

CHANGES OF MARRIAGE IN URBAN FRINGE

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ABSTRACT

The present paper tries to reveal changes of marriage in urban fringe. The popular thought of marriage, is known as a union between a male and a female. Another thought concerning marriage is that it is a social sanction of the union and its accomplished by completely different rituals and ceremonies. One more read concerning marriage which is a system of roles involving primary relationships. The Hindu thought concerning marriage is that it's a sanskar or dharma. Before finding out the standard and fashionable system of Hindu marriage, it's important to understand the social science significance of marriage.

Keywords: Sanskar, Rituals, Primary Relationships, Hindu, Urban Fringe, Sociology of Family.

Introduction

Marriage has been thought-about a ceremonial gift of the bride by her father or alternative acceptable relative to the bride groom so as that each could along fulfill their duties that area unit necessary for human existence. These duties area unit "Dharma, Artha and Kama". Hindu deity is non secular duty supported moral values, that's to try to sensible and attain Moskha or salvation. Artha is that the economic side of life and Kama is that the physical or marriage in Republic of India thirty-five sexual duties to the partner and to supply youngsters to continue race. Marriage isn't for sense of enjoyment, however to continue the race. This can be the Indian conception of marriage. It's a social duty towards the family and community. Indian non secular texts say that marriage may be a non-secular religious ritual that is taken into account primarily a fancy of obligations, no secular and ethical on the one hand, and social and economic on the opposite hand.

Marriage is unambiguously to society as a result of the family and also the basic building block of society. It brings important stability and desiring to human relationships. It remains the perfect for the raising of sons and daughter. It plays a crucial role in sending culture and civilization to future generations. marriage is not simply a non-public contract, however, a social establishment of nice public worth and concern.

Data and Methodology

The main objective of this paper is dynamical changing aspects of family in urban fringe in six villages of the Dharwad urban fringe in Karnataka State. Dharwad-Hubbli is one in all the quickest growing twin cities in Karnataka. The simple random sampling was used.

The primary data were collected from the fortification through a structured interview schedule by interviewing social unit within the Rayanal, Kusugal, Nulvi, Belur, Kyarkopa, Mansur urban fringe of the Dharwad district of Karnataka state. Secondary sources for this study were collected from the analysis centers, Libraries, Journal, Books, Articles and Division Reports.

Result and Discussion

The present paper finding the following aspects:

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Table 1: Respondents Opinion of Changing Aspects of Family

Sl. No.	Changing aspects	Percent
Selection of Bride Groom		
1	Social status	36 (24.00)
2	Economic Status	7 (4.66)
3	Based on needs	52 (34.67)
4	Joint Mate selection	37 (24.67)
5	Education qualification	6 (4.00)
6	Without parents consent	12 (8.00)
Total		150 (100.00)
Love Marriage		
1	Yes	28 (18.67)
2	No	122 (81.33)
Total		150 (100.00)
Intercaste Marriage		
1	Agree	8 (5.33)
2	Strongly agree	7 (4.66)
3	Uncertain	25 (16.67)
4	Disagree	58 (38.67)
5	Strongly disagree	52 (34.33)
Total		150 (100.00)

Table 1 shows that respondents opinion on marriage system however marriage system is dynamical angle in urban fringe family constringed by marriage system.24.00 percent of the respondents choosing Social status, 4.66 percent of the respondents choosing supported Economic status, 34.67 percent of the respondents they choosing supported wants education, buety, parents opinion and othes.24.67 percent of the respondents Joint Mate choice it means that each parent and children taking conjointly for choice. 4.00 percent of the respondents choosing their supported education qualification, however this less in urban fringe. 8.00 percent of the respondents are didn't concern their parents.

The table shows that attitudes towards love marriage in urban fringe. 18.67 percent of the respondents are agreeing with love marriage; 81.33 percent of the respondents they disagree towards love marriage.

The table reviles that respondents angle in intercaste marriage 5.33 percent of the respondents agree with intercaste marriage, 4.66 percent of the respondents are intercaste marriage, 16.67 percent of the respondents are telling Uncertain, 38.67 percent of the respondents disagree towards intercaste marriage, and 34.33 percent of the responders disagree to intercaste marriage. It is observed that urban fringe on the subject of Hubballi - Dharwad twine city's most of the individuals traveling to city daily. However, return to urban fringe still social, family, economic system is didn't modified. During this study however marriage system is dynamical in fringe space, we have a tendency to targeted on choice of bride groom, love marriage, intercaste marriage in these areas still having traditional backgrounds of family structure. The choice of life partner was done by the eldest members of the family. However, currently due to various factors like increasing education among girls, urbanization, economic independence etc.

