

SOCIAL TRANSFORMATION THROUGH CULTURALLY DISPARATE MARRIAGES: A CASE STUDY OF VILLAGE KHARAINTHI, ROHTAK (HARYANA)

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ABSTRACT: Social transformation is characterized by changes such as rules of behavior, values, social organizations and cultural symbols. The processes of social transformation took place through migration, sex ratio, increasing literacy rate. Migration is the main process which leads to social transformation. Females contribute to streams of migration mainly for marriage. As far as the rural to rural migration is concerned, it occurs mostly for marriage and other socio-religious and cultural reasons. Such type of migration is essentially female-selective and is widespread in areas with low sex ratio. Haryana is such a peculiar state where very unusual phenomena has been taking place since last few years, which has attracted the attention of scholars from various discipline such as Sociologist, Geographers etc. According to census 2011 sex ratio of Haryana is 877 females per thousand males. In Haryana pressure of continuing the family tree is so immense that people who are unable to find a bride locally create a nexus of contacts in other states and import brides from different parts of India. The present work attempts to study **social transformation through culturally distinct marriages** in village Kharainthi, Rohtak(Haryana). The study has been conducted using primary data from the village Kharainthi which has been collected by conducting interview schedule and observation methods. The study finds that a large majority of the brides have been brought from different states of India. Most of them have been found to be belonging to the poor states mainly Bihar, Assam and Uttar Pradesh.

KEYWORDS: Social Transformation, Migration, Population, Socio-economic Development.

INTRODUCTION: Migration is an indicator of racial , linguistic and nationalistic mixing of earth's populations (Trewartha G. T . , 1969). Migration leads to redistribution of population and is in fact a universal characteristic of all human groups irrespective of their socio-economic development or ethno-cultural background. Due to the imbalance in sex ratio of Haryana brides are brought from other states like west Bengal, U.P , Orissa, Bihar, Assam, Chhattisgarh, Jharkhand, Madhya Pradesh and this trend has affected the social structure of the state. Due to skewed sex ratio in Haryana people are forced to marry outside the state. Youth who are not able to find brides locally, tend to move out to find brides in a disparate culture. In these process of long distance marriage male have to cross at least two state borders sometime more than four or five to get a bride. Such a long distance,

inter-state, inter- racial and inter-culture marriages have been generating a unique type of culturally disparate marriage migration in the state. In these marriages most of the females marry not on the basis of their own decision, but on their parent's decisions. Some of them are widow, teenagers and some of them are forcefully pushed into such marriages by the known and by the agents. This paper is going to present a study of culturally marriage migrant brides in village Kharainthi and analyze the socio-cultural transformation of community.

Study Area:

Kharainti Village is located in Rohtak district in Haryana. This village is located on 29.05° East latitude and 76.47° North longitude surrounded by lakhan majara town. Elevation of kharainti from mean sea level is 229 meters. The total area of Village is 1064 hectares. Kharainti The total population of the Village is 6260 of which 3840 are males and 2420 are females. There are 1190 houses.

OBJECTIVES:

The present study has been conducted:

1. To analyze Social transformation due to culturally disparate marriages in Haryana at micro level.
2. To identify the factors responsible for this transformation.
3. To identify the problems faced by brides due to migration in a different socio-cultural environment.

DATA AND METHODOLOGY:

Study is based on primary data as well as secondary data. Primary data were collected through the field survey with the help of structured interview schedule. Some information was collected through observation method as well. The data were processed and presented through tables, bar diagrams and map.

ANALYSIS AND FINDINGS:

Table 2.1- village kharainthi : Caste-wise Distribution of Migrants brides

Cast	Numbers of brides	Percentage
1. Jat	32	82.0
2. Brahman	3	7.69
3. Chamar	1	2.56
4. Jangra	3	7.69
TOTAL	39	100

