



Role of Migration in Social-Change: With Special Reference to Katihar District, Bihar

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Abstract:

Migration is a historical and multi-dimensional phenomenon occurring in human life which plays an important role in social, economic and cultural development, manpower planning and social change including individual growth of the population of a particular areas¹. It gives us insight into social change and provides vision also². In the context of past or present migration patterns, inter-regional variations in population growth, inter rural- urban variations in social welfare etc. are described and an analysis of migration is presented, with a focus on Katihar district of Bihar, to emphasize how it impacts society.

From the point of view of the study, the background of the study area situated between 25°42'-26°25' North latitude and 87°10'-88°5' East longitude line on an area of 3057.01 km is rural. Agriculture is the main source of livelihood of the residents as well as the backbone of the economy of the district. Due to lack of industrialization and lack of adequate opportunities in the agricultural sector, seasonal or dry unemployment is often seen here, which is the main factor responsible for migration. According to the 2011 census, on the basis of place of birth, about 22.8 per cent of the population is migrant, which includes 75.6% female population and 24.4% male population.

A society is structurally made up of family, marriage, caste, religion, class, education and occupation etc. The change in the above can be considered as social change³. In fact, social structure means social organization⁴. The formation of social organization is the result of the mutual actions of humans⁵. Therefore, social structure or social organization is considered primitive under social science. It is used for interaction and analysis of social relations with politics and law⁶. In modern society, where social organization is more serious about the options and decisions available in social relations, the social structure which provides the fundamental form to the society. Along with informing social relations, it also sets the subject matter and boundaries for possible action⁷. Research clearly indicates that migration has a positive impact on the social structural system. After migration, there has been an increase in social communication and social interaction of the migrated people among different sections. Not only the average age at marriage has increased among them, but their inclination towards inter-caste marriage has also increased. After migration, there has been improvement in expenditure on education and increase in the trend of nuclear family as compared to joint family within the family structure. Apart from this, their attitude towards social barriers like caste and sect has also become more liberal.

Almost all the data used in the presented research paper is primary, which has been collected by the authors through questionnaire and schedule. At some places secondary data has also been used but only for reference purposes.

Key words: Migration, social change, family structure, social communication, social interaction.

Introduction:

The general meaning of the word change is the words change, alteration or modification etc. of the English language, which refers to the variation generated over a period of time in any object, subject or idea. That is, it clarifies the difference between two periods like past and present. Although the concept of change (all three worlds, physical, biological and social) is very broad, universal and dynamic, yet social change is an important part of it. Social change is the process of change through which changes are seen in the social structure of a particular area or its structure, customs, traditions and beliefs.

Since man is a social animal therefore society is its natural need for its habitable environment and for the fulfilment and development of all its needs. Therefore, at the global level, humans often live in the form of large groups called society, where they interact with each other to fulfil all types of social, economic and political objectives including their basic needs. Due to this, the process of social change takes place over time. Actually social process is an abstract process of change, but its clear signs are experienced over time. The rational use of human labour and economic resources through the use of new techniques and technology as per the time is the carrier of improvement in the economic level of a particular area, as a result of which the housing conditions, family structure, life style, food, clothing, education, etc. of the residents were improved. Along with health, entertainment, changes are also seen in religious, social and ideological background or outlook.

Migration mainly occurs from low wage areas to high wage areas and areas lacking labour surplus (Richardson 1973)⁸. Therefore, a special role of migration is seen in the process of social change, because migration strengthens the economic level and creates the background for rapid social, religious and political change. The process of migration always takes place from poor areas to resource rich areas with the aim of fulfilling various needs. The poor have a greater tendency to migrate towards areas with higher profits, maximum employment opportunities and higher welfare (Glantz⁹ 1975). As a result, migration (inter-state migration) is seen to have a special impact on their quality of life. (Cebules¹⁰ 1975), Because migration is more influenced by economic conditions in both the migration generating and destination areas (Carvajal and Githman¹¹ 1976).

When a migrant person moves from his native place to somewhere else, he not only tries to adjust as much as possible by absorbing the diversity present in the new environment, but also brings the experience and knowledge acquired from the new environment to his native environment (breeding area), and thus gradually the process of social change keeps happening. The present research focuses on analysing these facts in the context of the study area, because the development of agriculture and technology here is incapable of providing adequate employment. Hence, large scale migration of working population in search of employment is seen here.

Objective of the Study:

The basic objective of the present research work is to analyze the social change resulting from migration in Katihar district, Bihar.

Study Area:

Katihar district, the study area, is located in the north-east of Bihar state. It is one of the 4 districts of Purnia division which is a landlocked district. Its geographical extension is over a total area of 3057.0 square kilometres between 25° 42' to 26° 22' north latitude and 87° 10' to 88° 5' east longitude. The study area is bordered by Purnia in the north-west, Bhagalpur (Bihar) and Sahebganj (Jharkhand) districts in the south and Dinajpur Malda (West Bengal) district in the east (Fig.No.1).

