

# **Analysing the Changing Dynamics and Stability of Marital Relations in Hindu Community: A Sociological Study of Delhi**

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## **Abstract**

The presented research paper attempts to outline the growing instability in marital relations in the era of modernity in the Hindu community. General changes have been observed in marriage relations in India after the diminishing influence of traditions and cultures. On one side, there is the younger generation that does not believe in sacrificing for tradition and customs; on the other, there is this old generation who does not want to discard their traditions and culture. So, an attempt has been made in this paper to highlight the ideological differences between the two generations in terms of marriage culture. Further, this paper strives to explore new discourse that is being seen regarding the stability of marital bonds in Indian society even in this era of modernity. Marriage is seen as a religious sacrament and a relationship of birth after birth in Hindu scripture.

Still, in modern India, the couple can seek divorce. In contemporary society, marital estrangement is rising, contributing to heightened interpersonal tensions within relationships. This paper critically examines the complexities and challenges faced by couples navigating the demands of urban life, where the pressures of modernity, work-life imbalance, and social expectations strain marital cohesion. By analysing the intersection of urbanization, individualization, and changing social norms, this study seeks to explore the underlying socio-cultural and psychological factors that exacerbate marital

discord in fast-paced city environments. It further investigates how these dynamics contribute to emotional distance, communication breakdowns, and relationship instability. This research paper presents findings from a case study conducted by the researcher in the metropolitan city of Delhi. The research methodology employed includes a combination of qualitative and quantitative approaches, providing a comprehensive examination of the topic.

**Keywords:** Marriage, Marital status, Education, Gender role, Marital stability, Cultural values, Modernity

## 1. Introduction

In the era of modernity, the contexts of cultures are changing. In this change, new ways of marriage and cultural values are being developed. The new generation seems to be welcoming this change with open arms. So, the older generation is going through ideological conflict. Since this paper is related to Hindu marriage cultural characteristics, the change is being observed keeping in front the Hindu marriage culture. There are many communities in Hinduism and those communities have different marriage rituals, traditions, and religious folkways, The primary objective of this work is not to describe Hindu religious ceremonies. Rather, those beliefs, values, traditions and culture related to marriage in Hinduism are followed equally in all Hindu communities. KM Kapadia, (1966) "Hindu marriage is a religious sacrament." (Marriage and family in India) The main aim of Hindu marriage can be summarized as follows the fulfilment of dharma or religious duties. The Hindu written material mentions as much, the foundation of all religious activity is marriage, Hindu marriage is based on many religious customs, rituals and beliefs e.g., "SAAT FERRE" & "SAAT JANAM" " religious bonds, marriage in one own religious caste or community, etc. All the rules were changed except Saptapadi. Change is natural, and sometimes necessary and sometimes harmful.

Greatly impacted by changing social conventions, the state of the economy, and personal goals. These changes can be understood within the sociological framework by using the

lenses of Gender theory, cultural relativism, Postmodern Theory, and structural functionalism. When taken as a whole, these ideas offer a thorough framework for comprehending the dynamic changes and stability of Hindu marriages. Postmodern theory discusses the fluid nature of contemporary relationships, gender theory emphasizes the changing roles of men and women in marriage, cultural relativism makes sure that these changes are understood within the context of Hindu traditions, and structural functionalism emphasizes how marriage continues to serve important functions in society even as those functions change. Bala, N., & Bhat, A. A. (2021), "The authors demonstrate how marriage operates as an institution that supports social stability using structural functionalism. Unstable marriages can upend the greater societal order and cause dissolution on both an individual and family level". We can learn more about how modern aspirations, shifting social norms, and economic pressures are affecting marriage in metropolitan Delhi and how they affect the dynamics and stability of Hindu marriages.

In the past, roles in marriage were frequently determined by the gendered division of work, with women caring for their households and men typically filling the role of provider. But as times have changed and more women are joining the workforce and making a living for their families, The relevance of traditional gender roles is dwindling. A.J Cherlin (2009), "Marital relationships have changed significantly in the modern era due to shifting economic circumstances, societal conventions, and personal goals. These days, equality and cooperation are frequently prioritized more in marriages, as couples look to their partnerships for personal development and mutual fulfilment" (The Marriage-Go-Round: The State of Marriage and the Family in America Today). This reorganization is a reflection of how society has adjusted to the new economic conditions, wherein spouses frequently share decision-making and financial obligations. K. Gerson (2010) "Due to the evolution of traditional gender roles, decision making and labour divide within homes are now more flexible" (The Unfinished Revolution: Coming of Age in a New Era of Gender, Work, and Family). Notwithstanding these progresses, issues such as increasing job pressures, mounting debt, and the ubiquitous influence of technology can undermine marriages (Wilcox & Dew, 2018). Therefore, even while contemporary marriages may be characterized by increased independence and adaptability, they need conscious effort and open communication to survive in constant cultural shifts.

