

Factors Affecting the Amount of Dowry for Young Married Couples in Qom

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Abstract

This investigation is about the cultural, social, and legal factors influencing on the amount of dowry. Hence, we used structuralism theory, functionalism, symbolic interactionism, and reasonable selection, theory of mass society and media power and religiosity theory. Therefore, for this topic we examined cluster random sampling of the 384 married men and women of 18 to 35 years in Qom. The results of this study have shown that women with higher education and higher status have higher dowry. According to the results, dowry has different meanings between different ethnic groups. There is a significant relationship between family members, reference group, mass media and feeling of security, fear of the future, emulation, conformity, legal awareness, and religious quality, kinship, lodging and determining the amount of dowry. But there is no relationship between people experiencing divorce, native people, age at marriage and dowry.

Keywords: Dowry, Reference group, Mass media, Feeling of security, Fear of the future, Emulation, Conformity, Legal awareness, Religious quality.

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1. Introduction

Knowing the family is social unit of two or more persons related by blood, marriage, or adoption and having a shared commitment to the mutual relationship, but it has numerous complexities. As its knowledge is important, its effects and its functions are very essential. The experts are interested in social, legal, psychological and even economic issues of the family. Accordingly, the family is a single word, with different meaning. It has multiple definitions and its importance has been emphasized in various personal, social, other fields and various functions.

It would be very simplistic to introduce only one or two functions of social and religious (Katouzian, 2008, 11). Marriage is the "religious and official bondage of men and women for a specified period by marriage and gives a couple to begin a married life"(Anvari and et al., 2002, 145). Also it legally gives legitimacy to having sexual relations within the marriage (Moein, 1998, 216).

Marriage is a social and legal contract between two individuals that unites their lives legally, economically, and emotionally. Being married also gives legitimacy to sexual relations within the marriage. In order to achieve marital status, we must witness the approval of the community (Sarokhani, 1996, 23).

Marriage is a holy treat in Islam; the treaty is based on regulations, customs, and special rules and conventions. In Islam, marriage is a legal contract between two people. Both the groom and the bride are to consent to the marriage of their own free wills. In the shadow, it comes with legal obligations to the parties whose violation is punishable and punished (Ghaemi, 1996, 8).

Among the various institutions of the community, the family, as the best manifestation of the culture ruling over other institutions, is the place of satisfaction of various physical, intellectual and emotional needs. For this reason, maintaining the health of the relationship and the process of its goals provide the mental health of the community.

All religions have defined the importance of the family and its formation and the behavior and duties of each member. Specialists in the social sciences, especially sociologists and psychologists, have explored the various phenomena associated with this holy institution with specific aims in their studies using scientific techniques, such as the choice of the spouse, the marriage ceremony, the actions and individual reactions of the members, the impact of social culture and traditions on the role, responsibilities and interactions of the individual with others, ultimately the family and other social institutions (National Youth Report, 2003, 1).

2. Problem statement

Social injuries, abnormalities, and cases involving legal and criminal offenses have been subjected to this question more than last years, for what, we are faced with a lot of judicial cases in our country.

It is quite natural that choosing the type of dowry and its quantity will focus on the mind of the two bride and groom families at the beginning of the family formation. It is not unlikely that families have a sad mood in determining dowry. Due to the lack of a basis for determining the dowry of two families, choices are made that sometimes do not result in good results. Dowry is one of the rights of women, which is created between men and women by law.

A woman can ask it from her husband but as a rule, women can receive their dowry during divorce and with the request of it, this view proves that she intends to divorce. These days there is lot of talks about dowries. There are a lot of people who agree with great dowry, and others are opposed to it. This discussion has gone so far as to be taken to the judiciary. But still according to the official statistics, several hundred and sometimes several thousand Gold Coins are registered as Dowry in the Official Marriage Records.

According to the judiciary report, a large number of men who could not pay their wife's dowry are detainees in the prison of the country.

In this research, we will investigate the causes and factors affecting the amount of dowry among couples aged 18 to 35 in Qom.