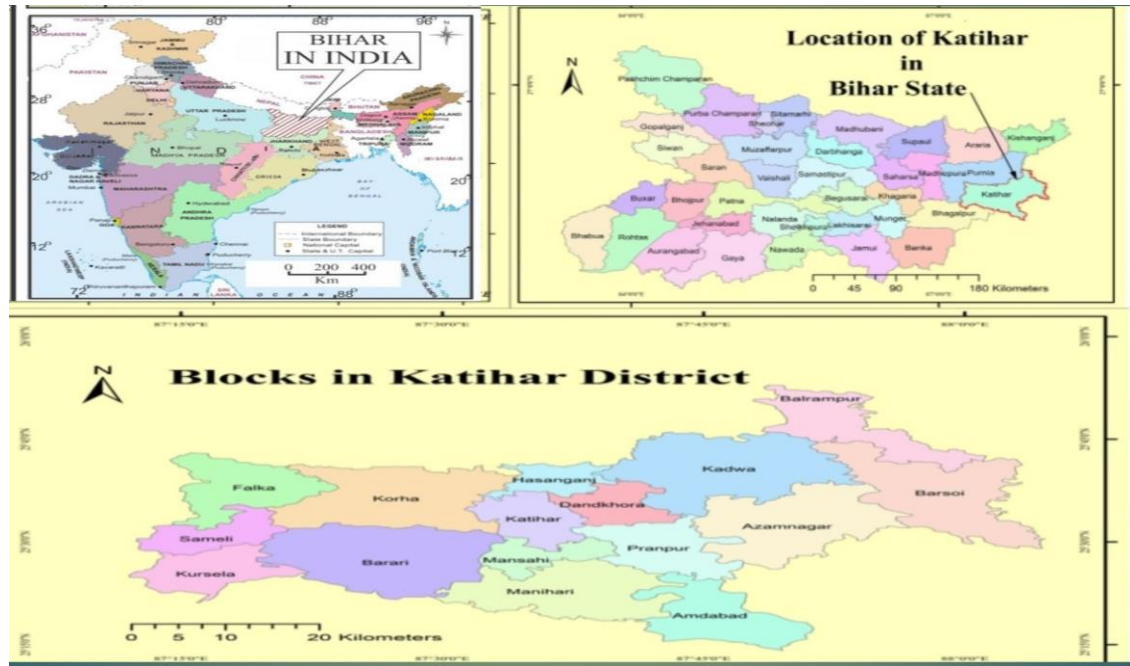


Fig -1

Earlier Katihar district used to be a subdivision under Purnia district. It received the status of a full district on 2 October 1973. At present this district is divided into three subdivisions Katihar, Barsoi and Manihari and 16 development blocks. According to the 2011 census, a total of 30,71,029 people reside here in 1540 villages, one census town, and two other towns. The average population density is 1005 persons per square kilometer and the number of females per thousand males is 919 (less than the state average). The average literacy rate in rural and urban areas is 49.6% and 77.27% respectively, whereas the average literacy rate of the district is only 52.24%. Warm monsoon climate, flat surface, cultivable land, deposition of new alluvium every year by rivers like Ganga (South), Kosi (West) and Mahananda (East) encourage density of population including agriculture in the area. Lack of industrialization in proportion to the increasing population and non-availability of adequate employment in agriculture are the main factors responsible for its economic backwardness. As a result, every year a large number of working-population from the area migrates to nearby areas, states and sometimes even to distant countries in search of employment.

Data and Methodology:

The presented research paper focuses on the analysis of the role of migration in social change in the context of Katihar district, Bihar. Therefore, the nature of the study is descriptive and analytical, which is basically based on primary and sometimes secondary data for reference only. For collecting secondary data, important sources of obtaining secondary data, “D” table of District Census Book Katihar (2001-2011) has been used, whereas in the context of the study area, primary data related to social change like family structure, social communication, Data on social contacts, trend towards marriage age of sons and daughters, use of clothing etc. (non-migrant, migrant-pre-migration, post-migration) have been compiled through questionnaire cum schedule, which has been tabulated in a suitable manner and presented in various tables. Data analyses have been made with the help of graphs also.

Fact Analysis:

Migration is a multidimensional phenomenon. It has a significant impact on employment of human labour, societal change, and economic advancement. The ability and standard of human activity are also impacted by migration. Society is one of the essential needs of man. Because of this, there is a strong link between the person and society, and social movements are strongly linked to each other. Therefore, until the impacts of migration on society are investigated, A research on the subject cannot be deemed thorough. The study that was presented looked at how migration affected the social change in the study area. It examined the

relationships between migrant and non-migrant populations on a social level as well as family dynamics, marriageable age, the expense of schooling, and fashion trends.

Family Structure:

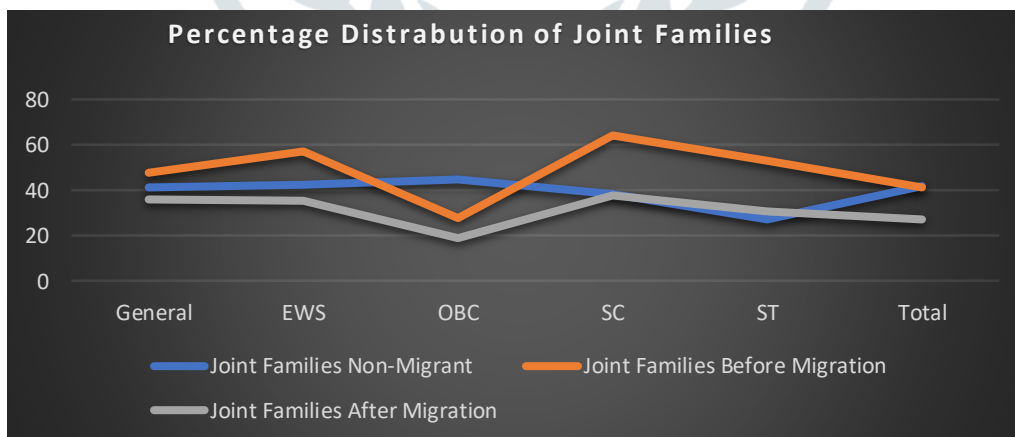
A family is a group of several people of the same blood relation (like grandparents, parents, brothers-sisters, uncles-aunts, etc.), who live in the same environment or place of residence for mutual cooperation and harmony. They live together and discharge their respective responsibilities. Family is a small unit of society. The mutual relationship and communication between the groups living in the society provides the fundamental form of the society. From the structural point of view, society is created and shaped by family, caste, class, religion, marriage, education and occupation. Change in any one of the above components refers to social change. The process of urbanization attracts the rural population towards itself, due to which their family unity gets disrupted. Initially, rural migrants migrate alone due to their economic condition or any other compelling factor such as attachment to family ancestral property and its maintenance, neglect of elders, housing problem, etc. Over time, after the situation improves and housing arrangements are made, they break away from their families and settle there as an independent unit. In this way the tradition of joint family starts happening and the family structure changes¹².

Table no. 1

01 Family Structure of Non-Migrant Respondent Households

Categories	Respondent Families	Joint	Nuclear
General	152	41.4	58.6
EWS	59	42.4	57.6
OBC	182	44.5	55.5
SC	34	38.2	61.8
ST	22	27.2	72.7
Total	449	41.9	58.1

Source: Plotted by Author



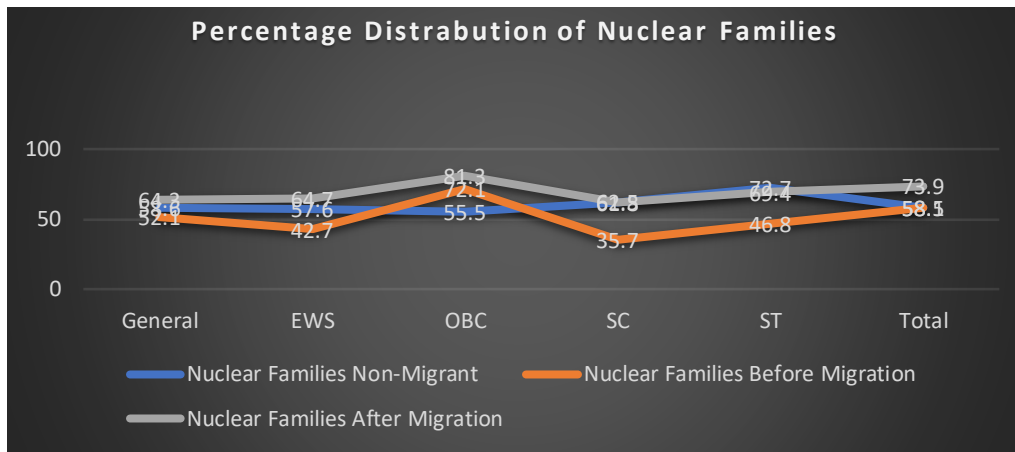


Fig No. 1 and 1A Katihar District – Family Structure of Respondent Families (Non-Migrant and Migrant)

