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Dowry in Malwa region of Punjab: A sociological analysis

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Abstract

Marriage is such a combination of women and men, which is recognized by the society and the law. The problem of good dowry is found everywhere but in Sri Muksar Sahib District of Malwa it has a different form. The dowry that has been recognized by law is not an offense, it is called legal dowry (The Dowry Prohibition Act 1961). The main objective of the study are obtaining information about the dowry practices in the specific context of Sri Muksar district and obtaining information on the causes of high dowry. A total of 120 families were selected. These were the families who were married for the year 2013-2014. Each family member of one of the 120 families interviewed was interviewed. These respondents included people of both upper and lower castes. Thus, information collected from the 120 respondents with the help of the interview schedule. It was seen that the Dowry system was found more in Jat community in Muksar. According to acre, dowry is given in marriage. In 2013, on an acre costing Rs 1,00,000: and spent on marriage at 1,25,000 in 2014. The male value is found through a dowry. The cost of dowry is increasing every year for acre. It has also been seen that there is a competition among people about giving dowry. People see each other more than dowry. This practice was seen in poor people too. The main reason for the increased dowry practice in Muksar is that the people have open lands. It has been found that due to the low levels of education, people are not aware of this problem; apart from this, greedy and public display is more in the public, people show their social status by spending more on marriage. In earlier times the dowry was given as a parent's love, but now it has become a competition through which people display their social status. This is due to the fear of spreading many social evils in the future.

Keywords: Marriage, Dowry, Society, Practices and social status.

Introduction

Marriage is such a combination of women and men, which is recognized by the society and the law. In the Indian society, the marriage was considered to be a sacred affair, but now marriage has become a compromise since every aspect. One of the reasons is also the exchange of dowry. The problem of good dowry is found everywhere but in Sri Muksar Sahib District of Malwa it has a different form. In today's time, when the relationship is set up, then the dowry system is born. By asking the boys what their demands are, all the details are taken. According to every caste and estate, the dowry is determined that the boy has this job and it should be spent on his marriage. In Baniyas communities, dowry is demanded according to the total expenditure incurred on the boy from birth to marriage. According to the ownership of Jats, dowry is sought according to land ownership. Dowry system is becoming a serious problem of today's time. Slowly, the dowry has taken a form of help or a form of donation from a donation, meaning that now people are starting to pay more and more dowry. Like all other rituals, the practice of dowry is common. There are also evidence of gifts in the religion at the wedding. These gifts began with the love of the father's love for his offspring (Huja 1969). The dowry that has been recognized by law is not an offense, it is called legal dowry (The Dowry Prohibition Act 1961).

The dowry refers to any such property, money, ornaments or any other form of money that the boy or his family receives at the time of marriage from his wife or his family (Howrie Peth 2013). Among the Sikhs, dowry is called as Kanyadan, Hindutva, and Muslims have been called as Mehr. Three types of marriage were first found in the Punjab; when the first money

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was given: - In exchange for the girl's marriage, some items were brought in exchange, the second wattage bet was given: - The girl was given instead of the girl and third: - donation to the girl and some gifts were also given. This form of marriage is still popular in Punjab. In this form of marriage, the boys and girls were given goods from both sides.

There are two kinds of gifts that are given to newly married couples in Punjabi culture. The 'Daz' is given to the girl by the boys and boys of boys and boys (Jammu: 1976). In Hinduism there are many varieties of Brahma, Dev, Arsh, Praja, Asur, Gandharva, Rakshash, Pisacha wedding. Brahma marriage has been recognized among Hindus, in which the girl is given as a gift. According to the Hindu wedding rituals, the girl was given a jewellery ornaments and given to the boy called as a donation. Money and other items were given to the boy as a promotion (Lord: 1979).