Cultural values are shrinking under the influence of modernity. Earlier people used to have time, now in this fast-paced, uncontrolled world, People are too busy to spend time together, so where will they find time to follow traditions and values? Giddens (2007), "Today's world is a strange and shrinking world like a puzzle, this world is now a running world". (Modern Sociological Thinkers Page no. 93). The world seems more fractured and interwoven than ever before, like a jigsaw puzzle with missing pieces. With the speed at which communication and technology are developing, we find ourselves always moving, rushing against the clock, and frequently losing contact with our cultural heritage. This leads to uncertainty and a feeling of separation by creating a cultural crisis when old beliefs and practices collide with modern influences. People fight to maintain their distinct cultural heritage while also accepting global trends, which leads to a society that feels divided and united at the same time. Naresh Bhargav (2014), Cultural pluralism, local culture environment, the influence of global markets, globalization of communication means, and local culture are all intertwined. It is a big question whether regional local cultures are under any challenge due to integration with the process of globalization. Western culture has impacted Indian culture; hence it was natural for the value of Hindu marriage institution to be influenced by Western civilization. (VAISHVIKARAN: Samajshastriya Pariprekshya, page no. 92)

Change isn't always harmful; it can bring both challenges and opportunities. In the journey of societal transformation, especially in modern contexts, we encounter both problems and solutions. Where there is happiness and progress, there is also uncertainty and fear. Each shift brings with it the growth potential, but also the need to adapt and navigate the complexities that arise along the way. In the Hindu marriage culture, marriage was considered a religious bond between two families. Hindu marriage has gone through many dimensions of change and has reached the present day. In Indian culture, for stability to remain constant in marital relations there has been a culture of getting marriages done with Vedic mantras and religious activities. K.M. Kapadia (1955), Hindu marriage as a sacrament, said that marriage in Hindus lasts from birth after birth. Though these conventional criteria may no longer accurately reflect the realities of modern relationships, this connection is frequently seen to be strong and enduring. Marriage dynamics are changing in the current environment, and the

difficulties that contemporary couples experience frequently defy preconceived notions about stability and longevity.

In the fast-paced and hectic lifestyle of city living, achieving stability in marital relationships can often feel challenging. The demands of urban life, with its constant pressures and distractions, make it difficult for couples to maintain balance and nurture their relationship. After coming under the influence of Western culture, divorce was given the status of a legal right in the Hindu marriage system. There are opportunities, working in corporate, education, and other sectors together are men and women, and in jobs in many fields they have more options, men and women are also having extramarital relationships, thus disputes in relationships, and family marital relations are breaking down. Before the enactment of the Hindu Marriage Act of 1955, the concept of marriage dissolution had already begun to permeate Hindu culture, albeit indirectly, before this Act formally established legal recognition for Hindu marriages. P. K. Viridi (2009), the dissolution of marriage of native converts Act 1866 established an indirect means of divorce for Christian converts. Under the influence of the faith, Hindus who converted during British rule followed the practice of divorce, remarriage, and many Christian weddings. Many legislations were enacted during this regime to give marriage legal status. Since then, many new discourses regarding stability in marriage have been included in Indian society. On the one hand, intellectuals believe that if a man and woman or any person are facing problems in their relationship, they should have the right to break the ties and move on. (The Grounds for Divorce in Hindu and English Law) Divorce was adopted as an option, but it looks easy in the modern era (usually in the cities).