In the context of the migrant population (pre- and post-migration), Table and graph No. 1 and 1A illustrate changes in the family structure of non-migrant and migrant respondent families in the study based on many categories, which are examined in this family structure analysis makes the changes evident.

Table no. 1A

Family Structure of Migrant Respondent Households Befor and After Migration

Categories	Befor migration			After Migration		
	Respondent Families	Joint	Nuclear	Respondent Families	Joint	Nuclear
General	98	47.9	52.1	98	35.7	64.3
EWS	68	57.3	42.7	68	35.3	64.7
OBC	272	27.9	72.1	272	18.8	81.3
SC	56	64.2	35.7	56	37.5	62.5
ST	62	53.2	46.8	62	30.6	69.4
Total	556	41.5	58.5	556	27.1	73.9

Source: Plotted by Author

Among the non-migrant population in the study area, a total of 41.9% were included under joint family while 58.1% were included under nuclear family, in which the backward class is the highest 44.5% families are joint families, followed by general (41.4) and economically backward class (42.4). While the highest prevalence of nuclear families can be seen among the Scheduled Tribes (72.7%), it is followed by the Scheduled Castes (61.8%). Again, this percentage was seen to be 58.6%, 57.6% and 55.5% for general class, economically weaker class and backward class respectively.

Similarly, Table No. 01A and 01B shows the changes in the family structure of the migrant respondent families of the area before and after migration. Whereas before migration, 41.5% joint families and 58.5% nuclear families were seen in the respondent families, there was a significant increase of 14.5% in nuclear families after migration. That is, 14.5% of joint families converted into nuclear families after migration.

There is considerable difference in the percentage of change from joint family to nuclear family in different classes. In the general category, pre-migration family structure was observed to be 47.9% and 52.1% joint and nuclear families respectively, while after migration it became 35.7% and 64.3% respectively and this was followed by the economically weaker section. Similarly, 18.8% joint (lowest) and highest nuclear (81.3%) families were seen in backward classes, whereas in scheduled tribes this percentage is 30.6% and 69.4%. For Scheduled Castes it was seen at 37.5 (joint) and 62.5 (single).

Change in Clothing:

After food and shelter, clothing is the third most important basic need of man. It not only provides protection to man from cold, heat and rain, but also makes his personality attractive. The process of migration also affects the quality and type of clothing used by migrant and non-migrant populations. Most of the pre-migration population, except a few educated and aware people (non-migrants), prefer to use traditional clothes. Improvement in economic condition after migration, increase in the level of education and awareness have especially attracted them towards the use of modern and ultra-modern goods.

Table No. 02
Trend of Clothing Used by Non-Migrant Respondent Households in (%)

Category	Respondent Families	Traditional	Modern	Ultra-Modern
General	152	46.7	43.4	9.9
EWS	59	49.1	42.4	8.5
OBC	182	50.5	43.5	6.0
SC	34	61.8	32.4	5.8
ST	22	63.6	31.8	4.5
Total	449	50.6	41.8	7.6

Source: Plotted by Author

Table no – 02 and 02A or graph no- 02, 02A and 02B clarifies the pre-migration and post-migration changes in dress usage by the non-migrant and migrant families. Among the non-migrant respondent families, maximum 50.6 percent use traditional clothes while 48.8% use modern and 7.6% ultra-modern clothes. The highest percentage of traditional clothing used by non-migrant respondents can be seen among the Scheduled Tribes (63.6%), while the lowest is seen among the General Category (46.7%). After this, 49.1%, 50.5% and 61.8% of the population in economically weaker sections, backward classes and scheduled tribes still prefer to use traditional clothes. The use of modern clothing was found to be 0.1% higher among the backward classes (43.5%) than the general class (43.4%) while it was last seen among the Scheduled Castes (32.4%) and Scheduled Tribes (31.8%).

Table No. 02A

Trend of Clothing Used by Migrant Respondent Households Before and After Migration

Category	Befor Migration				After Migration			
	Respondent Families	Traditional	Modern	Ultra-Modern	Respondent Families	Traditional	Modern	Ultra-modern
General	98	66.3	31.6	2.1	98	42.9	48.9	8.2
EWS	68	69.1	29.4	1.5	68	48.5	45.6	5.9
OBC	272	65.8	33.5	0.7	272	48.1	43.8	8.1
SC	56	76.8	23.2	0.0	56	57.1	37.5	5.4
ST	62	77.4	22.6	0.0	62	58.1	37.1	4.8
Total	556	68.7	30.4	0.9	556	49.3	43.5	7.2

Source: Plotted by Author.

The use of traditional clothing (68.7%) was quite prevalent among the migrant population, but changes in attitudes post-migration (49.3%) extended the change in interest in the use of clothing.

