent union and the conferral of status. The Chinese scholar, Lee's (1993) says "Individual have been drawn into marriage because of the two outstanding motives one is desire for offspring and the other is love".

Key words: Attitude, categories, tradition, marriage

Introduction

Importance: All societies have more or less institutionalized set of rules governing the selection of spouses. Subject to the general framework of customary marriage rules, great variation in the group and individual standards by which marriage partner selected. Among all people, marriage is forbidden within some well defined 'incest group' of kinsmen.

Mangalm (1960) says "it is necessary to keep out of the family, if the later is not to be disrupted". In this connection, the Quran says "Forbidden to you in marriage, are your mothers, your daughters and your sisters and your father's sisters and mothers sisters and brothers daughters and your sister daughters and the mothers of your wives and your s step-daughters whom you have brought up, born of your wives un to whom you have gave it and forbidden to you are the wives of your son's and two sisters together" (Quran, chapter 4, Verses 23)

Suggestions: The study was aimed at finding the attitudes of the married females only. The attitudes of rural people should so be studied comparatively with the characteristics of urban people. Low literacy level and rigid conservatism are claimed to be highly correlated with attitudes and pattern of human living. For changing the attitudes, the literacy level must be increased. It is suggested that other segments of rural population with a larger sample size must be studied for better understanding.

Objectives

1. To study the traditions and customs of marriage
2. To study the attitudes towards marriage customs and traditions.
3. To determine the variation in the customs and traditions of marriage of two age categories.

Review of Literature: Linton(1936)stated that there are a few societies where the claims of the consanguine groups are so strong that it is taken for granted that spouses will not feel affection for each other, but at least 90 percent of the world's culture, the ideal patterns for marriage do call for it. Even when the marriages are arranged by the parents for the young people have no opportunity of knowing each other in advance, there is usually a sincere effort to bring together individuals who will have the potentialities of happy life together.

Folsem (1943) pointed out that the causes of failure in marriage were due to the differences of disparities in general personality, ability and education between the spouses.

Lang (1946) studied the Chinese family and reported that modern Chinese tended to oppose the arranged marriages and favoured affectionate attraction as a basis of mate selection.

Materials and Methods

According to Young (1949) social research is the systematic method of discovering new facts, or verifying old facts, their sequences, inter-relationship, causal explanation and the natural laws, which govern them. Every research is conducted through particular procedures.

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For data collection two villages Chak No.79/ village Jaypur and Chan No.89/ village Ratan were randomly selected from tehsil and district Faisalabad. The universe as defined for the present study, meant the Muslim married female, falling in the age categories (a) 20 - 35 years and (b) 40 - 55 years. From these, a total sample of 103 respondents selected randomly.

Table 1: Distribution Regarding the decision taking personalities in the families

Decision Regard Followings	Age Category (20 - 35)						Age Category (40 - 55)					
	Patriarchal		Matriarchal		Democratic		Patriarchal		Matriarchal		Democratic	
	F	%	F	%	F	%	F	%	F	%	F	%
Engagement of the Sons	17	34.0	3	6.0	30	60.0	16	30.2	6	11.3	31	58.5
Engagement of the Daughters	15	30.0	5	10.0	30	60.0	13	24.5	10	18.9	30	56.6
Purchase of Property	16	32.0	4	8.0	30	60.0	19	35.8	5	9.4	29	54.7
Sale of Property	16	32.0	2	4.0	32	64.0	19	35.8	5	9.4	29	54.7
To run the day to day affairs	13	26.0	5	10.0	32	64.0	16	30.2	7	13.2	30	56.6
Education of sons	15	30.0	3	6.0	42	64.0	16	30.2	5	9.4	32	60.4
Education of Daughters	13	26.0	5	10.0	32	64.0	16	30.2	5	9.4	32	60.4
Relation with people	16	32.0	3	6.0	31	62.0	17	32.1	5	9.4	31	58.5

shows that in both the age groups the decisions were made democratically. The position of female is decisions regarding the engagement of daughter; day-to-day affairs and education of daughter were better. It means that a clear out change was coming in female status in rural areas. The female were handling budget of the families and participated in important decision concerning family life.