The Indian legal system, which is regulated by statutes like the Hindu Marriage Act, of 1955, offers a framework for divorcing spouses to reduce stigma and increase accessibility to the procedure. But even with the availability of support programs and legal recourse, a lot of Hindu couples in West Delhi still struggle to settle their differences peacefully. The government has been promoting counselling, mediation, and family support services to address the root causes of marriage dissolution. The Ministry of Law and Justice and the Ministry of Women and Child Development are two examples of these departments and ministries. This research paper describes the interview questions that lawyers and marriage counsellors are asked, including how husbands and wives approach them regarding marital

affairs and how serious their internal affairs are. If we closely examine the causes of failed partnerships and separation in the modern era, we find very few points of dispute. In India, where interbirth ties are revered, ridiculous justifications for separation are observed. Everyday news related to the separation of life partners keeps appearing in newspapers. Recently, Tanya Appachu Kaul (@yourinstalawyer), a lawyer and digital content creator, made a video that listed some of the „most absurd reasons for divorce“. In the simple Instagram video, she mentioned complaints such as “Wife dressed in a vulgar manner during honeymoon”, “Husband is preparing for UPSC & can’t give time to her”, “Wife refused to touch husband’s feet”, and “Wife can’t cook and had to leave to work without breakfast” as grounds for separation. (The Indian Express, by; Trends Desk, New Delhi, Updated: October 17, 2023 08:33 IST). The cultural value of marriage used to work as a layer. If there were shared distinctions between the husband and wife, they tried to save the relationship by ignoring disputes. The function of cultural values is to bring integration into society. However, under the influence of modernisation, cultural values are becoming extinct.

A well-known recent marriage issue in India concerns Jyoti Maurya, a Uttar Pradesh Sub-Divisional Magistrate (SDM), and her spouse Alok Maurya. Midway through 2023, the couple's marital collapse came to light, garnering substantial media coverage. A Class-IV employee named Alok Maurya accused Jyoti of cheating on him after he helped her with her studies, which ultimately enabled her to become a government official. Alok claimed she had an extramarital affair with Manish Dubey, her coworker, and that she was plotting to kill him as part of their malicious scheme. Jyoti Maurya responded by refuting these charges and submitting her divorce petition, claiming that the subject was between a husband and wife in private. His story has ignited a public discussion on the difficulties of contemporary Indian marriages by highlighting issues of abandonment, ambition, and power relations. You can read about the case in newspapers like India Today and The New Indian Express for further information. Cases like the Jyoti Maurya controversy frequently become hot topics of discussion in newspapers and on social media. These high-profile marital disputes capture public attention due to their complex narratives involving betrayal, personal ambition, and societal expectations. Every day, similar stories make headlines, reflecting the growing pressures on modern marriages, particularly in urban India. Social media amplifies these cases, with people debating gender roles, legal proceedings, and the impact of professional

success on personal relationships, making them a constant subject of discussion across platforms.

Geetika Vapna explored based on the data collected in her research paper that in today's time marriage has become just about fulfilling the obligation(Nibhana), people are getting married, since bachelors are not accepted by society and girls' lives before marriage are free but if we look back a little, in the 80s and 90s girls were not able to live life freedom even before marriage, they were busy in beautifying their maternal house, and the women of that era, who had no idea about their future partner, should have been described as fulfilling, in the present society boys and girls have a choice, of marriage as well as divorce, and in a city like Delhi and south Delhi, people are advanced and of western thinking and in western society divorce is a normal thing, how can they be bound in a word "Nibhana". The problems of people living in slums are different, it is difficult to feed them in Indian marital tradition, and they are fighting for food, clothes and shelter by coming to the cities, in such situation tradition, and values have no much importance in their lives, by being separated from the basic society they have a different life capacity. These were the women nor men of the old times, who neither knew nor saw each other before marriage, such that when two people with opposite thoughts met, then how did they spend their entire life with each other? Even after so much freedom, facilities and high-quality education, there is still tension in relationships, disagreement and social unrest. What kind of happiness is this development and modernity providing?

Yogendra Singh, (1986) "Modernization has had such an impact on our values, cultural practices ecology mental and physical health, and quality of life that the result will be devastating for us." (Modernization of Indian Tradition) The current era of economic importance is attracting everyone, where both women and men had to the business sector for their own and family needs. To fulfil every desire, both men and women go out to work. The responsibility of the household has traditionally been with women. Women have been systematically following the traditions of traditional India. Now women in India are engaged in work according to their qualifications after getting higher education and other professional. If a person, whether he is in an academic field or a common man, is asked the main reason for the breakup of the marital relationship, they say without hesitation that

women have now started working, they cannot take the responsibilities of their family. \*That's why\* problems are being born in marriage. It is meaningless to make women solely responsible for instability in marital relations. But the topic is worth considering; it means that in traditional society, only women were the axis of stability in marital relations. Even in this modern era, women who have successfully fulfilled their employment commitments and are methodically attending to their families are still regarded as having solid marriages. Employed women face many problems in their married life. Going out for work is a commendable opportunity for her. Still, when she comes back after performing her professional duties, she has to face daily role conflicts in her personal life.