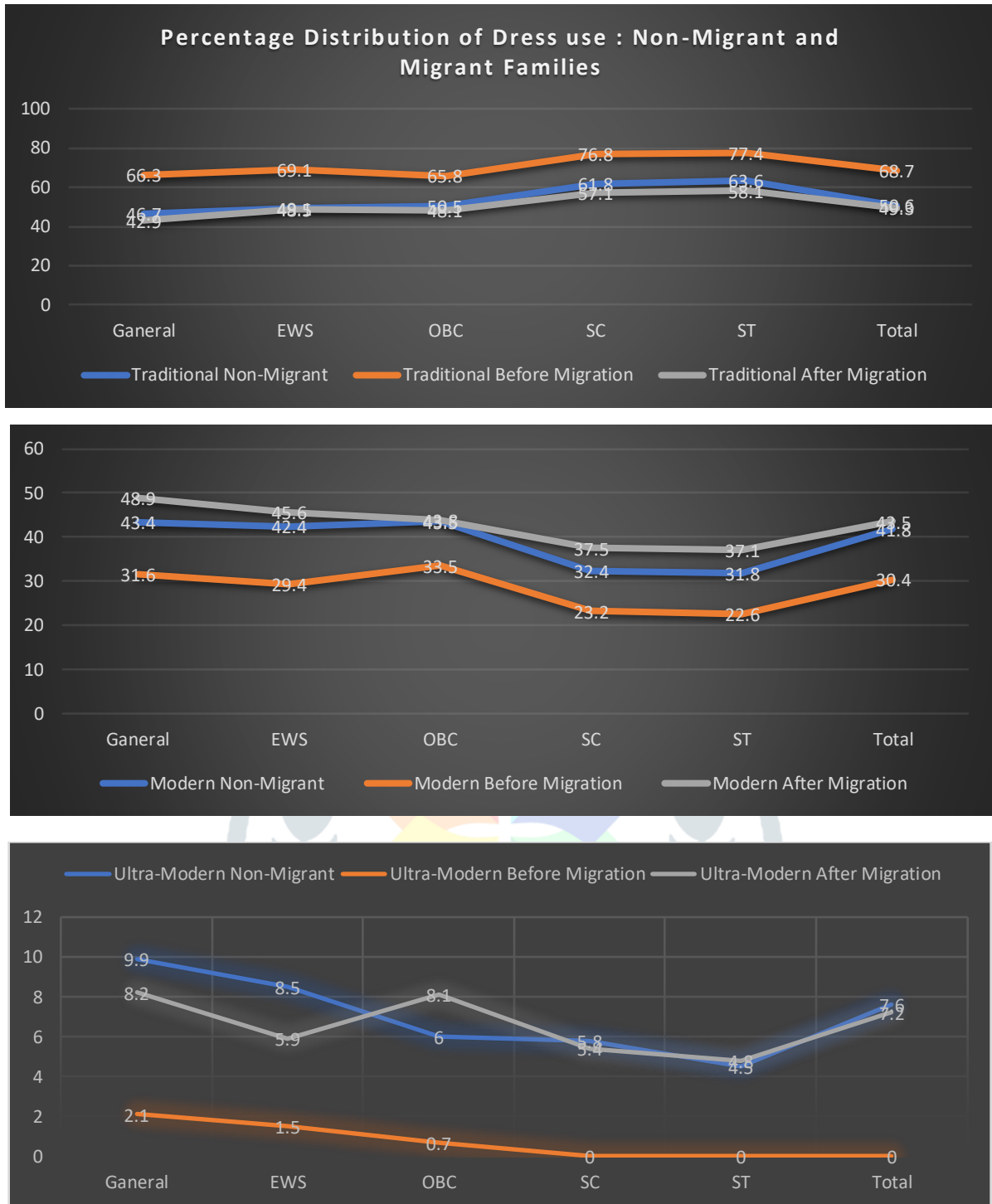


Fig No. 2, and 02A and 02B Katihar District – Use of Dress By Respondent Families (Non-Migrant and Migrant)

While before migration, 66.3% of the general category used traditional clothes, after migration this percentage decreased to 42.9%, because their interest in using modern (48.9%) and ultramodern (8.2%) clothes has increased. Similarly, after migration, there is an increase in the use of modern and ultra-modern dress among almost all sections of society.

Change in Social Contact:

Social interaction or social relationship is a process in which action, reaction or stimulation is seen between two or more people of the community to fulfil their needs. This analysis is a basic unit under social science, which describes voluntary or involuntary mutual interaction or relationships between two or more individuals, a group or community. Social interaction is the origin of human behaviour in various situations. Overall, it helps in building a coherent and organized family social structure. Social interaction is influenced by other factors such as social, economic, religious and cultural backgrounds. Educational level and migration

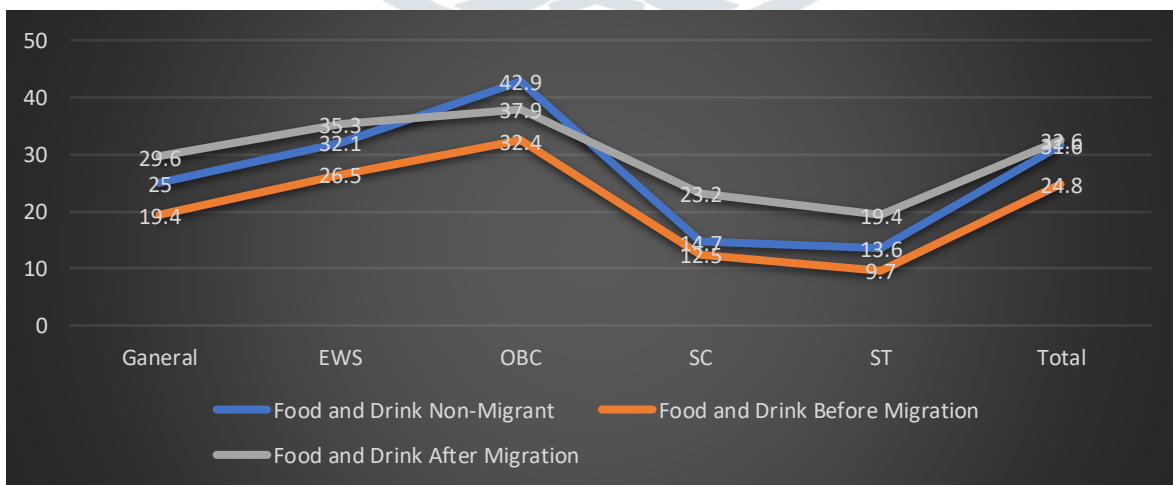
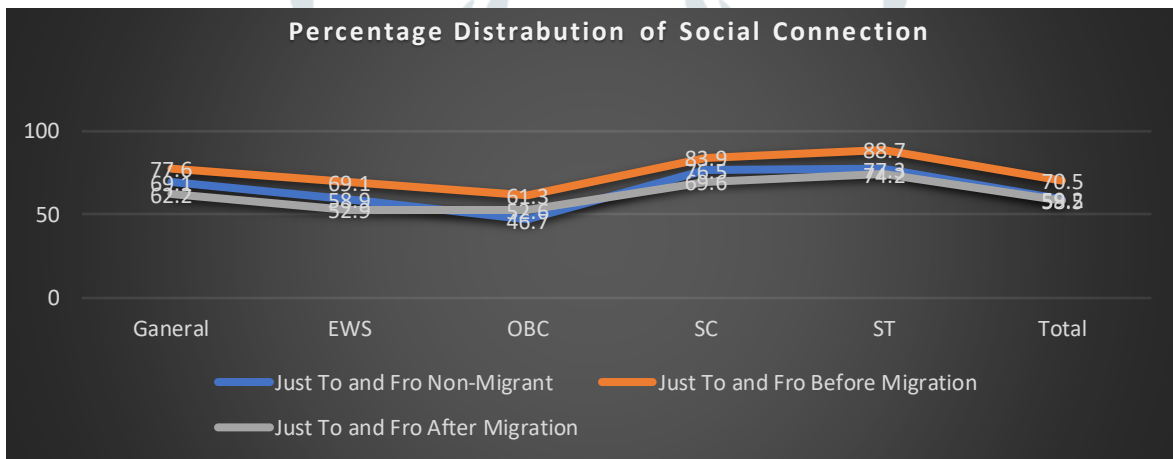
are also seen playing an important role in this. A person or society with high educational qualification and liberal outlook is seen to have more social contact as compared to a less educated and conservative society. Often, an increase in social contact is also seen after migration, because migration helps in improving the economic and educational level of a person and the new experiences and knowledge acquired by him brings a comprehensive change in his outlook, due to which the migrant feels closer to his original place. After returning to the place, he appears more active in the society. Their maximum activity in the society and their close relationship with the local people gives birth to new ideas, the benefits of which are seen in the development of the local people.