One reason behind dowry is love with the girl. The second reason was that there was economic security for her during a financial crisis. That is why there was no obstruction during the marriage of the girl till the middle of the 19th century. Now dowry has become a means by which people are shown their social status during the marriage of the girl (Situation 2013). People pay dowry more than one another and pretend. The items which the parents had earlier happily given to the girl at the wedding. Today, all the things the family of the males have begun with their faces. Today, people have changed this tradition as well as its importance. Every parent, according to their status, releases his daughter with ornaments, clothes, goods, so that the daughter of her parents is not sacrificed to her father-in-law's father's dowry.

It is a unique form in the Muktsar district of Malwa, especially in Jats it is believed that people down and take according to the ownership of the land. Current research is a sociological study of the dowry system in the special reference of Muktsar district of Malwa. Higher education, good employment, open land ownership has increased the social status of the youth and has made it an attractive place and it is naturally sold at high rates in the marriage market (Sen 1985)^[5]. Conditions in Rural Areas Even more painful. Farmers are taken into debt by placing their land ornaments to marry their daughter, and this loan goes up every year (Diwan 1987)^[1].

Dowry became a social evil when gifted a gift from gifts. Principally educated people are not in favor of it, but in reality it is in their practice. It is not acceptable to the girl, but to be accepted as to what she has brought. Girls who are from low-income families, they have to face a lot of problems. Her family is pressurized to bring dowry. Even fire fires are sometimes done. Many of these girls are also pregnant Many times they get suffocated and get suicidal. Some girls become mentally ill. Due to this fear, parents do not want to give birth to daughters, sometimes they are born to be born (Rawat: 2007)^[12]. The majority of mother-in-law, dowry-related violence is the main role of husband, granddaughter, head (Havritepeth: 2013).

Due to dowry reasons, one woman dies every hour. According to official statistics, such cases have increased very rapidly during the years 2007 and 2011. According to the National Crime Records Bureau statistics, deaths due to dowry deaths are increasing every year. According to Suman Nalwa, the Additional Deputy Commissioner of Delhi Police (Sentence Unit for Women and Children), the problem of dowry is not limited to the low or middle-class people but the upper class people are also equally involved in this practice.

Even the higher education class in our society does not even refuse dowry (Times of India: 2013).

The current study is a sociological study of the dowry system in the specific context of the Muktsar district of Malwa district. Through this study, information about high dowry in Muktsar and unfamiliar causes behind this study was also known. People will be intelligent and will be thinking about getting a new change in the society, aware of its speed. They will be aware that what is the loss of this bond competition. New proposals will be created to curb this growing problem.

Objectives

1. Obtaining information about the dowry practices in the specific context of Sri Muktsar district.
2. Obtaining information on the causes of high dowry.

Methodology

The district has four blocks in Sri Muktsar Sahib: Sri Muktsar Sahib, Lambi, Malout and Giddarbaha. Out of these four blocks, four villages were selected with lottery system. All these blocks were chosen as twenty villages. Selection of 30 houses out of each block was done through snobl technique. A total of 120 families were selected. These were the families who were married for the year 2013-2014. Each family member of one of the 120 families interviewed was interviewed. These respondents included people of both upper and lower castes. Thus, information collected from the 120 respondents with the help of the interview schedule. The total population of Sri Muktsar Sahib is 9, 101,896. Out of the total population, 72.04 percent of the population lives in villages and 27.96 percent of the cities. The district has a sex ratio of 896/1000 and population density is 348 per square kilometer. The literacy rate of this district is 65.80 percent, where the literacy rate of men is 72.90 and the female literacy rate is 60.00 percent. The main language of the people is Punjabi (Statistics number of Punjab: 2014). In total, twenty villages, including the blocks, are as following.

Sri Muktsar Sahib Block: Sri Muktsar Sahib, Bhullar, Thandeedala, Berkandi, Balmgarh.

Giddarbaha Block: Giddarbaha, Sukhna Ablu, Luhara, Bhalaina, Doda.