On the other hand, the importance of this research project suggests that prevention is prior to treatment. Because by recognizing the different attitudes of couples on the issue of dowry, we tried to reduce the number of cases and send them to the family courts to settle their dowry problem. Thus, as a result, there are reduced numbers of men who have to go to prisons each year due to non-payment of dowry.

We concur with the fact that among today's working boys there will be those in the future who will be abandoned to the prisons with all due respect and dignity.

Therefore, the study has two important aspects: On one hand, it is in goal with scientific goals, which includes knowing about family issues and the attitude of family members towards issues such as dowry (economic, social and political and ...) and also raising the knowledge of family sociology. On the other hand, it can be used to identify issues affecting the families of the city of Qom to provide a solution and to prevent the occurrence of harm.

3. Review of the literature

Investigating research resources on dowry and its effective factors showed that this research topic has been working in a limited number of countries. Suitable foreign resources were not found in this area. Investigating research resources on dowry and its effective factors showed that this research topic has been working in a limited number of countries.

Shakeri (1964) conducted a brief survey of dowry in Tehran. This study was conducted 10% of the records of all registered marriages in Tehran in the last 8 months of 1964. It was concluded that the highest amount of dowry is between 10,000 and 199999 Rials. The higher the level of women's literacy, the higher the level of dowry. Those who have higher education and have high and administrative occupations have a higher dowry.

The low age of girls is closely related to the level of dowry. Kian (2009) paid attention to the evolution of dowry in jurists' votes. He has compiled and presented the jurisprudents' views on the dowry. One of the results of this research is the significant difference in the issues of lease of the soul, dowry and the father of the woman, the death of one of the couples in the marriage contract, the death of the couple before coition.

Asadi (2009), in his article, analyzed the legal jurisprudential which has allowed to limit the amount of dowry. In order to solve the problem of heavy and unconventional dowry, he acknowledged that it was possible to limit with three basic principles of playability, the intention of having serious agreements and rationality.

Omidi (2010) examined the legal status of unacceptable dowry in the law of Iran. In this research, he sought to demonstrate that power has come to surrender to the general conditions. There is no difference between the main contract and the underlying contracts such as the condition of the contract.

Fallahi (2001) investigated the dowry, its limits and its rulings in Imamieh jurisprudence. He has studied jurisprudential on the subject matter of the study of history, the true philosophy of the dowry from the point of view of Islam, the critique of the current state of dowry, the importance of choosing a subject and arranging all the cases. Other studies have also been conducted on dowry. For example, Shayan (2009) carried out a study of the verses of al-Ahrakam of dowry from the point of view of Shia and Sunni jurisprudents.

In this research, we have benefited from the theoretical space of the seven theories:

Theories of constructivism, functionalism, exchange theory, symbolic reciprocal theory, rational choice, and mass society theory, the power of the media and theoretical view of religiosity. We will discuss each one.

Structuralism is an important intellectual trend that emerged in the second half of the 20th century in the realm of philosophy and human sciences and resulted in many influences. Since the 1950s, this religion has grown largely in France and has gained much credibility among scholars and academics in Europe and the United States for two decades. All structuralisms have begun to realize that social and cultural phenomena are events that are meaningful and as a result, their implications should be addressed at the research center. Hence, structural analysis is emphasized a set of relationships between structural components in each phenomenon. One phenomenon can be understood by recognizing these intra-structural relations.

The Gestalt approach to psychology can be recalled here. It is relying on structuralism; we arrive at the hypotheses of social coercion on the factors affecting the dowry.

Based on the theory of functionalism, each culture is an interconnected, single, and relatively coherent set. Hence, the separation of an element [such as a dowry] or an institution [like the family] from its original context will be a hindrance to realistic explanation.

The functionalist theorists argue about the origin of social phenomena as well as the outcomes and functions of that phenomenon.