Table No. 03

Social Connection among Non-Migrant Households (%)

Category	Respondent Families	Just To and Fro	Food and Drink	Inter Caste marriage
General	152	69.1	25.0	5.9
EWS	56	58.9	32.1	8.9
OBC	182	46.7	42.9	0.4
SC	34	76.5	14.7	8.8
ST	22	77.3	13.6	9.1
Total	449	59.2	31.6	8.5

Source: Plotted by Author



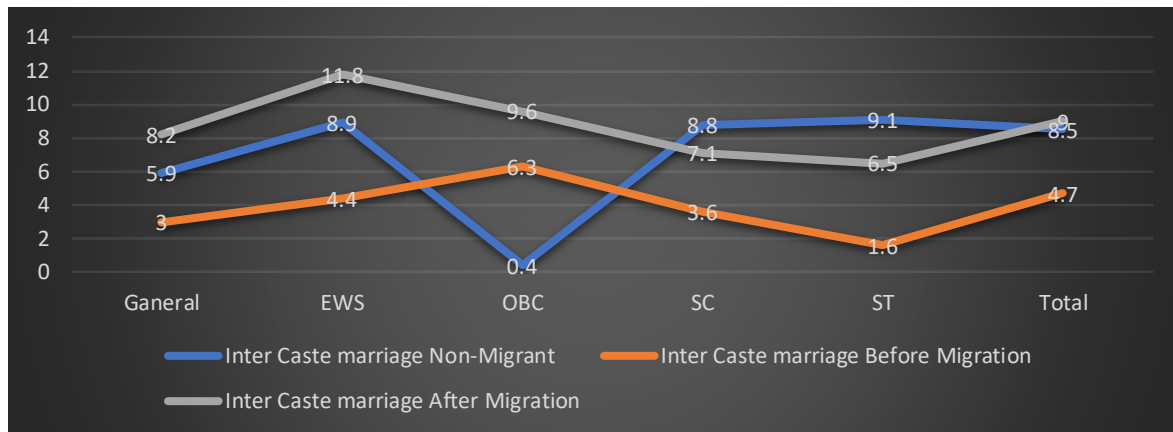


Fig No. 03, 03A and 03B Katihar District – Social Connection of Respondent Families (Non-Migrant and Migrant)

The data displayed in Table and graph No. 3, 3A and 3B has been collected from the study area through primary survey, which is based on non-migrant and migrant (pre-migration and post-migration) social contacts of the respondent families (only personal contact, food habits, inter-caste marital relations). Among the non-migrant respondent families (as per Table No. 03), 59.2% are interested only in commuting, while 31.6% are interested in commuting as well as catering, while only 8.5% are interested in marital relations with other sections of the society. Also interested in setting up. In the general category, 69.1% people are interested only in socializing, 25.0% are interested in eating and only 5.9% are interested in marital relations. Economically Backward Class (58.9%, 32.1% and 8.9%), Backward Class (46.7%, 42.9% and 10.4%), Scheduled Caste (76.5%, 14.7% and 8.8%), Scheduled Tribe (77.3%, 13.6% and 9.1%) Considerable variation is seen in its percentage. Social contact of Scheduled Castes and Tribes with other sections of the society is limited to visiting and visiting only on special occasions, because social restrictions even today do not allow them to establish food and inter-caste marital relations. On the contrary, relatively close social contact is seen between the Scheduled Castes and the Scheduled Tribes.

Among the total migrant respondent families, before migration, 70.5% families had social contacts with different communities of the society only in the form of face-to-face contact, 24.8% in the form of food and only 4.7% in the form of marital relations.

Table No. 3A.

Social Connection among Migrant Households Before and After Migration (%)

Category	Before Migration				After Migration			
	Respondent Families	Just To and Fro	Food and Drink	Inter Caste marriage	Respondent Families	Just To and Fro	Food and Drink	Inter Caste marriage
General	98	77.6	19.4	3.0	98	62.2	29.6	8.2
EWS	68	69.1	26.5	4.4	68	52.9	35.3	11.8
OBC	272	61.3	32.4	6.3	272	52.6	37.9	9.6
SC	56	83.9	12.5	3.6	56	69.6	23.2	7.1
ST	62	88.7	9.7	1.6	62	74.2	19.4	6.5
Total	556	70.5	24.8	4.7	556	58.5	32.6	9.0

Source: Plotted by Author

After migration, there was a decrease (58.8%) in the percentage of people who had limited social contact i.e. only face-to-face, whereas there was an increase in the percentage of people who maintained food habits by 32.6 percent and inter-caste marital relations by 9.02 percent, the main reason for which was after migration. There was a change in his attitude. The highest level of food was recorded among the backward classes (37.9%) and the lowest among the Scheduled Tribes (19.4%). In terms of establishing inter-caste

marital relations, the highest (11.8%) and lowest (6.5%) percentage of Scheduled Tribes have been recorded among the economically weaker sections.

Expenditure on education by the respondent families:

in revealing the expenditure incurred on education by non-migrant and migrant populations, which is as follows- Education is a process of teaching, guidance or training, which provides physical and mental strength and strength to a person and helps in instilling courage and self-confidence in him. Education also provides man with freedom from stereotypes and superstition. Variation in the level of education in a society defines it as an underdeveloped or developed society respectively. High level of education indicates a highly developed society while low educational level indicates a less developed society. Education plays a special role in social restructuring, because it is considered an important factor in social structure. If the population (migrant or non-migrant) living in any society spends maximum part of its total income on education, then it is considered favourable for the formation of social structure. The survey work conducted in the context of Katihar district is helpful.

