

Redefining Marriage: A Comprehensive Exploration of Dhadicha Pratha and Evolving Trends in Matrimonial Practices

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Abstract

Over the years, marriage has undergone tremendous change as a social and cultural institution due to shifting personal preferences, economic conditions, and societal standards. This essay examines how marriage is changing, with a particular emphasis on the new idea of the "rented wife." The study looks at how conventional marital expectations are changing to meet the needs of modern lives, especially in metropolitan and economically active nations where individual autonomy, professional responsibilities, and time limits frequently take precedence.

The sociological, psychological, and economic ramifications of the idea of a "rented wife," in which the emotional and household duties typically associated with marriage are contracted out or outsourced, are examined. This arrangement questions traditional marital responsibilities, leading to a reassessment of gender roles, emotional labor, and what society considers to be partnership. This study examines the main forces behind the adoption of such arrangements, such as globalization, cultural changes, and economic pressures, through a thorough analysis of the literature and case studies. Additionally, it assesses the moral and emotional aspects of these partnerships, raising concerns about their potential long-term effects on interpersonal relationships and the institution of marriage.

This paper aims to offer a comprehensive explanation of the evolving marriage paradigm and its implications for future societal structures by combining insights from sociology, psychology, and cultural studies. The results emphasize how crucial it is to promote dialogue about the changing meanings of partnership and commitment in a world that is changing quickly.

Keywords: Marriage, Matrimonial Practices, Rented Wife, Social and Cultural Institution.

1. Introduction: The Evolution of Marriage

Throughout human history, marriage, which has long been considered a basic social institution, has experienced significant changes. Marriage has long been associated with cultural, religious, and societal frameworks as a relationship that guaranteed economic security, established social position, and strengthened familial ties. It provided a basis for family raising and the upholding of social norms for centuries, which were frequently characterized by restrictive expectations and gender roles.

However, there has been a significant change in the way marriage is viewed and practiced during the last few decades. Traditional marital conventions have changed as a result of economic modernity, technical breakthroughs, and the emergence of individualism. The concept of marriage has broadened in modern

culture to include a variety of partnerships, reflecting the variety of human experiences. The transactional and duty-bound character of previous marriage arrangements has given way to ideas like love, companionship, and personal fulfilment.¹

The growing emphasis on personal autonomy and self-fulfilment is one important element causing these developments. Nowadays, people place a higher value on compatibility and personal happiness than they did in the past, when marriage was frequently used as a tool for social conformity or financial security. The increase in cohabitation, later marriages, and alternative relationship arrangements is one example of this change. The role of marriage changes along with society conventions, giving rise to a variety of family structures that defy conventional boundaries.²

Redefining marriage has also been significantly influenced by economic shifts. The economic foundations of marriage changed as a result of the industrial revolution, urbanization, and the emergence of the middle class. Marital relations have been profoundly altered by women's greater employment and financial independence, which have given them the ability to make decisions that put their goals and well-being first. Because people no longer feel pressured to stay in unhappy or unfair relationships, economic empowerment has helped to lower marriage rates and raise divorce rates.

Additionally, cultural changes have permanently altered the institution of marriage. More inclusive and egalitarian marital practices have been made possible by the feminist movement and the struggle for LGBTQ+ rights, which have questioned heteronormative assumptions and traditional gender roles. Previously regarded as taboo, same-sex marriages are now permitted by law in many countries, a sign of a wider cultural acceptance of different types of relationships and family arrangements. These modifications demonstrate the flexibility and adaptability of marriage as a social construct and mark a break from strict traditions.

The way people view marriage and relationships has also changed as a result of technological improvements. Social media and online dating sites have completely changed how people connect and meet, removing geographical restrictions and increasing the number of possible mates. Maintaining closeness and trust in the face of virtual diversions and the possibility of fleeting relationships are only two of the new difficulties brought about by this digital age.

Marriage still has a lot of cultural and emotional significance for many people in spite of these changes. It continues to stand for dedication, cooperation, and common goals. On the other hand, marriage expectations have changed, as have the routes that lead to marriage. In an effort to form partnerships that complement their values and objectives, couples nowadays are more inclined to negotiate roles, duties, and boundaries.

