

A Survey on Attitude of Gond Tribe towards Marriage

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ABSTRACT

Marriage is an important personal and social affair. A research was conducted to study attitude of Gond tribe towards marriage. Sample size was 20. Data collected from 20 persons of marriageable age, those between 15 and 35, were interviewed. Some were interviewed twice or thrice. It consisted of both open-ended and close-ended questions. The samples comprised of the tribal girls living in Keonjhar district of Odisha at the time of research. Non-random convenience sampling method was used. Some themes were identified on why people marry. For current generation, marriage is needed to show lavishness where, rituals are considered as secondary and there is inter-caste marriages also. Most are in favour of marriage as they want to be independent, due to their own wish, for family lineage, and also get support for their own family. Some are not in favour of doing marriage as they don't believe in marriage, want to remain alone the entire life and also want to remain with their parents. The intention, beliefs and feelings of participants about marriage have been inquired to know the conative, cognitive and affective components of attitude.

Keywords: Attitude, Present Generation, Race Continuity, Support, Inter-Caste Marriage.

INTRODUCTION:

The tribal population of Country as per census 2011, 8.6% of the total population. 89.97% of them are live in rural areas and 10.03% are in Urban areas. Gond is second largest tribe in country after Bhills. The Gond is numerically the most dominant tribe of India. Next to the Kondhs, the Gonds are numerically the largest tribal community in Odisha. They call themselves Gond or Koitur. Culturally the tribe is dichotomized into the primitive group and the acculturated and Hinduised group. The tribe has exogamous totemic clan divisions. Marriage is prohibited between brother clans. Cross-cousin marriage and marriage by negotiation are common. Marriage by service, remarriage of widows, widowers and divorcees are socially permitted. Marriage is celebrated with dancing, singing and drinking. The Hinduised Gonds get the services of Brahman priest, barber and washerman. The state of being united to a person of the opposite sex as wife or husband in a relationship recognized by law or society has been defined as marriage. Marriage is a popular ritual in all cultures and is attributed to private functions such as sexual gratifications and social functions like division of labor between genders.

REVIEW OF LITERATURE:

The pattern of marriage is changing in the society. The age is rising and the causes of marriage are evolving too. The attitude towards marriage is changing.

Jones (2003), Over the past decades, the proportion of women remaining single in 30s and 40s has tremendously grown in East and South-east Asian societies.

According to Yabiku (2004), topographic and social transformation of a place can engage young adulthood in various activities and delay marriage. For men, employment is supposed to hasten marriage. Women who are illiterate have lowest age at marriage (17.6) while with the educated the highest (21.1). Occupational factors are less effective to raise age at marriage than the educational factors. Factors such as matrilineal post-marital residence, choice of spouse, less emphasis on a bride's virginity, equal rights to divorce for both spouses, village endogamy, and absence of dowry.

Amatya (2005) Family is the most important unit of the social structure and marriage is its foundation.

Ahearn (2008) In suburban and urban areas, dating is so commonplace. Dating is still seen as taboo in rural areas. Literate women may write love letters rather than go for date before they elope.

Mishra (2012), Increased schooling gave girls courage to resist early marriage.

Lee (2012) As many men and women of marriageable age started remaining single, the government had to use social media like Facebook to promote marriage in efforts to reverse low birth rates in Singapore.

ATTITUDES OF PRESENT GENERATION TOWARDS MARRIAGE:-

Baunach(2011) There have been a lot of developments in the recent decades. The attitude towards gay marriage has significantly liberalized. Non-marriage is becoming much more common.

Jones (2012) People no longer disapprove of not getting married or late marriage.

Encyclopedia (2017) In East Asian countries, the late marriage and non-marriage is still rising. The mean age of wedlock is now 29-30 for women, 31-33 for men in Japan, Taiwan and the region.

OBJECTIVE OF STUDY:

1. To study the socio-economic characteristics of Gond tribe.
2. To study the attitude and opinion of the Gond tribe towards marriage.
3. To compare opinions of the respondents towards marriage with regard to previous and present generation.

METHODOLOGY:

The study is designed to investigate the socio-economic status of the sample, their attitude towards marriage. The present study was conducted taking 20 Gond tribal young girl of Keonjhar district of Odisha who are about to marry. The information was collected by investigator's own observation, and what is currently happening and is not complicated by either the past behaviour or future intentions or attitudes of the respondents. The observational method can further provide confirmation and accuracy to the data obtained from the interview.

The investigator follows a rigid procedure and seeks answers to a set of pre-conceived questions through personal interview. This method of collecting data is usually carried out in a structured way where output depends upon the ability of interviewer to a large extent. Structured interview is applied to data collection which helped the researcher to obtain reliable information of their aim and objective of topic.