Table No. 4

Expenditure on Education by Non-Migrant Respondent Households (%)

Category	Respondent Families	Low	Medium	High
General	152	14.5	58.6	26.3
EWS	59	22.0	57.6	20.3
OBC	182	24.2	49.5	26.4
SC	34	47.1	38.2	14.7
ST	22	54.5	36.4	13.6
Total	449	26.1	49.7	24.3

Source: Plotted by Authors

Table and graph No. 4 displays the expenditure on education of the non-migrant population, the analysis of which shows that the percentage of Scheduled Tribes (54.5%) is the highest in the category of non-migrant population that is less than the capacity, i.e. lowest expenditure on education, and Scheduled Caste (47.1) which follows. The percentage of general category is lowest in this category (14.5%), compared to this it is relatively higher in economically weaker (22.02%) and backward classes (24.02%).

Similarly, in case of expenditure according to capacity (medium), higher percentage can be seen in general category (58.6%) and in expenditure on education above capacity (higher), the percentage of backward class (26.4%) can be seen. scheduled caste. This percentage is much less in castes (38.2% and 14.7%) and tribes (36.4% and 13.6%).

Table No. 4A

Expenditure on Education by Migrant Respondent Households Before and After Migration (%)

Category	Before Migration				After Migration			
	Respondent Families	Low	Medium	High	Respondent Families	Low	Medium	High
General	98	28.6	59.2	12.2	98	15.3	66-3	18.4
EWS	68	30.9	57.4	11.8	68	22.1	61-8	14.7
OBC	272	32.7	54.7	12.5	272	23.9	59-2	16.9
SC	56	60.7	30.4	8.9	56	48.2	37-5	14.3
ST	62	64.1	29.0	6.5	62	51.6	38-7	9.7
Total	556	37.5	51.4	11.1	556	27.2	55-3	15.7

Source: Plotted by Author

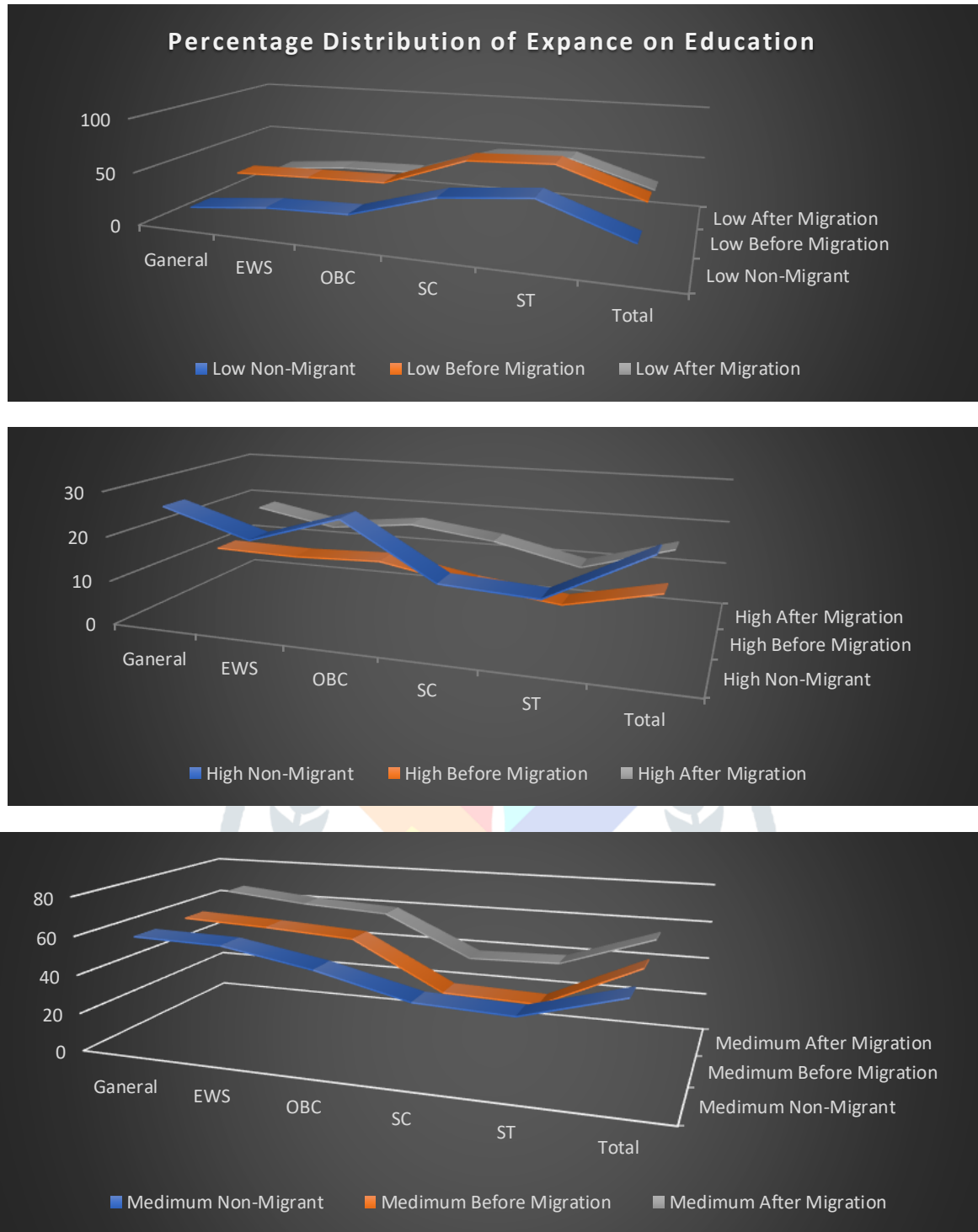


Fig No. 04, 04A and 04B Katihar District – Expanses on Education by Respondent Families (Non-Migrant and Migrant)

Table No. 4A and graph No. 4A and 4B shows the pre-migration and post-migration expenditure on education among the migrant respondent households. It is clearly seen from its observation that there has been a lot of improvement in expenditure on education in almost all categories after migration as compared to before migration. The percentage of category of expenditure below or lowest pre-migration capacity of almost all the categories except General Category was above 30%, which was seen highest among Scheduled Tribes (64.1%) followed by Scheduled Castes (60.7%).