Globalization, urbanization, and changing demographic trends are some of the larger socioeconomic changes that are reflected in the changing character of marriage. The benefits and challenges that come with marriage shift as people abandon traditional rural lifestyles and embrace urban ones. As a result of our more interconnected world, interfaith and intercultural marriages are growing in popularity. Although rewarding, these relationships also necessitate merging traditions and managing cultural barriers.

The institution of marriage is at a crossroads in our quickly evolving world, trying to maintain its historical meaning while also adjusting to modern circumstances. This article examines the evolving patterns in marriage, including the fall in conventional partnerships, the increase of nontraditional family structures,

¹ Gaganpreet Kaur and Sukhdev Singh, "Changing patterns of Marriage in Indian Society" 9 *Indian Journal of Economics and Development* (2013).

² <https://testbook.com/ias-preparation/type-of-marriage> last visited 14 January, 2025

and the appearance of novel ideas such as the "rented wife." We can learn more about the dynamic nature of interpersonal relationships and the social forces that influence them by looking at these developments.

2. Concept of Hindu Marriage in India

In India, Hindu marriage is a deeply ingrained social and religious institution that is regulated by customary Vedic values and cultural norms. Symbolizing not only a physical and emotional connection but also a spiritual collaboration with the goal of achieving the Dharma (duty), Artha (prosperity), Kama (desires), and Moksha (salvation), it is regarded as a sacred union. Hindu marriage is viewed as a lifelong commitment with deep cultural and religious overtones, as opposed to a simple contract.

- **Sacred and Spiritual Nature:** Hindu marriage is not seen as a contract but rather as a sacrament (Sanskara). It is a divine covenant in which both partners commit to living a morally upright and peaceful existence.
- **Rituals and Customs:** Hindu marriage is centered on complex ceremonies, many of which represent the permanence and holiness of the union. Important customs include of:
 - **Kanyadaan:** The bride's parents giving her away as a very good deed.
 - **Saptapadi:** The couple's seven sacred steps around the holy fire represent their shared commitments to support, companionship, and faithfulness.
 - **Mangalsutra and Sindoor:** Stand for the husband's dedication and marital status.
- **Social Role:** Hindu marriage unites families rather than just two people. It is a pillar of communal life because it preserves social norms and family honor.
- **Divine Partnership:** The marriage of the bride and groom is viewed as a microcosm of cosmic harmony, and they are sometimes likened to deities (such as Lord Vishnu and Goddess Lakshmi).
- **Monogamous Ideal:** Monogamy and faithfulness are valued in Hinduism. The foundation of the Hindu marriage culture is the idea of faithfulness and the everlasting relationship.
- **Purpose and Objectives:** There are four primary functions of the marriage:
 - **Procreation:** Guaranteeing the survival of the family tree.
 - **Dharma:** Performing one's religious and societal obligations.
 - **Grishtha Ashrama:** The second phase of life in which a person uses their family to benefit society.
 - **Companionship:** Offering lifelong spiritual and emotional support.

3. Marriage under Hindu Marriage Act, 1955

One important piece of Indian law that regulates Hindu marriages is the Hindu Marriage Act of 1955. It was passed in order to modernize and codify Hindu matrimonial law, guaranteeing consistency in the law and safeguarding spouses' rights and responsibilities. Here is a detailed summary of its main features:

1. **Essential Conditions**³: The Act offers a thorough structure for Hindu marriages that is relevant to Sikh, Buddhist, Jains, and Hindus alike. It outlines necessary requirements for a lawful marriage, including:
 - Monogamy: It requires that both partners be legally divorced or unmarried.⁴
 - Age requirements: The bride must be 18 years old and the groom must be at least 21.⁵

