

A Cross Sectional Study of Domestic Violence amongst Women in Context of Working Status, Caste and Religiosity

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ABSTRACT

The present study was conducted on 120 Muslim and 120 Hindu working and non-working women respondents selected from Patna, Bihar. The sample was selected using incidental-cum-purposive sampling technique. The main purpose of the study was to examine the effect of community, working status, caste and religiosity on domestic violence. It was hypothesized that: (i) there would be significant effect of community on domestic violence of the respondents, (ii) there would be significant effect of working status on domestic violence of the respondents (iii) caste would have significant influence on the domestic violence of the respondents, (iv) religiosity would have significant effect on the domestic violence of the respondents. For the purpose, Domestic Violence Scale by Kumar, Religiosity Scale by Singh and Prasad were used to measure the domestic violence and religiosity of the respondents respectively. Besides, a PDS was used to get the other necessary informations relating to the respondents. The Scales were employed and data were obtained as per manuals of the scales concerned. The data were analysed using t-test. The results confirmed all the formulated hypotheses. The following conclusions were drawn: (i) Muslim women respondents are more prone to domestic violence than their Hindu women counterparts, (ii) High caste women respondents are more prone to domestic violence than their low caste women respondents. (iii) Non-working women are more prone to domestic violence than working women counterparts, (iv) Low religious women are more prone to domestic violence than their high religious group counterparts.

Introduction:

The present study embodies some important concepts which need elaborations. The first component is domestic violence which refers to patterns of behaviour characterized by the misuse of power and control by one person over another who are or have been in an intimate relationship. It can occur in mixed gender relationships and same gender relationships and has profound consequences for the lives of children; individuals, families and communities. It may be physical, sexual, emotional and/or psychological. The second component of the present study is religiosity which refers to a complex system of beliefs, attitudes etc. which relates to the individual

to Divine being (Chaplin 1975). Reberetal. (2003) defined religiosity as involvement interest and participation in religion.

The next concept to be explained is working and non-working dimension. The working women are those who are working in government offices or in private organizations on fixed salary. On the other hand non-working are those who are simply housewives. Several studies have been conducted in India and abroad relating to the differential effect of caste, community, religiosity etc. but without the reference of domestic violence. Thus the study seems justified and warranted.

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Objectives

The present study was conducted with following objectives :

- (i) to examine the effect of community on domestic violence of the respondents.
- (ii) to see the effect of working/non-working dimension on domestic violence of the respondents.
- (iii) to examine the effect of caste on domestic violence of the respondents.
- (iv) to examine the effect of religiosity on domestic violence of the respondents.

Hypotheses: The following hypotheses were formulated for empirical verification:

- (i) There would be significant effect of community on domestic violence of the respondents.
- (ii) There would be significant effect of working/non-working dimension on domestic violence of the respondents.
- (iii) There would be significant effect of caste on domestic violence of the respondents.
- (iv) Religiosity would have significant effect on domestic violence of the respondents.

Method of Study

Sample : The study was conducted on 240 women respondents equal in number in respect of

community, caste, working/non-working dimension and religiosity respectively.

Research Tools

- (i) A self developed Scale by the researcher himself was used to measure domestic violence of the respondents.
- (ii) Religiosity Scale by Singh and Prasad was used to measure the religiosity of the respondents.
- (iii) A Personal Data sheet prepared by the researcher himself was used to get the other necessary informations about the respondents.

Procedure

The researcher personally approached to the respondents and collected informations about them by administering PDS, Domestic violence Scale and Religiosity Scale respectively. The data were collected as per the directions of the manuals concerned. Using median as cut off point the respondents were divided into high and low groups in respect of religiosity. The respondents at and above the median were placed in high groups and below the median were placed in low groups.

Data Analysis

The data were analysed using t-test. The results based on data were recorded in the following table.

Table-1

t-ratio showing the effect of community, working/non-working dimensions, caste, religiosity on domestic violence of the respondents.

Dimensions	Groups	N	Mean	SD	SE	t-ratio	df	P
Community	Hindu	120	17.77	7.15	0.65	8.52	238	<01
	Muslim	120	26.20	8.16	0.75			
Caste	High	120	18.94	8.08	0.74	7.02	238	<.01
	Low	120	26.45	8.49	0.78			
Working Vs Non-working	Working	120	20.16	7.98	0.73	8.52	238	<.01
	Norwra krg	120	29.36	8.78	0.80			
Religiosity	High	120	25.39	7.89	0.72	9.53	238	<01
	Low	120	35.48	8.56	0.78			

The results displayed in table clearly indicated the significant effect of community ($t=8.52$; $df=238$; $P<.01$), caste ($t=7.02$; $df=238$; $P<.01$), working/non-working dimension ($t=8.52$; $df=238$; $P<.01$) and religiosity ($t=9.53$; $df=238$; $P<.Q1$) on domestic violence of the respondents.

The Hindu women respondents are less likely to be the victim of domestic violence. It might be interpreted on the ground of limited freedom availed by Muslim women respondents leading to unrealistic, biased and irrational thinking resulting into more likely to be the victim of domestic violence.

Further superiority of high caste women respondents over low caste women respondent in respect of domestic violence ($t=7.02$; $df=238$; $P<.01$) might be interpreted on the ground of caste values developed by high caste respondents over low caste respondents. Further, a significant effect of working and non-working dimension had been found on domestic violence of the respondents ($t=8.52$; $df=238$; $P<.01$). The rationale of the finding is that the working women have more social freedom, individual considerations relating to the events expected to take place in the present or future life. Therefore, they must enjoy individual thinking leading to social freedom in terms of violation of rules of the family resulting into different forms of domestic violence. On the other hand non-working women are dependent upon their husbands or other members of their family for their livelihood and even for their proper rearing of their children.

The last part of the result displayed in the table showed a significant effect of religiosity on domestic violence of the respondents ($t=9.53$; $df=238$; $P<.01$). The finding is interpreted on the rationale that women having more religiosity are more likely to abide by the principles of religiosity, family traditions and future oriented expectations relating to their welfare in life as well as after life. On the other hand the women having less religiosity are more likely to disobey parental values, women expectations, religious conventions and even the beliefs after death. All these are more likely to motivate the women towards domestic violence.

Conclusions:

1. Muslim women respondents were found more likely to be the victim to domestic violence than their Hindu women counterparts.
- (2) Low caste women respondents were found more likely to be the victim of domestic violence than their high caste women counterparts.
- (3) Non-working women respondents were found more likely to be the victim of domestic violence.
- (4) Low religious group of women respondents were found more likely to be the victim of domestic violence.

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