

"Changing Paradigm of Marriage in Indian Society" (With Special Reference to Bilaspur City)

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Abstract

Along with the study of the effect of change in income on marriage in modernity and thinking in the people of urban area, the study of income changes in age has been done. The change in the traditional form of marriage is clearly visible in this study. Along with the source of income, interest has increased in people towards change in institution and change of thinking is also seen in marriage. Due to which marriage is losing its original form. Along with this, marriage separation and tension etc. Are being seen. Efforts can be made to maintain the traditional form of marriage by bringing positive changes in education.

Keyword Marriage, traditional forms of marriage, hindu family, changing patterns of marriage, rituals, physical and mental maturity.

Introduction

Marriage is seen as a sacrament in the hindu families of indian society. This sacrament is of sixteen types, one of which is marriage. Marriage rituals are performed for young men and women when they reach physical and mental maturity capable of taking the responsibility of building a family in a hindu household. According to indian culture, marriage is not just a physical or social contract, here marriage has also been given the form of a great spiritual practice. That's why it has been said 'dhanyo grihasthashram'. Only good householders help in the favorable system and development of the society and also do the work of creating the best new generation. At the same time, with his resources, he continues to give desired support to the seekers of brahmacharya, anprastha and sanyas ashrams. In order to make such good householders, it is necessary to make marriage free from stereotypes and re-establish it as the best culture. Under ug nirman, family and group experiments of marriage rituals have proved successful and useful. Fulfillment of the sexual needs of men and women in a manner recognized by the society, their control, making the family permanent, raising children, economic co-operation, social responsibility, healthy maintenance of the body, mental peace, love between husband and wife. The institution of marriage is important in all societies for providing affection to children and for the continuity of family and society. The literal meaning of marriage is 'udvah' which means 'taking the bride to the house of the groom.' lucy meyer, while defining marriage, writes, the definition of marriage is that it is such a combination of a man and a woman, that a child born to a woman is born. To be considered as the legal child of the parents. In this definition, marriage has been accepted as a relationship between a man and a woman, which gives birth to children, and declares them valid. And as a result parents and children get some rights and status in the society.

Letrecher Review

Riyaz, N., Hafeez, J., & Hussain, M. (2022) - in their research, it is said that modernization is a continuous process, when modernization is diversified, it has a significant impact on marriage and family system. Modernization is a transition from what was previously a modern and industrialized society that occurs all over the world. The aim of this study is to explain how modernization has affected the marriage traditions and family system in south punjab. Two union councils were randomly selected from the 26 shakhas of tehsil bhakar. Data was obtained from the sample population, in which the mean age of the respondents was over 30 years. In this research, an interview guide was used as a data harvesting strategy. The study findings were analyzed using spss software, and the descriptive section of the results indicated that a large proportion of respondents were married in the 45–49 age group, and were strongly attached to older traditions and furthermore, when the estimated data from the study's regression and correlation analysis tests were used, the results showed that modernization has a positive and at least a significant effect on marriage practices and family

Systems. Ahoor, m (2014) - hindu marriage system in bangladeshah it has been written that as a social and legal institution, marriage is recognized in every society and every religion. The author examines the institution of marriage among the hindu community of bangladesh. After the independence of bangladesh, no legislative measures have been taken to address the hindu marriage system. From a gender as well as a religious perspective, the entire spectrum of hindu marriage has often been criticized as being discriminatory, especially towards women. Despite the fact that the constitution of bangladesh has explicitly abolished all forms of gender and religious discrimination, these provisions are not reflected in reality. As a signatory to various international conventions, bangladesh is also under an international obligation to implement the notion of equality in its municipal system. This article analyzes the various flaws in the hindu marriage system prevalent in bangladesh and their underlying causes. It also makes recommendations for achieving bangladesh's constitutional and international obligations towards gender equality.

Objectives of the study

1. Understanding the changed nature of the institution of marriage.
2. To find out the changes in the age of marriage.
3. To find out the factors of change coming in the institution of marriage.
4. Analysis of factors of change.

Hypothesis

1. There have been many changes in the institution of marriage at present.
2. The age of marriage has increased, the practice of child marriage has stopped.

Methodology Of The Study

To decide the nature of the study and to avoid distraction, the following research method has been adopted-

1. Of study. Descriptive research has been developed according to nature.
2. Most social research cannot be computation research. Therefore, it becomes necessary to determine the sample for the study. The municipal corporation area is divided into 70 wards, so a unit has been selected from each ward by purposive sampling method.
3. The unit of study can be either of the female or male (couple) of the family. The changes coming in the institution of marriage have been ascertained from the combination of male and female. The respondents have been selected on the basis of fixed sampling. In this, male and female respondents have been selected on the basis of population of all 70 wards of bilaspur city, who are married. Thus total 105 male respondents and 105 female respondents have been selected.
4. The data obtained in the study has been correlated and converted to result analysis by means of symbolic system. After this, generalization of the data of classification by forming groups has been done and general results have been extracted in the context of the subject.
5. Secondary sources will be used for testing and evaluation of primary sources, which can be life history, government, non-government documents, public documents, photographs, diaries, videos etc.