³ Section 5, Hindu Marriage Act, 1955

⁴ Section 5(i), Hindu Marriage Act, 1955

⁵ Section 5(ii) Hindu Marriage Act, 1955

- Consent: Free and informed consent is necessary for marriage.
 - Relationships prohibited: Unless customary law allows it, marriages between close blood relatives are void.
2. **Rights and Duties:** For married couples, the Act specifies reciprocal rights and obligations:
- Equality: Guarantees both parties' equal standing and respect.
 - Maintenance: Requires one spouse to support the other financially if necessary.
 - Conjugal Rights: The right to cohabit and live together belongs to both parties.⁶
3. **The provisions for Marriage Dissolution**
- The Act makes divorce a legal remedy for mismatched partnerships by allowing the dissolution of marriage under certain conditions. Divorce grounds include:
- **Adultery:** Having sex outside of a marriage is called adultery.
 - **Cruelty:** It is when a spouse is harmed physically or psychologically.⁷
 - **Desertion:** Wilful abandonment for a minimum of two years in a row is known as desertion.⁸
 - **Conversion:** When one or both partners change their religion.⁹
 - **Mental Disorder:** A severe mental disorder that cannot be cured.¹⁰
 - **Communicable Disease:** Some illnesses make living together as a married couple risky.¹¹
 - **Renunciation:** It is the act of giving up the world in order to live a holy life.¹²
 - **Absentation:** If a spouse is absent for seven years or longer, it is assumed that they have died.¹³
4. **Judicial Separation's Legal Recognition:** Additionally, the Act allows for judicial separation, which allows couples to live apart without officially ending their marriage. This prepares for a potential divorce or gives time for reconciliation.¹⁴
5. **Typical Behaviours and Exclusions:** The Act recognizes local customs and practices while codifying Hindu marriage regulations. It permits legally recognized marriages performed in accordance with customs unique to the community.
6. **Modification and Contemporary Interpretations:** The Act has been improved by amendments throughout time to take into account shifting social norms. For example: interpretations of rights and obligations that are gender-neutral and modifications to maintenance and alimony to provide gender parity. In contemporary legal discourse, the irretrievable disintegration of a marriage is recognized as a basis for divorce.
7. **Legal and Social Importance:** By striking a balance between traditional beliefs and modern legal structures, the Hindu Marriage Act serves a crucial role in protecting the institution of marriage. It guarantees justice, dignity, and protection from abuse inside the marriage bond and gives partners a methodical way to settle disagreements.
8. **Modern Adaptations:** Hindu marriage customs are changing to reflect modernity, even if traditional values still predominate. As a result of shifting social dynamics, inter-caste marriages, love marriages,

⁶ Section 7, Hindu Marriage Act, 1955

⁷ Section 13(1) (a), Hindu Marriage Act, 1955.

⁸ Section 13(1) (b), Hindu Marriage Act, 1955.

⁹ Section 13(1) (ii), Hindu Marriage Act, 1955.

¹⁰ Section 13(1) (iii), Hindu Marriage Act, 1955.

¹¹ Section 13(1) (v), Hindu Marriage Act, 1955.

¹² Section 13(1) (vi), Hindu Marriage Act, 1955.

¹³ Section 13(1) (vii), Hindu Marriage Act, 1955

¹⁴ Section 10, Hindu Marriage Act, 1955.

and streamlined ceremonies are becoming more and more common in metropolitan India. Hindu marriage is still a crucial institution that represents India's fusion of tradition and modernity and the resilient but flexible character of its cultural legacy.

4. Changing Trends in Marriage in India

Due to a number of socioeconomic, cultural, and technical variables, marriage—which has historically been a deeply ingrained cultural and social institution—has experienced tremendous alteration in India. As Indian society struggles with modernity, urbanization, and globalization, these developments are a reflection of larger changes in the country.

1. Urbanization and Economic Independence:

Traditional lifestyles have changed dramatically as a result of people moving to cities for employment and

education. Living in an urban area encourages nuclear families rather than joint families, which lessens social pressure on marriage choices. Economic freedom has made it possible for people to put their own goals ahead of customary marital responsibilities, especially for women.

2. **Changing Gender Roles:** Traditional gender relations in marriage have changed as a result of women's increased employment participation. Women are no longer expected to be homemakers only; instead, partnerships increasingly prioritize equality and shared duties.

3. **Influence of Education:** Views on marriage have changed as a result of the notable increase in education, especially for women. Educated people frequently put compatibility, shared beliefs, and respect for one another ahead of expectations from family or society.

4. **Technological Advancements:** People now have greater freedom in choosing their life partners because to the revolutionary changes brought about by online dating applications and matrimony platforms. Social media exposes users to a variety of cultures and relationship standards, which affects how they view relationships.

5. **Globalization and Cultural Exchange:** More liberal views on marriage and relationships have been brought about by media and travel exposure to diverse cultures and values. Live-in partnerships and love marriages are examples of practices that have become more common.

6. **Delayed Marriages:** Higher levels of education, a more focused job, and financial independence have all contributed to an increase in the average age of marriage. This change indicates a preference for personal objectives over marital duties.