Using this theory, we can receive the position of dowry in relation to other elements in the family institution as one of the central needs in the existing social system. In expressing the functions of dowry, it should be indicated that some people consider dowry as a guarantee because the woman is more fragile in the social fabric and in most cases, it does not have much time to produce. This guarantee is from your husband or father or having a reserve and financial backing that does not put him to work or a dowry that is sufficient to manage her life.

Some sociologists believe that there is no guarantee of dowry but it creates a sense of security in women. Also, because of the possibility of divorce and lack of community support, high dowry can prevent divorce for a while.

A woman, away from the man, turns herself into a worthy item. For this reason, she is forcing a man to give him a gift as a dowry for her access. Some believe that in the event of a divorce, the taking of dowry; especially if it significantly can somewhat reduce the problems after divorce. Many families have a high tendency to highest dowry for this reason. There is no logical link between gifting with a stylist or a

complete lack of consideration of its material value (Gholizadeh and Ghaffarian, 2011, 126-125).

Young people accept heavy dowry for social prestige, while they are not paying for it. The same problem has caused many social injuries, some of which are obvious and some are hidden (Gholizadeh, 2011, 127).

As a result, we consider the concepts of the sense of security and experience of dowry and its effect on the amount of dowry, referring to the theory of functionalism and using the views of Merton. In fact, the sense of security and experience of divorce are based on the theory of functionalism.

The theory of rational choice has to be considered as a component of social definition based on Ritzsard's division of sociological notions. Ritzer considers the the concept of social definition as a subjective world of reason, and that part of the objective world of reason that deals with mental learning (Ritzer, 2001, 645).

Both the theory of exchange and the rational choice with the actions of the interactions of the people began their work, in the sense of individualism, and then on the level of social level (Moghadas, 2006, 177). Michael Hacker's rational choice theory has been cited which is based on the theory implied the concept of congruity with the congregation, emulation. According to the issues related to the mass media and the combined effect of mass media on the creation of the values and norms of the society, the era of modernity and postmodernity has been rewarded with an inductive role in the field of media culture and its effect on dowry.

Religion is one of the most basic institutions that human society has seen, so that humankind has never lived out of this phenomenon and did not endorse it.

The Qur'an says: " God has chosen this clean ritual for you; and you do not descend from the world except for the religion of Islam (submission to God's command)". According to Durkheim, religion is a way of expressing the moral values and collective beliefs of each community.

Marx produces religion as a tool in the hands of the elites of the community to throw masses and preserve economic patterns in the relationship between the owner of the tool of production and the lack of tools. Marx calls the religion opiate to the masses. In the Marxist view, religion is a sedative drug and a narcotic substance for the proletariat that lowers the sensitivity of people to understanding their life-afflictions (Johnston, 1988, 156). Considering the influence of religion in Iranian life, we seek to obtain religious quality among couples and its effect on the amount of dowry.

4. Research hypotheses

1. It seems that there is a meaningful relationship between literacy and the amount of dowry.

2. It seems that there is a significant relationship between the age of the individuals during marriage and the amount of dowry.

3. It seems that there is a significant difference between the amount of dowry and ethnicity of people.

4. It seems that there is a significant difference between the amount of dowry and the province of the place of birth.

5. It seems that there is a significant difference between the amount of dowry among people with experience of divorce.

6. It seems that there is a significant relationship between the viewpoint of the family and the amount of dowry.

7. It seems that there is a significant relationship between the role of reference groups and the amount of dowry.

8. There seems to be a significant relationship between the roles of mass media in determining the amount of dowry.

9. It seems that there is a meaningful relationship between the roles of the sense of security in determining the amount of dowry.

10. It seems that there is a significant relationship between the roles of the fear of the future in determining the amount of dowry.

11. It seems that there is a significant relationship between the roles of social coercion in determining the amount of dowry.

12. It seems that there is a significant relationship between the roles of the emulation in determining the amount of dowry.

13. It seems that there is a meaningful relationship between the roles of the spectrum of homogeneity with the congregation in determining the amount of dowry.

14. There seems to be a significant relationship between the ranges of legal knowledge in determining the amount of dowry.