Malout Block - Malout, Jandiwala, Alamvala, Aulakh, Printed

Lambi Block- Lambi, Bhagu, Maan, Lalbai, Chunnu

Information related to the study was obtained from both primary and secondary sources. Primary Content collected from selected respondents with the help of the interview schedule. Secondary content was obtained from the Internet, books related to the subject, dowry related archaeological discoveries. Apart from this the use of inspection procedure was also done. Basic information related to the research area was obtained from the public. Information related to the total area of the research area, geographical area etc. was obtained from various websites.

Result and Discussion

When the answer to their ideas about dowry system from the farmers, the information related to it is shown in the table below. When the respondents were asked whether dowry is a social custom, what their views are about this. The

information provided by them is presented in the table below.

Table 1: Dowry is a social practice, according to the opinion distribution of the respondents

Sr. No.	Social ritual	Count	Percentage
1	Yes	105	87.50
2	No	12	10.00
3	Do not know	3	2.50
	Total	120	100

The above table indicates that a large number of 87.50 percent respondents said that the dowry girl is given a social duty; According to 10.00 percent respondents, dowry is not given due to social practice but given due to compulsion and 2.50 percent respondents did not respond. It is a test from this table that a large number of respondents believe that dowry is given to the girl because it is a social custom.

Table 2: According to the problem of dowry problem in Muktsar district, the distribution of respondents

Sr. No	Dowry problem in Muktsar	Count	Percentage
1	Yes	81	67.50
2	No	17	14.17
3	All	22	18.33
	Total	120	100

The above table 2 shows that a large number of 67.50 percent respondents said that dowry problem in Muktsar is more than the rest of Punjab; According to 18.33 percent respondents, this problem is not only in Muktsar but it is all; 14.17 percent respondents did not respond to it. Then the respondents were asked about the reasons for more problems in Muktsar district of Malwa. Response of respondents has been shown in the table below.

Table 3: Distribution of Respondents as per the reasons of problem in Muktsar district

Sr. No.	Reason	Number	Percentage
1	Show Off	5	6.17
2	Greedy	6	7.41
3	Open Land	61	75.31
4	Low education level	9	11.11
	Total	81	100

The table 3 above indicates that 75.31 percent of the respondents said that the reason for the increase in the dowry problem in Muktsar is open land; According to 11.11 percent respondents, the levels of education in the public are low and awareness of this problem is not; 7.41 percent respondents said that due to the increased dowry problem in Muktsar, people have more sense of greed; According to 6.17 percent respondents, the main reason behind this problem is the show. It is also clear from this table that most of the respondents said that due to the problem of maximum problem in Muktsar, there was open land. People take land as dowry.

When the respondents tried to know whether there is a competition for dowry in the people? The information provided by respondents in this regard is presented in the following table.

Table 4: Distribution of respondents according to Dowry Competition

Sr No.	Competition / Hover	Number	Percentage
1	Yes	113	94.17
2	No	6	5.00
3	Don't Know	1	0.83
	Total	120	100

The table 4 above shows that 94.17 percent of the total respondents are competing with more than one dowry; 5.00 percent respondents said that there was no competition for giving more than one dowry to each other, every one dovetailed according to their access and 0.83 percent respondents did not respond to this question. It is clear from this table that a large number of respondents believe that today people are competing for more than one dowry. Paying dowry more than his relative is becoming a competition. If a brother drives his daughter in the dash then the other brother trusts in giving him a big and expensive car.

Then the respondents were asked what the reasons behind the rising demand for dowry are? Information about this is shown in the table below.