In traditional India, if there were ever a dispute between a husband and wife, the couple would work things out and resolve it, with the help of family members for the most part. However, in modern times, the husband and wife and the young children say that no one should interfere in their matters. In contemporary society, marriage counsellors are being consulted when disharmony increases in marital relations. Married couples take psychotherapy to improve their marital relationship. A marriage counsellor has also become a professional position. They charge a good fee for giving their advice. Men and women have many options after marriage in the modern era, and their attraction towards each other in the work field is giving rise to an extramarital relationship, in such a situation there is a quarrel between husband and wife when they come home. Infidelity and problems with trust are still major contributors to marriage breakdown in the modern world. Infidelity continues to be a major contributing factor to divorce even in the face of shifting views on monogamy and partnerships (Mark, Janssen, & Milhausen, 2011).

## 2. Research Questions

1. What are the common factors of marriage dissolution in the modern era?
2. How are marital relations being affected by the increasing nature of adultery in the modern era?
3. What social and cultural elements affect the instability of marriage?



4. What impact can marriage instability have from significant life events like managing family responsibilities and children or changing careers?

### 3. Nature of Universe of Study

Based on a case study of Delhi, this paper uses a qualitative method, while it is possible to add some quantitative data as well. Changes have been analyzed using both primary and secondary data. Data is gathered from the responses of forty-four West Delhi residents. The subdivisions in it are Patel Nagar, Rajouri Garden, and Punjabi Bagh. Most of the Hindu Family lives in West Delhi, Within the National Capital Territory of Delhi, West Delhi is a thriving and dynamic area renowned for its varied residential, commercial, and cultural landscapes. The region reflects the vast diversity of India's capital city as it is a melting pot of diverse communities, languages, and traditions. West Delhi is a well-liked location for both locals and tourists due to its abundance of vibrant markets, retail centres, and entertainment facilities. West Delhi is known for its commercial and cultural attractions and also contributes significantly to the National economy. Marriage dissolution cases have increased in West Delhi, as they have elsewhere in India, especially among the Hindu community. This community's growing trend of marital breakup can be ascribed to several compelling factors. Modern lives and aspirations are being progressively challenged by traditional values and standards, which is one of the main causes of the changing socio-cultural dynamics. Couples often experience difficulties and arguments because as people get more educated and self-sufficient, their expectations and priorities in marriage also change. The increasing Western impact of individualism and personal freedom is a crucial factor in the Hindu population of West Delhi's marriage breakdowns. In contrast to previous generations, a large number of people nowadays are unable to make concessions or changes in their marital relationships, which results in a lack of mutual understanding and compatibility. Infidelity, poor communication, money problems, and domestic abuse are other frequent causes of marriage divorce. Furthermore, the stigma attached to divorce is progressively fading, which makes it less difficult for couples to choose separation over marriage dissolution in situations where they cannot agree on anything. I also discussed and described their experience.

#### 4. Selection of Respondents

The researcher embarked on a fascinating journey to explore the intricate tapestry of marital stability within the bustling city of Delhi, a melting pot of diversity and dynamism. With a keen eye for understanding the multifaceted nature of relationships, a diverse group of individuals was carefully selected with a keen eye for understanding the multifaceted nature of relationships. Among the participants were 12 seasoned lawyers from Tis Hazari court, specializing in marital matters. Their deep insights into marriage dissolution's legal intricacies provided a solid foundation for the research. Additionally, 12 astrologers and 10 respected elders were consulted, offering perspectives steeped in religious and traditional wisdom, enriching the discourse on marriage stability with their invaluable experiences. Acknowledging the importance of capturing the changing marriage narrative, 10 enthusiastic youngsters were engaged in semi-structured interviews, bringing a fresh perspective. Their insights provided a glimpse into contemporary attitudes towards marriage and relationships, adding a dynamic dimension to the study. Furthermore, 22 married individuals, representing both genders and hailing from various walks of life, were approached with open-ended questions during fieldwork. Their firsthand experiences, gleaned from diverse backgrounds spanning government and non-government sectors, enriched the research with real-life anecdotes and personal reflections. To comprehensively understand marital dynamics, 44 respondents were carefully selected from various parts of Delhi, delving further into the city's social landscape. With the help of preplanned questions, their viewpoints were compiled to create a complex picture of marriage in a town known for its diverse population and rich cultural mosaic. Using a rigorous participant selection process and a scientific approach to data collecting, the researcher undertook a voyage of inquiry and revelation, revealing the multitude of elements that impact marital stability in the dynamic metropolis of Delhi. Its population's natural diversity offered a rich source of information and a wealth of insights about the dynamically changing nature of human relationships.