SOURCE- Field Survey, FEB. 2017

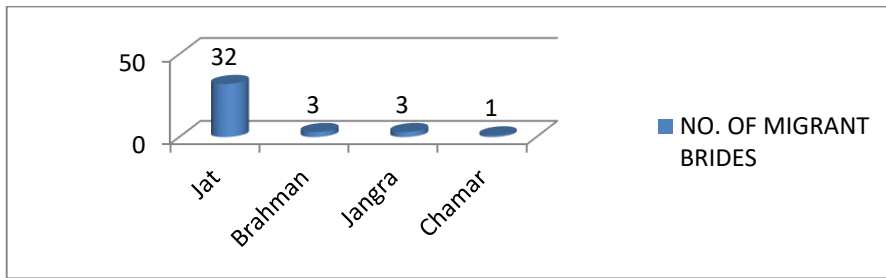
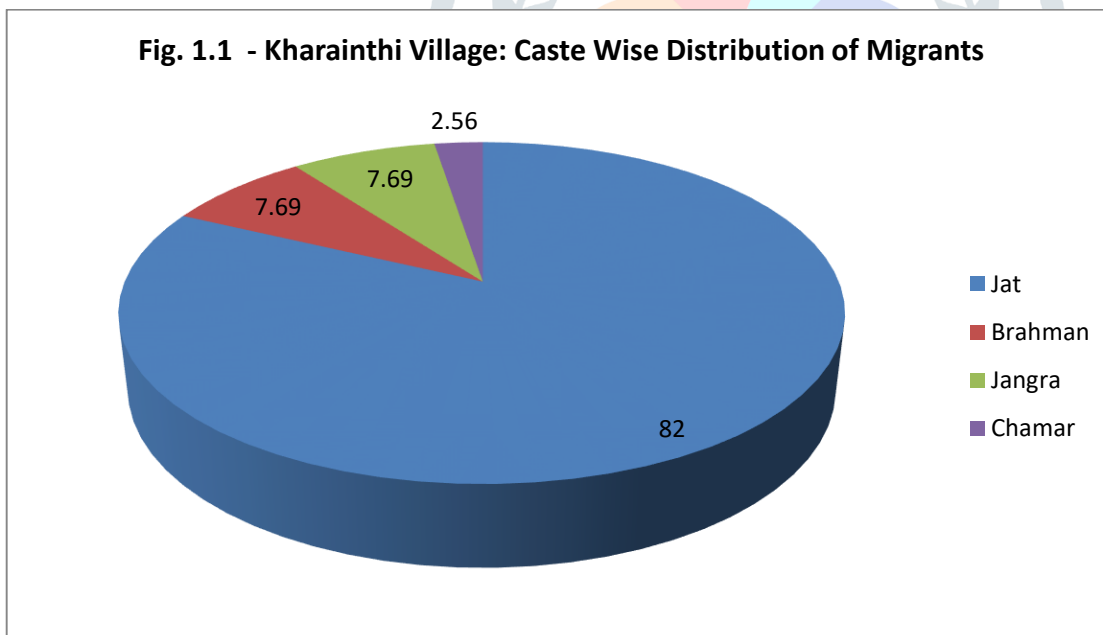


Fig. 1.1 –Kharanathi Village: Number of Migrant Brides

It has been found in the field that highest number of disparate marriage migrants belonged to Jats. They constitute 82 percent of total marriage migration (table 1.1). The major reason behind the dominance of marriage migrants among Jats was very low sex ratio. The small size of agricultural land holdings among Jats was also largely responsible for high incidence of marriage migrants among them. It has been reported by many respondents who own small agriculture land, were not able to find bride. Due to non-availability of bride such people have to move outside the state for marriage. As compare to Jats, Brahmans have very less number of marriage migrants (7.69). The major reason behind this is the strictness of their customs which do not allow them to marry in disparate area without considering the clan.



SOURCE- Field Survey, Feb, 2017

The proportion of backward classes in the study area has the same proportion as Brahmans (7.69). Low percentage of marriage migrants have found in scheduled caste that is Chamar (2.56).

REASONS FOR MARRIGE TO OTHER STATE GIRLS:

- Low sex-ratio in Haryana is the prime reason for the shortage of girls.
- The rigid system of community not allowing inter-caste marriages or not marrying same gotra girls has only led to increase the shortage of brides. The state with the dubious distinction of the worst sex ratio in the country is now facing a crisis finding matches for its `gabru jawans' (boys of marriageable age), who have no choice but to look for brides outside the state.
- High percentage of female foeticide.
- The small land holding size in Jat community leads to youth to get married outside the state.
- A large number of youth boys are not well educated, that's why they don't able to fulfil the requirements of girl's parents.

So, the youth of the village, have no choice, but to marry outside the state.

PROBLEMS FACED BY THE BRIDE IN VILLAGE:

It is very difficult for the girls from other region to adjust in Haryanvi culture, but slowly they become used to it. Besides coming from very poor families, they don't have any choice, but to learn to live in new environment. While majority of the brides have adjusted themselves to the robust Haryanvi lifestyle, there are also instances of women not being able to adjust to the customs and traditions of the state. There are instances where these `purchased brides' have been forced to work as maids, exploited or even denied their basic rights.

Many of such brides are sexually and mentally harassed, many of them live in inhospitable conditions. In some cases bride becomes common `property' of male members in the family. This is exploitation of worst kind. Since these women are poor and illiterate in most cases, they allow themselves to be subjugated and exploited. Families of boys who procure wives from other states never accept that they have actually paid money, but it is a fact that they are ready to pay anything between Rs 30,000 to Rs 60,000 for them.

CONCLUSION: Due to the skewed sex ratio, brides are brought from other states and this has affected the social structure of the village Kharainthi such as, traditions and customs, food habits, dialects, heights of children and face features have undergone a lot of changes. Brides don't visit their native places after marriage, the children don't know the love and affection of maternal grandparents. Children are learning Bengali, Assamese, Bagheli, Bihari, Bhojpuri from their mothers. Brides are using words such as **chaia khabe, pani peebe**. Brides don't know how to make traditional Haryanvi food items. Brides have bring different kind of traditional food items along with themselves from their native places such as, Sambhar, Choka, Chaval, Pohva. These food items are now cooked in Haryanvi kitchen. With this social change brides are also facing problem in Haryanvi tradition and customs. So, we should carry out an aggressive campaign, to give women marriage migrants from other states the same `maan-samman' (honour and dignity) as any local woman. Marriages should be solemnized in a proper manner instead of the girls being bought. The need of the hour is to learn from past mistakes and stop killing females, besides making marriages more flexible. Otherwise the problem will not only persist, but also will get worse in the coming years.

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