7. **Inter-Caste and Inter-Religious Marriages:** Social and legal changes have challenged conventional wisdom and encouraged inclusivity by increasing acceptance of marriages between castes and religions.

8. **Legal and Social Reforms:** Laws like the Special Marriage Act (1954) and the Hindu Marriage Act (1955) have encouraged individual liberty by granting people the freedom to marry as they see fit. Regressive practices have decreased as a result of campaigns against child marriage and dowries.

9. **Rise of Individualism:** People are prioritizing emotional compatibility and mental health in their marriage decisions due to the increased focus on personal fulfilment and happiness. People are less likely to stay in restrictive or unhappy marriages, which has also led to increasing divorce rates.

10. **Acceptance of Diverse Marital and Relationship Forms:** A wider public acceptance of varied lifestyles is shown in the growing acceptability of alternative marital arrangements, such as live-in partnerships, same-sex marriages (which are recognized in some legal frameworks), and single-parent

households.

- 11. Economic Pressures and Financial Stability:** Couples are prioritizing financial stability before marriage due to rising living expenses, which has resulted in postponed marriages or alternate living arrangements like cohabitation.
- 12. Shift from Traditional Rituals:** Because of logistical and financial constraints, modern couples are choosing less ornate conventional wedding ceremonies in favor of more straightforward ones.
- 13. Decline in Marriage Rates:** Globally, marriage rates have decreased in recent decades. Many people are opting out of marriage entirely or marrying later in life. Increased educational and career options, changed societal ideals, and shifting personal priorities are some of the causes influencing this trend. The conventional view of marriage as a life milestone is being reevaluated in many countries, as more people place a higher value on self-fulfilment and financial security than on early couplings.
- 14. Rise in Cohabitation:** Living together without getting married, or cohabitation, has grown common and socially acceptable. Cohabitation allows couples to explore their compatibility before formally committing to one another, and for many, it is a prelude to marriage. Others view it as a better option than marriage, which reflects a wider acceptance of non-traditional partnerships. This change illustrates shifting societal attitudes toward long-term partnerships and undermines traditional marital structures.
- 15. Increase in Divorce Rates:** In many regions of the world, divorce rates have increased, which is indicative of changing views on personal happiness and spousal commitment. Increased financial independence for women, a decline in the stigma associated with divorce, and shifting marital expectations are some of the factors driving this trend. More conversations about the necessity of marriage counseling and support networks to fortify relationships have arisen in certain cultures as a result of the rise in divorce rate.
- 16. Emergence of New Family Forms:** Traditional ideas of marriage and family have changed over the last fifty years due to the emergence of various family configurations. These include marriages without children, blended families, same-sex partnerships, and single-parent households. Although societal acceptability of these new family structures varies greatly, it is nevertheless increasing due to shifting social attitudes and legal recognition. This change emphasizes how crucial it is to redefine family to take into account a range of demands and lifestyles.¹⁵

5. The Concept of "Dhadicha Pratha (Rented Wife) in India"

Even if gender empowerment has advanced in India, there are still many heartbreaking examples that show how women are still mistreated in some parts of the nation decades after independence. The continuation of illogical traditions highlights the objectification and sexual harassment that women face. A terrible illustration of this kind of custom may be found in the Indian town called "Dhadicha Pratha." Although we are all familiar with the idea of renting homes, automobiles, and rooms, few people are aware of a troubling practice in some Indian communities where women are effectively hired out as spouses. It may be difficult to accept this discovery, but after reading this piece, one will realize the extent of the degradation that can occur in a patriarchal culture.¹⁶

Surprisingly, bride markets—which are common in places like North Korea, Pakistan, Burma, and Bul-

¹⁵ <https://testbook.com/ias-preparation/type-of-marriage> last visited 15 January, 2025

¹⁶ Shewta Punia, "Renting a Wife: Dhadicha Pratha in India". Available at: <https://www.legalserviceindia.com/legal/article-12944-renting-a-wife-dhadicha-pratha-in-india.html> Last visited 3 March 2025.

garia—have made their way into India. The custom of renting out girls to men in Madhya Pradesh's Shivpuri area has drawn notice, with selection criteria like physical beauty and virginity being taken into consideration.