Table 5: The distribution of respondents to the reasons for the increase

Sr No.	Reason	Number	Percentage
1	Greedy	46	38.33
2	Social Status	23	19.17
3	By seeing others	32	26.67
4	Due to need	19	15.83
	Total	120	100

The table 5 above shows that according to 38.33 percent respondents, dowry demands increased due to the greed of people; 26.67 percent respondents said that the reason for the increased demand of dowry has been seen by one another; According to 19.17 percent respondents, due to the increased demand for dowry, people have social status; According to 15.83 percent respondents, the demand for dowry is increasing due to the needs of the people. It is obvious from this table that the increase in dowry demands is the cause of gravity among people. 87.50 percent of the respondents said that the dowry is given to the girl by giving her a ritual; According to 10.00 percent respondents, dowry is not given due to social practice but given due to compulsion and 2.50 percent respondents did not respond. It is of the opinion that a large number of respondents believe that dowry is given to the girl because it is a social custom. According to 67.50 percent respondents in a large number, dowry problems in Muktsar more than the rest of the state. Is; According to 18.33 percent respondents, this problem is not only in Muktsar but it is all; 14.17 percent respondents did not respond to it. It is evident from the fact that a large number of respondents believe that the dowry problem is high in Muktsar. When the respondents were asked about the reasons for more problems in Muktsar district of Malwa, according to 75.31 percent respondents, the problem of dowry increased in Muktsar The reason is open land; According to 11.11 percent respondents, the levels of education in the public are low and awareness of this problem is not; 7.41 percent respondents said that due to the increased dowry problem in Muktsar, people have more sense of greed; According to 6.17 percent respondents, the main reason behind this problem is the show. It is evident from this that most of the respondents said that the reason for the problem

of Muktsar was open land. People take land as dowry. A large number of people, 94.17 percent of the respondents, are competing for more dowry than each other; 5.00 percent respondents said that there was no competition for giving more than one dowry to each other, every one dovetailed according to their access and 0.83 percent respondents did not respond to this question. It is evident from this that a large number of respondents believe that today people are competing for more than one dowry. Paying dowry more than his relative is becoming a competition. If a brother drives his daughter in the dash then the other brother trusts in giving him a big and expensive car. According to 38.33 percent respondents, dowry demands increased due to the greed of people; 26.67 percent respondents said that the reason for the increased demand of dowry has been seen by one another; According to 19.17 percent respondents, due to the increased demand for dowry, people have social status; According to 15.83 percent respondents, the demand for dowry is increasing due to the needs of the people. This is evident from the fact that due to the rise in dowry demands, there is an increase in greed in people.

Conclusion

The two main objectives of this research paper were laid out, such as the study of some specific indications. In this research, the aim was to get information about the social, economic situation of the respondents. The social, economic condition of a person is very important in social research. The second objective was to know about the dowry practices in the specific reference to Muktsar district. It was seen that the Dowry system was found more in Jat community in Muktsar. According to acre, dowry is given in marriage. In 2013, on an acre costing Rs 1,00,000: and spent on marriage at 1,25,000 in 2014. The male value is found through a dowry. The cost of dowry is increasing every year for acre. It has also been seen that there is a competition among people about giving dowry. People see each other more than dowry. This practice was seen in poor people too. The third objective was to know this due to the above dowry system. The main reason for the increased dowry practice in Muktsar is that the people have open lands. It has been found that due to the low levels of education, people are not aware of this problem; apart from this, greed and public display is more in the public, people show their social status by spending more on marriage.

The next objective was to get opinions on people's dowry, it was seen that most people were opposed to Dowry, but still they were duly given as Dowry is a social custom. Dowry is a sign of social status. According to the people, dowry is given to the parents as love, social and economic protection. But according to some respondents, dowry is obligatory. Now the demand of money, vehicle, gold and educated girl is more demanded in the dowry demands by the people. People have begun to look at the concept of Dowry with social status and caste. In earlier times the dowry was given as a parent's love, but now it has become a competition through which people display their social status. This is due to the fear of spreading many social evils in the future.

Suggestions

- The Dowry Prohibition Act should be strictly enforced.
- Girls should be educated as much as possible so that they can become self-dependent by getting jobs, this can reduce the demand for dowry.
- Marriage can be done in a simple way, as per a

respondent, marriage may also end in the *Mala of flowers*.

- People should be made aware through the media.
- Court Marriages should be preferred.
- All people should change their thinking, neither demand dowry nor give.

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