RESULTS AND DISCUSSIONS:

Objective-1: Socio-economic status of the respondents under study

The socio-economic status of young girls of Gond tribe was taken under study.

Table –1.1: Socio-economic characteristics of parents (N=20)

Sl.no.	Socio-economic variables	Frequency	Percentage
1.	Age (in years)		
	15-19	01	5.00
	20-24	09	45.00
	25-29	08	40.00
	30-34	02	10.00
	Total	20	100.00
2.	Education		
	Illiterate	03	15.00
	Primary	04	20.00
	M . School	01	5.00
	Secondary school	02	10.00
	H . School	07	35.00
	Graduate & above	03	15.00
	Total	20	100.00
3.	Social group		
	General	00	-
	OBC	00	-
	ST	20	100.00
	SC	00	
	Total	20	100.00
4.	Religion		
	Hinduism	20	100.00
	Total	20	100.00
5.	Occupation		
	Agriculture labour	17	85.00
	Forest based	01	5.00
	Fishing	01	5.00
	Hunting	01	5.00
	Casual labour	00	-
	Other (if specify)	00	-
	Total	20	100.00
6.	Income group		
	< 1000	00	-
	1000-2000	06	30.00
	2000-3000	02	10.00
	3000-4000	07	35.00

	> 4000	05	25.00
	Total	20	100.00

The socio-economic characteristics of the respondents like age, education, social group, religion, occupation and income group were taken into consideration. A look at the table- 1.1 reveals that the maximum Gond tribal girls marry in between the age group of 25-29 years followed by 20-24 age group. They attained mainly education up to high school followed by primary and graduation. Also, some of them are illiterate. The tribal girls are mainly schedule tribes and Hindus. They are mainly engaged in agricultural jobs and maximum of them are earning in between Rs. 3000/- to Rs. 4000/- followed by Rs. 4000/- monthly.

Objective - 2: Attitude towards marriage

In this the attitude of young tribal girls was taken into consideration.

Table –2.1: Attitude towards marriage

Sl.no.	Attitude	Frequency	Percentage	If yes, reasons	Frequency	Percentage	If no, reasons	Frequency	Percentage
1.	Yes	15	75.00	Independent	02	13.33	No belief in marriage	02	40.00
2.	No	05	25.00	Lineage expansion	02	13.33	Want to remain alone	02	40.00
	Total	20	100.00	Help parents	01	6.68	Want to remain	01	20.00
				during old age			with parents		
				Help in household work	05	33.33	Total	05	100.00
				Personal wish	05	33.33			
				Total	15	100.00			

The above table 2.1 reveals that maximum tribal girls have the positive attitude to marry. Around 75 % have the reasons to become independent as compared to 25 % who marry for lineage expansion. Around 5 % each of the opinion to help in household work and also due to personal wish, they want to marry.

Table –2.2: Opinion towards marriage (N=20)

Sl.no.	Opinion	Frequency	Percentage
1.	Partners consent is required	10	50.00
2.	Family consent is required	03	15.00

3.	Dowry discussion prior to marriage	07	35.00
	Total	20	100.00

The above table 2.2 reveals, 50 % favours partners consent is required followed by 35 % who told dowry discussion prior to marriage is required. Another 15 % are of the opinion that, family consent is also required. Still along with parents' consent, dowry practice is also prevalent among Gond people.

Table –3.1: Comparison between previous & present generation (N=20)

Sl.no.	Opinion of previous generation	Frequency	Percentage	Opinion of present generation	Frequency	Percentage	Total
1.	Simple marriage	09	45.00	Lavish marriage	11	55.00	100.00
2.	Obey rituals	08	40.00	Rituals secondary	12	60.00	100.00
3.	Marry within caste	15	75.00	Inter-caste	05	25.00	100.00

The above table 3.1 shows the opinion towards marriage regarding previous and present generation. 75 % said marry within caste was there followed by simple marriage said by 45 % of respondent and rest said rituals was obeyed in those days. Regarding present generation, 60 % are of the opinion that, rituals are secondary now-a-days. 55 % said marriage is now considered as a lavish statement and rest 25 % are opined that inter-caste marriage is happening now-a-days.

CONCLUSION:

The study was conducted basically to determine the attitude and opinion of the Gond tribes toward marriage. To compare the opinions whatever they had given with regard to previous and present generation was also taken into consideration. From the study, it was revealed that maximum has the positive attitude towards marriage and few are against of marriage due to several reasons. Those who want to marry said that partners and family consent is very much essential and dowry discussion is a must prior to marriage. There was a comparison between the opinions of previous and present generation and found that due to increasing age, education and all importance is given to inter-caste marriage where marriage rituals are considered as secondary.

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