In the Shivpuri hamlet of Madhya Pradesh, the abhorrent Dadhicha custom of renting wives has continued for decades. Every year, a market is set up where families customarily rent off their girls or spouses. This market is populated by males who choose women to be their partners. It's shocking to learn that guardians or parents voluntarily rent out their daughters to men, even in cases where married husbands do the same. Prosperous businessmen without a spouse or partner are given wives. Nominal sums such as ten, fifty, or one hundred rupees are used to legalize these transactions on stamped documents. Each year, thousands of transactions are completed as a result of this approach.¹⁷

India's sex ratio has been severely distorted by the growing issue of female infanticide, which is especially prevalent in areas like Haryana, Punjab, Rajasthan, and Uttar Pradesh. Due to their inability to find wives, males in these places buy or rent women from economically underdeveloped areas such as Madhya Pradesh, Odisha, Assam, West Bengal, Jharkhand, Andhra Pradesh, and Bihar. They use this tactic to carry on their family's legacy. The main reasons why families choose to rent or sell their daughters are financial concerns and the wish to avoid large dowries. Brokers usually assist the trades and keep the most of the money for themselves, leaving the family with a smaller amount.

Establishing the Price of Girls: In the context of Dadhicha, virgin girls between the ages of 8 and 15 are the main emphasis and are given preference over married women. A bride's value is determined by the length of time the man plans to keep her as his wife, whether it is by the hour, day, week, month, or year. After the allotted time has passed, the agreement may be extended with the same man or a new contract may be made with a different man, in which case the bride may be rented to someone else.

Eligibility for a female to Get Married: The most upsetting part of the Dadhicha issue is that girls as young as six years old are being offered for rent, with no upper age restriction. These minors are sexually exploited even before they reach puberty. The fact that parents often give these girls a specific medication to improve their breast and muscular growth is really upsetting. In order to attract a higher price, this is done to make them look mature and visually pleasing, similar to women.

After being employed, they are married off for a predetermined period of time. Some people call these brides "Paro" or "Molki," which translates to "priced." These young girls are raped on a daily basis by other males in the home in addition to their spouses. They can sleep with any man in the home to satiate their sexual cravings. In certain households, the father-in-law is even allowed to have sex with the girl. This is justified by the fact that the female cost them the same amount of money. The girl's status is reduced to that of a sex toy used by men for amusement and as a source of revenue for the parents. Because of this, the parents in this community would rather have more females, which would increase the family's income. When her contract expires, she is either brought back to her family, where she is re-priced and hired by other clients, or she is renewed by the same guy. The cycle continues. There is no one with whom these girls can communicate their suffering, and they endure a significant degree of emotional and physical abuse. Many people are exposed to deadly illnesses like HIV, AIDS, and Hepatitis B.

¹⁷ Ibid.

6. Here are some explanations for why a rented wife is necessary:

- 1. Seasonal or Migrant Worker Context:** In some regions of India, male migrant workers may temporarily hire women to take care of household duties, offer company, and meet other domestic requirements when they relocate to cities for employment. This arrangement is not recognized by law and is frequently informal. For instance, in certain mining or industrial communities, men who are unable to bring their families may hire local women to serve as their wives while they are there.
- 2. Customary Practices in Specific Communities:** There are arrangements that resemble rental wife setups in some societies, which are frequently excused by cultural standards. Despite their controversy, these behaviours are a reflection of socioeconomic issues. For instance, in some regions of Gujarat and Rajasthan, men who are struggling financially may hire women in temporary marriages, mostly to take care of elderly parents or children.
- 3. Surrogate Marital Relationships:** Certain situations entail short-term partnerships that are formally recognized by law or custom, frequently as a result of particular societal demands like inheritance or family continuance. Despite not being called a "rented wife" as such, this has several traits in similar. For instance, Levirate marriage, also known as Nata Pratha, permits widows in Bihar and Uttar Pradesh to wed their late husbands' brothers, sometimes temporarily, in order to maintain the family.
- 4. Companion for Aging or Divorced Men:** In India, older or divorced men occasionally employ women to help with caregiving and companionship. These agreements are frequently viewed as a non-formal means of managing domestic duties or loneliness. For instance, there have been documented instances of elderly men hiring women on a contract basis to live with them and help with daily tasks in cities like Delhi or Mumbai.
- 5. Exploitative or Illicit Practices:** Sometimes, abusive behaviours are misrepresented as "rented wife" agreements. These include prostitution, human trafficking, and short-term unions without sincere consent. For instance, there have been rumours of exploitative temporary marriages (Nikah Mut'ah) between young Indian women and foreigners in Hyderabad. These are frequently condemned for being a covert transactional marriage.
- 6. Media and Fictional Representation:** In Indian literature and film, the idea of a hired bride has been used to examine topics of social expectations, loneliness, and nontraditional partnerships. An illustration of this would be the 2001 Bollywood movie Chori Chori Chupke Chupke, which examined the concept of employing a surrogate mother and connected with elements of a rented relationship dynamic.
- 7. Social Commentary:** The term "rented wife" is used symbolically in some sociological discussions and critiques to refer to the monetization of conventional marital roles in contemporary, metropolitan situations, even though it is not an actual practice. For instance, this word is occasionally used to describe how urban professionals replace the emotional and physical labor that is traditionally associated with a wife's position by employing domestic help or child care providers.¹⁸

