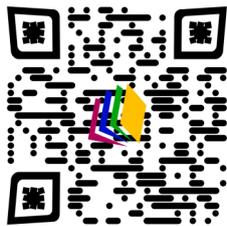


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Spatial Structure of Marriage Circles Among Hindus in Uttar Pradesh: A Case Study of Mathura District

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ABSTRACT:

The paper explores the ground truth of adverse sex ratio and changes in spatial practices of marriages in Mathura district. Marriages generally operate within a limited region or radius defined as a marriage circle. Marriage circles are developed by the norms and rules of marriages in a region. The questions explored are the reasons why men bring brides from the other regions Are there spatial preferences, are these marriage circles expanding over a region or shrinking within a region, and what are the changes in intergenerational marriage circles. This study uses a number of quantitative and qualitative techniques: In-depth interview of villagers in the form of semi-structured interview; interview of key respondents; Questionnaire survey; Focused group interview.

KEY WORDS: Marriage, Mathura, Hindu, Uttar Pradesh.

Introduction

“Marriage has been considered a ceremonial gift of the bride by her father or other appropriate relative to the bride groom in order that both may together fulfil their *Purushartha* (duties) which are necessary for human existence. These duties are "*Dharma, Artha, and Kama*". *Dharma* is a religious duty based on ethical values that is to do well and attain salvation. *Artha* is the economic aspect of life and *Kama* is the physical or sexual duties to the partner and to produce children to perpetuate race” (Ahuja, 1993).

According to Koos (1953), marriage is a dividing line between the family of orientation and the family of procreation in terms of the nature of roles that one performs in the two families. The roles in the family of orientation vary in infancy, childhood and adolescence and carry no responsibilities and obligations. But the roles one performs in the family of procreation after marriage as a husband/wife, a father/mother, a wage-earner, a grand-father/grand-mother, a retired person etc. have different expectations and obligations.