15. There seems to be a significant relationship between religious qualities in determining the amount of dowry.

16. It seems that there is a significant relationship between kinship and determination of the amount of dowry.

17. There seems to be a significant relationship between residence and determination of the amount of dowry

5. Research method and sampling

Research objectives intend to study the factors affecting the amount of dowry among young couples (18 to 35 years old) in Qom, so a cross-sectional survey method has been used to investigate. The population used in this study is all young couples aged 18 to 35 years old in Qom. The sample size in this study was 384 people, 50% female and 50% male. In this research, multi-stage cluster sampling was used to select the respondents.

The information was collected through a questionnaire prepared by the researcher and collected during field research. Obviously, the research questions were distributed and collected after consultation and counseling and determining the sample. Finally, a questionnaire was set up to provide more accurate responses.

The main variables include the amount of dowry, the impact of reference groups, the impact of mass media, the sense of security, fear of the future, social coercion, emulation, contemplation with the congregation, religious quality and the influence of parents.

The questionnaire also contains questions about the demographic characteristics of the subjects including the age of the respondents, the number of their children, education, the education of the spouse and parents, the occupational status of the woman and the job of the spouse, ethnicity, residence, proportion Kinship and age at marriage.

All data from the questionnaire were extracted and analyzed by descriptive statistics (frequency, percent, tables and graphs) after collecting the questionnaires and the initial surveys. Inferential statistics (regression, comparison of mean of two independent societies and comparison of the mean of society with a hypothesized number, Pearson, Spearman, Tcandal) were used to study the relationships between variables. Data processing was performed using SPSS statistical software.

6. Findings

The descriptive findings of this study indicate that 50% of respondents are women and 50% of men. The average number of dowry coins obtained in this study is 185. The minimum number of dowry is one and the maximum number is 1,500. The highest amount of dowry on the coin is about 34% more than 201 coins. The mean age of the subjects was 30 years in men and 25 years in women. The average age of people in general is 23 years at the time of marriage with men aged 25 and women 21 years old.

In the spectrum of the influence of the reference group on the amount of dowry, 59% of the respondents said "It does not matter if the dowry is like friendship ". In the spectrum of mass media's influence on the amount of dowry, 43 percent said the film and serial are not attractive to them. In the sense of security, 53 percent (most people) say completely opposed to "great dowry, make life lasting", and also 70 percent of the opposition's answer in the statement "I believe that anything can happen in the future of marital life, so you have too much dowry"

In the spectrum of emulation, 43 percent responded completely agree in the statement "Many of the families have been emulation by the choice of dowry". 30 percent of people responded completely agree in the statement "If anyone chooses to deny the people about dowry, people scandalize him". 60% of people do not know the terms of the contract in terms of legal awareness.

In the religious quality spectrum, 37% are performed religious orders. 86 percent often feel deeply the presence of Allah in their lives. 83 percent did not experience divorce among their families, but 39 percent among their friends and 48 percent among their relatives have experienced divorce.

6.1. Testing the hypotheses

The relationship between literacy and number of dowry was confirmed by a two-variable relationship using Tao-Kundal correlation test ($0/007 < 0/05$). The inter ethnicity and amount of dowry was confirmed by using variance analysis of the difference in various ethnic groups ($0/001 < 0/05$). The family members' viewpoints and their effect on the amount of dowry were confirmed, according to the comparison of the mean of society with the hypothetical number $< 0/05$. The relationship between mass media and amount of dowry was confirmed according to the Pearson test ($0/000 < 0/05$). Two variables were confirmed between the sense of security and the amount of dowry ($0/000 < 0/05$). The relationship between the fears of the future and the amount of dowry was confirmed by the mean comparison test ($0/000 < 0/05$).

Social coercion as a psychological variable is analyzed and tested. In this test, the relationship was confirmed ($0/000 < 0/05$). Emulation variables and amount of dowry were confirmed in the mean comparison test ($0/000 < 0/05$). The relationship between contemplation with the congregation and the amount of dowry was confirmed ($0/000 < 0/05$). Relationship between the role of legal awareness and the amount of dowry was confirmed ($0/000 < 0/05$). The amount of dowry and religious quality were confirmed ($0/000 < 0/05$). In urban areas, the amount of dowry has a significant

difference ($0/001 < 0/05$). All of the variables were investigated in step-by-step mode in regression analysis.