Table 2: Degree of importance attached to different traits for the selection of partner for daughter

Traits	20-35 Age Category (in years)						40-55 Age Category (in years)					
	V. Important		Important		Not Important		V. Important		Important		Not Important	
	F	%	F	%	F	%	F	%	F	%	F	%
Education	23	66.0	14	28.0	3	6.0	20	49.1	24	45.3	3	5.7
Handsome	40	80.0	9	18.0	1	2.0	43	81.1	9	17.0	1	1.9
Own caste	42	84.0	8	16.0	-	-	15	84.9	8	15.1	-	-
Blood relation	8	16.0	30	60.0	12	24.0	17	32.1	31	58.5	5	9.4
Good health	43	86.0	7	14.0	-	-	46	86.8	7	13.2	-	-
More income	12	24.0	35	70.0	3	6.0	24	45.3	29	54.7	-	-
Good morals	45	90.0	4	8.0	1	2.0	42	79.2	11	20.4	-	-
Religious personality	7	14.0	41	82.0	2	4.0	11	20.8	41	77.4	-	-
Attractive personality	27	54.0	20	40.0	3	6.0	24	45.3	26	49.1	3	5.7
High school status	13	26.0	33	66.0	4	8.0	13	24.5	34	64.0	6	11.3

It was noticed that 84.0 and 84.9 percent, respectively from younger and older age categories rated caste as very important in the selection of marriage partner, 90.0 and 79.2 percent from the respective age categories indicated good morals as very important. While, health was considered very important by 86.0 percent of younger and 86.8 of older aged categories. The educational level was very important for 66.0 percent of the younger age, while, only 49 percent older age category favoured higher education. While, handsome look blood relation and high-income status were considered important by the two age categories.

Shows that 70.0 percent and 56.6 percent respectively from younger and older age categories rated dowry as at all important in the selection of a partner, and it was notice that 92.0 and 84.9 percent from the respective age categories indicted caste as very important, while "young age" was so far 88.0 percent of younger and 86.8 percent of older age categories. Education was rated as very important by 62.0 percent of the younger age category and it was rated as very important by 28.3 percent of the older age. The good appearance, household chores, health and religious purity observed same percentages by both the categories and "Place of residence" observed a little bit of difference towards the selection of marriage partner.

Table 3: Degree of importance attached to different traits for the selection of partner for son

Traits	20-35 (Age Category in years)						40-55 (Age Category in years)					
	V. Important		Important		Not Important		V. Important		Important		Not Important	
	F	%	F	%	F	%	F	%	F	%	F	%
Bid dowry	6	12.0	35	70.0	9	18.0	12	22.6	30	56.6	11	30.0
Education	31	62.0	16	32.0	3	6.0	15	28.3	32	60.4	6	11.3
Good appearance	43	86.0	6	12.0	1	2.0	47	88.7	5	9.4	1	1.9
Own cast	46	92.0	4	8.0	-	-	45	84.9	6	11.3	2	3.8
Young age	44	88.0	6	12.0	-	-	46	84.8	9	1.3	1	1.9
House hold chores	44	88.0	5	10.0	1	2.0	46	86.8	6	13.3	1	1.9
Urban residence	06	12.0	10	20.0	34	68.0	1	1.9	14	26.4	38	71.7
Rural Residence	26	52.0	8	16.0	16	32.0	29	54.7	15	28.3	9	17.0
Good health	48	96.0	20	4.0	-	-	51	96.2	2	3.8	-	-
Religious purity	11	22.0	38	76.0	1	2.0	11	20.8	42	79.2	-	-

Main Findings: From the age categories, 94.0 percent and 98.1 percent were of the view that arranged marriages were the successful marriages but 60 percent and only 2 percent from the two age categories respectively opined that self-selection led to happier married life.

From the younger category 54.0 percent and 28.3 percent from the older age category had a favourable attitude towards the son's own selection of marriage partner. On the other hand about liberty of daughter's choice for the selection of marriage partner, both the age categories had unfavourable attitude, 90.0 percent and 100.0 percent from the two age groups respectively.

From the respective age categories, 90.0 percent and 79.2 percent indicated " good morals " as very important criteria for the selection of a spouse for daughter.

From the younger age category 70.0 percent and from the older age category 56.6 percent rated dowry as at all important in the selection of a spouse. The two categories differed in attitudes towards the function of dowry", it brings honours and prestige

The major portion of the younger age group (62.2 percent) favoured education as " very important" in the selection of marriage partner and in the older age group, the respondents gave little importance to formal education,(28.3 percent)

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