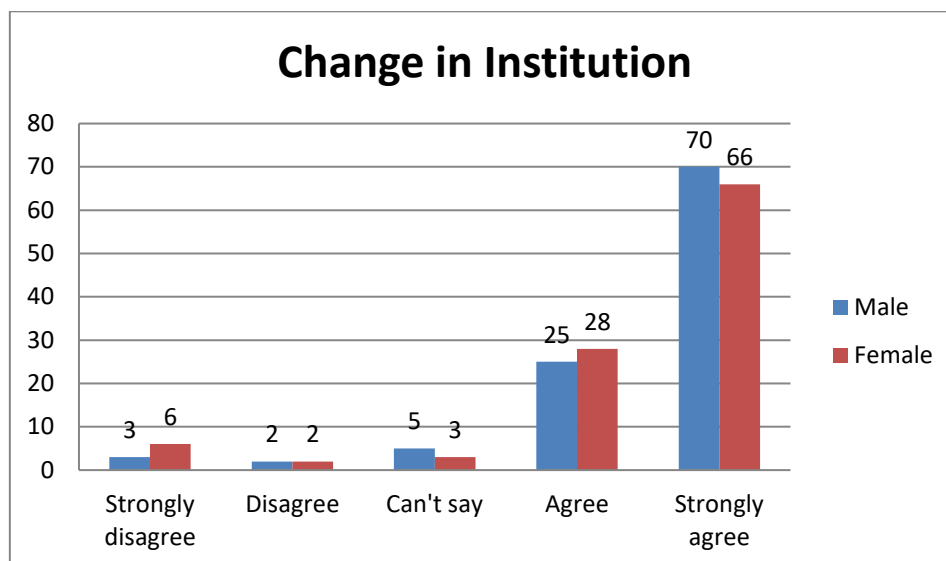
Data Analysis

Change in marriage institution

The institution of marriage has undergone many changes over time. To test this hypothesis, primary data was collected from selected 210 hindu respondents of bilaspur city. In response to the above question five options were given as strongly disagree, disagree, cannot say, agree and strongly agree using a five point likert scale. Information has been collected from 105 male and 105 female respondents. The obtained information is displayed through the following table and diagram – change in marriage institution

Change in Institution	Male	Female	Total	Male percentage	Female percentage	Total percentage
Strongly disagree	3	6	9	2.86	5.71	4.29
Disagree	2	2	4	1.90	1.90	1.90
Can't say	5	3	8	4.76	2.86	3.81
Agree	25	28	53	23.81	26.67	25.24
Strongly agree	70	66	136	66.67	62.86	64.76
Total	105	105	210	100	100	100

source: primary data (collected through survey in bilaspur city)



Out of 105 male respondents, 3 (2.86 percent) strongly agree, 2 (1.90 percent) agree, 5 (4.76 percent) cannot say, 25 (23.81 percent) agree and 70 (66.67 percent) strongly agree about the change in the institution of marriage. Regarding change in the institution of marriage, 6 (5.71 percent) women respondents strongly disagree, 2 (1.90 percent) disagree, 3 (2.86 percent) cannot say, 28 (26.67 percent) agree and 66 (62.86 percent) strongly agree. Thus out of total 210 respondents, 9 (4.29 percent) strongly disagree, 4 (1.90 percent) disagree, 8 (3.81 percent) cannot say, 53 (25.24 percent) agree and 136 (64.76 percent) strongly agree. It is clear from the data that according to 97 percent of the respondents, there has been a lot of change in the institution of marriage. According to only 3 percent of the respondents, there has been no change in the institution of marriage. It is interesting to note here that 3 percent of the respondents are above 50 years of age. Both men and women have the same opinion on this subject.