Table 1. Results of regression analysis of factors affecting the amount of dowry

1	Method= Stepwise	Step-by-Step Method of Variables
2	.226	Multiple correlation coefficient
3	.051	Coefficient of determination
4	.046	Adjustment coefficient
5	15.303	One-way analysis of variance
6	.000	meaningful level

Table 2. Results of regression analysis of variables related to the effect on dowry

meaningful level	T	Bta	b	Independent variable
.000	3.831		190.587	Constant
.000	3.838	.194	6.410	sense of security
.033	-2.144	-.108	-2.623	religious quality

Only two variables "religious quality" and "sense of security" are considered as inputs for validation with the inclusion of all variables in the regression equation and all other variables have been excluded from this view. The value of the significance level rejected the null hypothesis.

7. Conclusion

The present study was conducted in a survey among 18-35 year-old couples in Qom, which has been described in research methodology on how to select a sample and determining the validity and reliability, as well as the method of analysis. However, according to the completion of 384 questionnaires in different regions of Qom, the following results were obtained: In the first hypothesis, it can be said that among girls with the increase of education and literacy, the amount of dowry also increases. This result is based on the findings of Shakar (1964) which states that the higher the literacy is more consistent in the rate of women dowry. In examining the age of individuals during marriage and the amount of dowry, we found that there was no significant relationship between them, but there was a significant relationship between the age and attitude of individuals towards dowry. This result is not consistent with the findings of Shakeri (1964) which states that the low age of women is closely related to the degree of dowry. This discrepancy may be due to the low age of marriage in 1964 which is not comparable to the marriage age of the present. In the

third hypothesis, the relationship between ethnicity and the degree of dowry has been identified. But in the fourth and fifth hypotheses there is no relation between the province of the place of birth and the experience of divorce and the degree of dowry. There was a relationship between the views of the family and the amount of dowry and the effect of family view on girls is more than that of boys. This result is consistent with the findings of Gholizadeh (2011) that the involvement of girls in making decisions about dowry is effective on dowry status. In the study of the relationship between the roles of the reference group on the amount of dowry, a relationship was established and the effect of the reference group on men is less than that of women. We found that there is a relationship and the impact of mass media on men is more than women. In the ninth hypothesis, the relationship between the sense of security and the amount of dowry has been investigated and the relationship has been established. But the impact on men's sense of security is less than that of women. This conclusion is consistent with the findings of the Ayazi (1997) which states that the high dowry causes a greater sense of security. In the tenth hypothesis, the test result shows that there is a significant relationship between the fear of the future and the degree of dowry, and the effect on women is more than that of men. This result is consistent with the finding of Yousefzadeh (2005) who states that there is a relationship between the fear of the future and the level of dowry. The results of the gender test showed that the effect in men is less than that of women. This conclusion is inconsistent with the findings of Sharaf al-Din (2001) which states that religious attitude does not correlate with the determination of the degree of dowry. In studying the relationship between kinship ratio and amount of dowry, it was concluded that the amount of dowry is different in both kin and non-kin groups. In other words, among relatives, this amount is lower than non-native. In the last hypothesis, the test result shows that the amount of dowry has a significant difference among different urban areas of Qom. Theories of constructivism, functionalism, symbolic interaction, exchange, rational choice, the theory of mass society and types of religiosity are among the theories that were expressed. The question arises as to how, using these classical sociological views, we can achieve social explanation of the factors affecting dowry in the community. We will discuss the concept of fear of the future in which the individual responds to the punishment aspect of the dowry by using the exchange theory in the agency paradigm that faces the structure. According to the issues related to the mass media and the combined effect of mass media on the creation of values and norms of the society of the era of modernity and postmodernity, an inductive role was played in the field of media culture and its effect on dignity.

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