According to the capacity or in the category of medium expenditure, the general category has the highest (59.2%), while the Scheduled Tribes have the least (29.0%) and the backward class (12.5%) has the highest category according to the capacity or in the higher category and among the Scheduled Tribes (6.5%) was the lowest percentage observed. If we talk about expenditure on education after migration, then in the category of lower class, the contribution of general category is 15.3% (lowest) and contribution of Scheduled Tribe is

51.6%. Similarly, in the middle and high expenditure category, the general category (66.3% and 18.4%) are the highest spenders, while the Scheduled Castes (37.5%) and Scheduled Tribes are the least spenders at 9.7%, but this shows significant improvement over the pre-migration period.

Change in attitude of respondent families in marriage related decisions:

Marriage is the most important universal union and the most prevalent tradition supported by society, in which two or more individuals or communities join together to form a permanent and stable system, which is responsible for the regulation of sexual behaviour, transfer of prestige, property and power, It is absolutely necessary for protection and consolidation.

Table No. 5

Attitudes Towards the Age of Marriage of sons and Daughters in Non-Migrant Respondent Households

Category	Respondent Families	Less than 18 years		18-25 years		More than 25 years	
		Son	Daughter	Son	Daughter	Son	Daughter
General	152	-	1.3	19.7	67.1	80.9	31.6
EWS	59	1.7	5.1	28.8	66.1	69.5	28.8
OBC	182	4.4	21.4	31.3	65.4	64.3	13.2
SC	34	11.8	29.4	52.9	64.7	35.2	5.9
ST	22	13.6	45.5	86.4	54.5	-	-
Total	449	3.6	14.3	31.0	65.5	65.5	20.3

Source: Plotted by Author

The primary data obtained from the survey work shows remarkable changes in terms of people's viewpoint or attitude towards the age of marriage of the respondent families in the study area. Migration has deeply affected the marriage negotiation system in the study area. It is known that migration (rural-urban migration) has significantly changed the attitude of the respondent families towards the age of marriage of sons and daughters. Under the prevailing conservative traditions and beliefs in rural society, people generally prefer to marry their children early, but migration as a result of urbanization and modernization has contributed to a comprehensive change in their attitudes. The fact worth noting is that this change has registered a greater increase in the general class (upper castes) than in other classes.

Table No. 5A Attitudes Towards the Age of Marriage of sons and Daughters in Migrant Respondent Households Before Migration

Category	Respondent Families	less than 18 years		18-25 years		More than 25	
		Son	Daughter	Son	Daughter	Son	Daughter
General	98	4.1	9.2	43.9	54.1	52.0	36.7
EWS	68	7.4	16.2	47.1	55.9	45.6	27.9
OBC	272	6.6	21.7	54.4	65.4	36.0	12.9
SC	56	17.9	28.6	76.8	69.6	5.4	1.8
ST	62	22.6	40.3	72.6	59.7	4.8	-
Total	556	9.2	21.5	57.4	62.1	33.5	16.4

Source: Plotted by Author

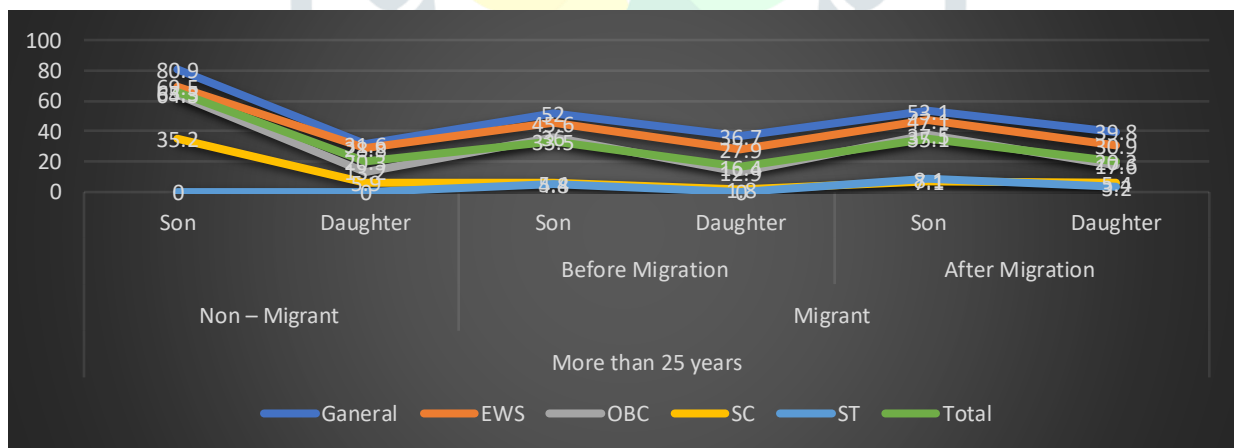
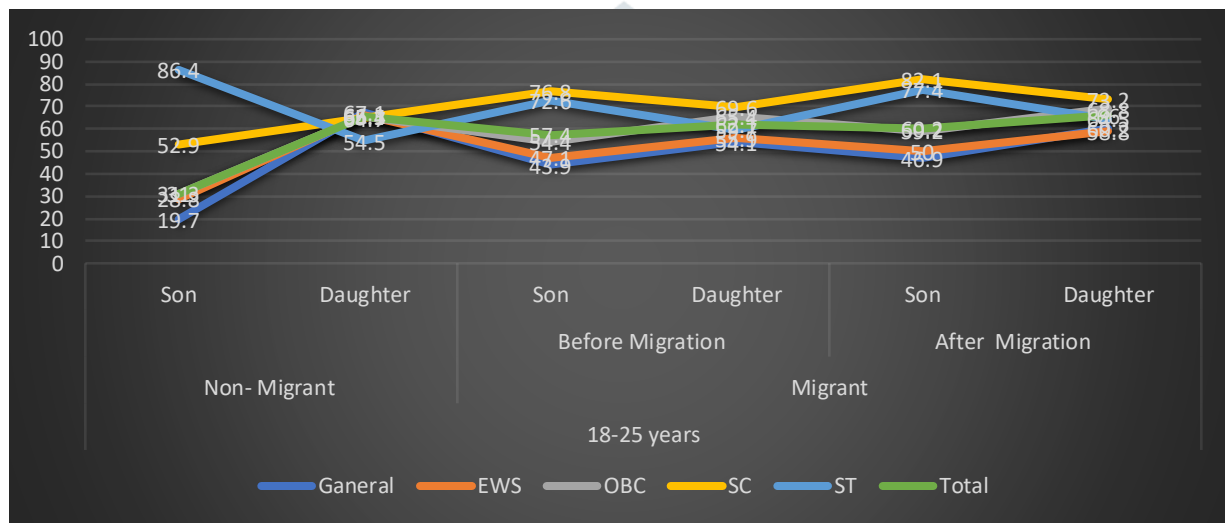
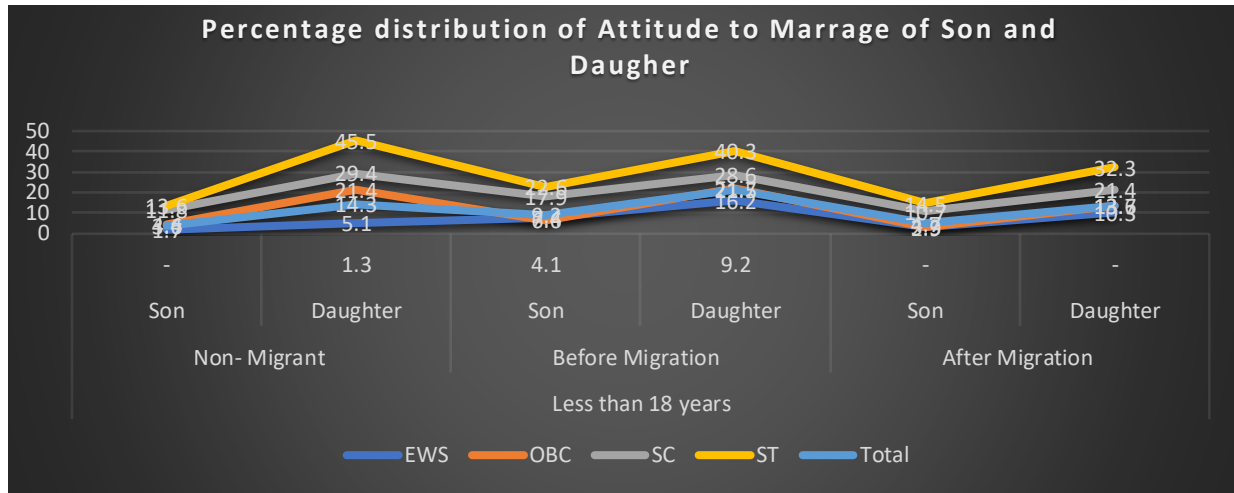