Change in marriage age

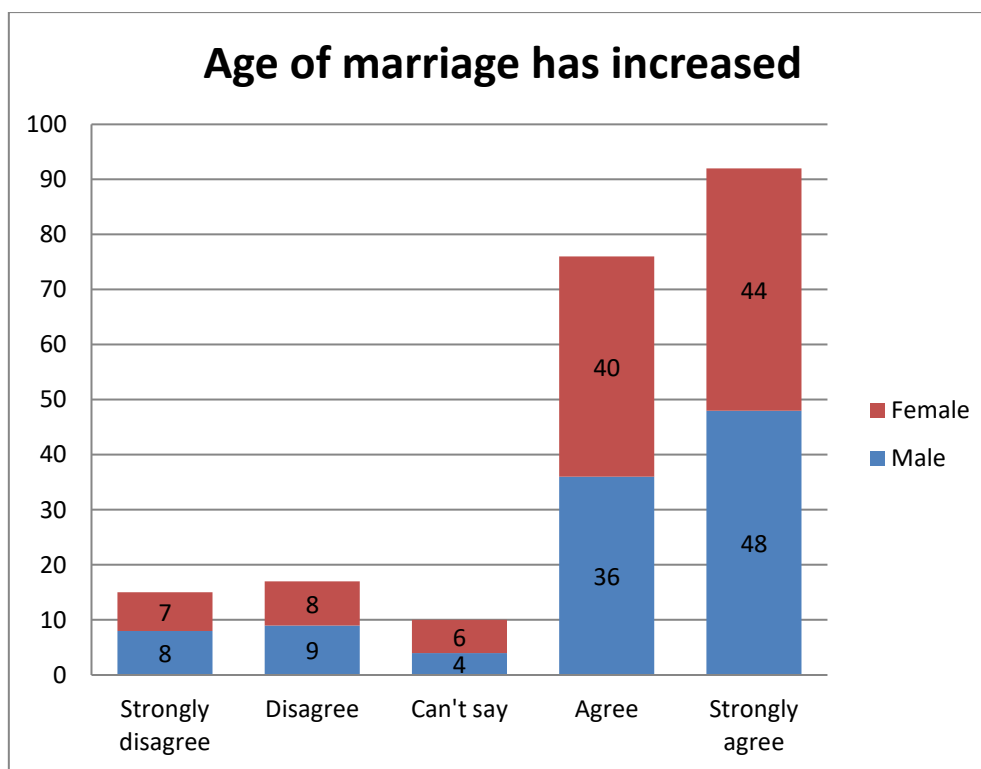
When it comes to the age at marriage in India, it is found that children tend to get married at an early age and it is higher in the case of girls. In some specific cases like Rajasthan, girls were married off at a very young age i.e. Even at the age of 3-4 years, while they did not know the meaning of marriage. The marriage system in traditional societies of India was heavily dependent on early age arranged marriages. Women's sexuality needs to be carefully controlled in order to maintain the honor of the family. Husbands and wives should not become too attached emotionally, as this may threaten the unity of the patriarchal family (Jones, 2010). Early marriage helps protect young women's chastity, marks a clear break from their birth families, makes them more likely to accept a structure of authority in their new family, and strengthens the bond of husband and wife. Weakens (Reddy, 1982). Now a days there has been a big change due to various factors like technology and awareness among girls. The legal age of marriage for a girl is 18 years and for a boy it is 21 years. Due to the advent of further vocational education, children remain busy in studies for a longer period of time and hence marriages get delayed by 25-30 years. The trend of late marriage is associated with socioeconomic changes that raise the status of women by increasing educational and employment opportunities (Puri, 1999). It has played a major role in determining the rate of population growth through its association with marital fertility. Delayed marriage makes a lot of difference in reducing the fertility rate. The fertility rate in India was 5.6 in 1970 which has come down to 2.8 in 2008. (World Bank report, 2008). The average age of marriage has increased. To test this hypothesis, primary data was collected from selected 210 Hindu

respondents of bilaspur city. In response to the above question five options were given as strongly disagree, disagree, cannot say, agree and strongly agree using a five point likert scale. Information has been collected from 105 male and 105 female respondents. The obtained information is displayed through the following table and diagram –

The age of marriage has increased

Age of marriage has increased	Male	Female	Total	Male percentage	Female percentage	Total percentage
Strongly disagree	8	7	15	7.62	6.67	7.14
Disagree	9	8	17	8.57	7.62	8.10
Can't say	4	6	10	3.81	5.71	4.76
Agree	36	40	76	34.29	38.10	36.19
Strongly agree	48	44	92	45.71	41.90	43.81
Total	105	105	210	100	100	100

source primary data (collected through survey in bilaspur city)



Out of 105 male respondents, 8 (7.62 per cent) strongly agreed, 9 (8.57 per cent) agreed, 4 (3.81 per cent) could not say, 36 (34.29 per cent) agreed and 48 (45.71 per cent) strongly agreed with regard to increasing age of marriage. Is. Among female respondents, 7 (6.67 per cent) strongly disagree, 8 (7.62 per cent) disagree, 6 (5.71 per cent) cannot say, 40 (38.10 per cent) agree and 44 (41.90 per cent) strongly agree with regard to increasing age of marriage. Thus out of total 210 respondents, 15 (7.14 per cent) strongly disagree, 17 (8.10 per cent) disagree, 10 (4.76 per cent) cannot say, 76 (36.19 per cent) agree and 92 (43.81 per cent) strongly agree. It is clear from the data that according to 80 percent of the respondents, the age of marriage has increased. According to only 20 percent of the respondents, the age of marriage has not increased. It is interesting to note here that the

age of these 3 percent respondents is above 40 years. Both men and women have the same opinion on this subject.

Suggestion

- Efforts should be made to have a positive effect of education on marriage.
- Along with modernization, the organization should be selected according to its circumstances.
- Changes in income in the institution of marriage affect people in both positive and negative ways, for this efforts should be made to lead people towards positivity.
- Efforts should be made on a large scale to prevent early marriages.

Conclusion

The trend of youth towards marriage is going towards institutional change, youth are giving more importance to institutional change, they are spending more than their income due to which the pressure of expenditure in marriage is increasing. Due to the increase in the cost of marriage, various changes are being seen in the relationships. One of the reasons for this is that marriage should not adopt its original traditional form and adopt modernization. The strength and stability of marriage can be increased by bringing positive change in education and change in thinking. Due to which married life can be made happy.

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