Table 2: Age of Respondents when they Married

Sl. No.	Married at The Age	Percent
1	Below 12 Years	44 (29.33)
2	17-20 years	03 (2.00)
3	21 years above	103 (68.67)
Total		150 (100.00)

Table 2 shows that, 29.33 percent respondents were married at the age of below 12 years, 2.00 percent of respondents were married at the age of 17-20 years, 68.67 percent of respondents married at the age of 21 and above years. It shows that the age of marriage is restricted by the act. According to marriage act- 1929, it is 21 years for men and 18 years for women. The trend towards late marriage is related to the socio economic changes. It has been serious role in decisive the expansion rate of population through its linkage to married fertility.

Table 3: Respondents Opinion on Kinship Marriage Relationship

Sl. No.	Opinion	Percent
1	Agree	26 (17.33)
2	Strongly agree	21 (14.00)
3	Uncertain	47 (31.33)
4	Disagree	40 (26.67)
5	Strongly disagree	16 (10.6)
Total		150 (100.00)

Table 3 shows that, 17.33 percent of respondents are conform to kinship marriage, 14.00 percent of respondents are strongly agree to kinship marriage, 31.33 percent of respondents sees that unsure we tend to can't tell that, 26.67 percent of respondents says that disagree to kinship marriage and only 10.66 percent of respondents are says that disagree to kinship marriage.

This figure shows that majority of respondents don't seem to be able to marry among the kinship marriage currently days due to migration, education, urbanization. Kinship is one in every of the most organizing principles of human societies that have its roots within the predominant clan. Kinship describes and establishes a network of putting up with relationships between people and teams on the model of biological relationships between oldsters and their children between siblings and between married partners.

Table 4: Respondents Children Ideal Marriage Age

S.No.	Age Group	Percent
1	Below 18 years	3 (2.00)
2	19 to 23 years	28 (18.66)
3	24 to 30 years	105 (70.00)
4	30 years above	8 (5.33)
5	Can't say	6 (4.00)
Total		150 (100.00)

This study observed that, up to 2.00 percent of respondents believe that, marriage is early only if it is below 18 years and it points towards a low level of knowledge regarding the cut off age of 18 years. 18.67 percent of the respondent's children's were married between 19 to 23 years, 70.00 percent of the children ideal marriage age between 24 to 30 years, 5.33 percent of the children's were ideal marriage age above 30 years, and 4.00 percent of the respondents are they can't say the ideal age of their children. These findings may also be explained A high proportion (85 percent) of the respondents believe late marriage is a good practice and also aver of child marriage is prohibited by the Prohibition of Child Marriage Act- 1929.

Conclusion

Changes are guaranteed to occur and establishment of marriage is additionally experiencing several changes. Technological, economical, new academic patterns and changes in life designs are major factors taking part in profound role during this modification. With the passage of your time the age at marriage, method of mate choice, aims and also the functions of marriage, trends of divorce rates and also the economic aspects of marriage have undergone an incredible modification. There are undoubtedly serious consequences of the ever-changing marriage patterns because of the increasing age at marriage makes a substantial distinction in lesser the fertility rates. Varied factors like, the social, economic, psychological, and technological and also the legislative play a good role within the modification of marriage establishment. As folks are getting a lot of freelance within the wake of relief, consumerism and its generation of unreal aspirations have increased the gap between wishes and their fulfillment. Further, the new values created acceptable or maybe fascinating by such consumerism are "getting wealthy fast in any means possible". In such a setting the present unequal power relationships among the family become a channel for feat wealth quickly at any value. Conflicts during this establishment are rising thanks to the interaction of tradition with contemporaneity. New patterns within the marriage like Gay, inhabitancy etc. are raising in some places which can have a lot of effects within the returning time. Although these new trends are determined these days the significance of marriage has not diminished. It's still universally practiced. Although its quality is affected a touch, it's not reduced to the amount of a mere civil contract. Hindu men and women are still showing emotion concerned in their marriages in particularly.

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