Fig No. 5, 5A and 5B Katihar District – Attitude to Marriage of Son and Daughter: Respondent Families (Non-Migrant and Migrant)

A total of 3.6% and 14.3% of the non-migrant respondent families marry their children (sons and daughters) below the age of 18 years, in which the percentage of Scheduled Tribes is highest (13.6% and 45.5%), followed by Scheduled Castes (11.8%). % and 29.4). On the contrary, this percentage is negligible in the general category (0% sons and only 1.3% daughters), economically weaker section (sons 1.7%, daughters 5.1%) and backward class (sons 4.4, daughters 21.4%) which are followed it.

The total percentage of marriage of sons and daughters in the age group of 18 to 25 years is 31.0% and 65.5% respectively. In this age group, the highest percentage of marriage of sons is seen in the Scheduled Tribes (86.4%) and the lowest (19.7%) is seen in the general category, whereas among daughters, 67.1% is recorded in the general category and 54.5% in the Scheduled Tribes. Similarly, the highest number of sons (80.3%) marrying within the age of 25 years can be seen in the general category while the lowest number can

be seen in the Scheduled Tribes (35.2%). The maximum and minimum percentage of marriage among daughters above 25 years of age (31.6% and 5.9%) were also seen in the general category and Scheduled Tribes only.

Table No. 5B.

Attitudes Towards the Age of Marriage of sons and Daughters in Migrant Respondent Households After Migration

Category	Respondent families	Less than 18		18-25 years		More than 25 years	
		Son	Daughter	Son	Daughter	Son	Daughter
General	98	-	-	46.9	60.2	53.1	39.8
EWS	68	2.9	10.3	50.0	58.8	47.1	30.9
OBC	272	3.3	13.6	59.2	68.8	37.5	17.6
SC	56	10.7	21.4	82.1	73.2	7.1	5.4
ST	62	14.5	32.3	77.4	64.5	8.1	3.2
Total	556	4.7	13.7	60.2	66.0	35.1	20.3

Source: plotted by author

The total percentage of marriage of sons and daughters under the age of 18 years in the migrant respondent families was 9.2 and 21.5%, which reduced to almost half after migration to 4.7% and 13.7%. In Table No. 05A and 05B, the post-migration changes in the age of marriage of sons and daughters below 18, 18 to 25 years and above 25 years is clearly visible. The age of marriage of sons and daughters between 18 and 25 years was 57.4% and 62.1% before migration, which increased to 60.2% and 66.0% after migration, whereas 33.5 and 16.4% families married sons and daughters above 25 years of age. Used to give, but after migration this percentage increased to 35.1% and 20.3%. The change in the age of marriage before and after migration in different sections can be clearly understood through the above table and graph.

Conclusion:

Due to their fluid cultural identity, immigrants are cultural change agents who shape the host society's culture by fostering a value and belief interchange between indigenous (native-born) citizens and immigrants (newcomers)¹³. Migration promotes social development and change on both a micro and macro level because it provides opportunities for contact between migrant groups and the origin, transit, and destination communities as a whole.

As a result, cultures' social structures, identities, attitudes, practices and behaviours undergo change¹⁴. That is migration are the historical phenomenon of great influence in the life of societies of origin, of transit and of reception of population that decide to migrate or that they are forced to do it¹⁵. Every year millions of people around the world migrate for some reason or the other, the impact of which is clearly visible on the social, economic and cultural conditions of both the migration generating and destination areas along with the migrant person. The presented research paper analysed the social changes resulting from migration in the research area. Due to non-availability of secondary data as per the subject matter of the research, an attempt has been made to analyse the social change being experienced by collecting primary data with the help of questionnaire cum schedule. As a result of migration to the research area, not only the life of the migrant person is experiencing changes but the non-migrant population is also not untouched by it. The main factor motivating the people here to migrate is their economic condition. People migrate with the desire to strengthen their economic conditions and improve their socio-cultural standard of living. Due to the gradually improving economic condition, the gap between the affluent and marketing classes is gradually reducing.

Although there is still a difference in the standard of living of the migrant population as compared to the non-migrant population, positive changes in it are continuing gradually. Through various tables, the difference between the family structure, trend of use of dress, social contacts, expenditure on education and age of

marriage etc. of the non-migrant and migrant (pre-migration and post-migration) population of the research area can be clearly understood.

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