¹⁸ <https://www.legalserviceindia.com/legal/article-12944-renting-a-wife-dhadicha-pratha-in-india.html> last visited 13 January 2025

7. Ethical and Legal Challenges

There are serious ethical, legal, and cultural issues with the idea of a rented wife. Critics contend that these kinds of agreements violate the integrity of marriage, frequently exploit women, and lack legal protections. Proponents of social reform and gender equality emphasize the necessity of strong legislation to safeguard women in such vulnerable circumstances.

Although this threat has existed for decades, it has only recently been made public. The topic has been the focus of some research. Consequently, there is also little media coverage. Furthermore, nobody comes forward to file a police report. Additionally, the police have no interest in investigating such issues.

A few of non-governmental organizations have noticed and are making a concerted effort to raise awareness of the issue. They are working to raise awareness that it is against the law to buy or sell women. On the other hand, villagers often argue that it is a major source of income for them and part of their tradition.

Bride trafficking is prohibited by law in India. The Indian Penal Code, the Juvenile Justice (Care and Protection of Children) Act, the Bonded Labor Abolition Act, the Child Labor Prohibition Act, and the Immoral Traffic Prevention Act all penalize trafficking for forced labor and commercial sexual exploitation. However, studies have shown that the way the legislation addresses slavery and human trafficking has numerous flaws. This makes it much harder to comprehend and identify.

- 1. Economic Consequences:** Trends in marriage are significantly influenced by economic variables. Marriage is frequently postponed or discouraged by rising living expenses, housing difficulties, and professional demands. In many societies, the cost of weddings and dowries makes getting married even more difficult, which makes people look for other arrangements like cohabitation or unconventional pairings.
- 2. The Effect of Technology:** The way people build relationships has changed dramatically with the introduction of technology and online dating services. The number of possible partners has increased thanks to virtual interactions, which also make it simpler to connect across geographical borders. But there are drawbacks to this change as well, such the possibility of fleeting relationships and the effect of digital communication on the durability of long-term partnerships.
- 3. Cultural Shifts:** Trends in marriage have also been impacted by growing globalization and shifting cultural beliefs. Traditional gender roles in marriage are being questioned in many nations as equality and shared duties become more important. Furthermore, as customs and ideals merge, interfaith and intercultural marriages are growing in popularity.

8. Conclusion

The institution of marriage is always changing due to advancements in technology, culture, and the economy. Society must adjust to these changes by promoting inclusivity and understanding as conventional ideas of marriage give way to varied family arrangements and nontraditional relationships. Though they may go against accepted wisdom, ideas like the "rented wife" also highlight the need to address more general societal problems like the stresses of singledom and the financial realities of contemporary living. Navigating the intricacies of modern relationships and creating a more inclusive future require an understanding of these patterns. Marriage's development also emphasizes the significance of reevaluating cultural norms and the part that personal initiative plays in interpersonal interactions. The meanings of commitment and partnership are expanding as people place a higher value on equality, autonomy, and emotional health. To make sure that changing relationship models are

supported by ethical standards, legal protections, and support networks, policymakers, educators, and community leaders must have a conversation. Society may promote healthier and more equal relationships while maintaining the spirit of camaraderie and respect for one another that is the foundation of the institution of marriage by carefully embracing these changes.

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