## 5. Findings

While conducting an extensive field study in urban environments pulsating with the glitz and glamour of modern life, I realised that conservative ideologies, despite the rapid pace of societal advancement, continue to have a profound influence on contemporary behaviours and attitudes. It became clear that basic societal problems still exist in the face of the ceaseless quest for financial prosperity. Moreover, my findings in large metropolitan areas like Delhi explored a disturbing reality where the victimization spectre is not limited to gender norms. Although historically women were the ones who suffered the most from these social injustices, there is a worrying trend emerging where men are now also becoming entangled in the web of crimes related to domestic abuse. This paradigm shift highlights the complexity of gender-based violence and calls for a diversified strategy to address its underlying causes.

After collecting these details, it is clear that structural injustices and inequities are frequently perpetuated by conservative ideals, whose persistent impact is hidden behind the surface of modernity. We must address these deeply ingrained norms head-on to prepare the way for a society that is more just and equitable for all as we negotiate the complexity of a world that is changing quickly. We can only hope to bring about real change and tear down the obstacles that support gender-based violence and exploitation by working together and with unflinching conviction. Traditional Indian social and cultural standards, which frequently emphasized the value of maintaining family connection and continuity, were fundamental to marriage stability. Marriages were viewed as partnerships between families rather than just as unions of two people, with a focus on sustaining social norms and maintaining ancestry. Strong social networks that offered couples both practical and emotional support, as well as arranged weddings that placed a greater emphasis on shared values and familial compatibility than just romantic appeal, all contributed to the durability of marriages. The longevity of marriages in traditional Indian society was also aided by the impact of religious and cultural ideas that sustained the custom of marriage and placed a strong emphasis on marital faithfulness.

When meeting a young astrologer to know, “What social and cultural elements affect the instability of marriage”?

Pandit Shivendra Mishra (Astrologer who lives in Shastri Nagar)

*“Ever since I started practising my astrology, I have come across the main problems of married couples, I have seen around 350 Kundalies from 2020 to 2024, 126 people were husband-wife who were troubled by mutual discord, 10 were who were unable to save their relationship due to grief suspicion, wife is working in an office outside, the husband has become suspicious. But the truth is, extra-marital problems are increasing in society. The main problem in today's time is extra-marital relationships. There stands a relationship between the husband and his wife even after marriage, The husband is hiding it from his wife and the wife is hiding it from her husband and they have an illicit relationship, they want us to have a relationship, they want to save their marriage life and also, they want to save their extra relationship. Earlier people had a fear of society, if anyone found out they would speak ill of their standards. Sometimes the gift of society also makes one do positive things.”*

When answering questions from a senior astrologer, His age is 65 years. People in professions, high-ranking officials, wealthy businesspeople, educated doctors, and others seek advice from him. He began to speak things when I asked him questions on the topic,

*“Bitiya pahale ke samay me nihswarth bhaw, dharmikt manytao ko dyan me rakh kar se vaivahikn Rishta banaya jaata tha, Nihswarth Bhav se Shadiya karayi bhi jaati thi, Aaj to pandit bhi rishta karane ka paisa leta hai, Maa-baap aur swam bacche bhi shadi status aur dhan Daulat dekhakar karate hai, Pahle kisi naukari hoti thi yan nahi maa-baap acchhha sammanit pariwar dekhate the, aur apane bacche ka vivah tay kar dete the, aaj to kisi bhi rishte ke suruwat se pahale, hajaro to sartey hoti hai, laakho ummide aur swarth se banaye rishte me to waise hi dukh nirasa milegi, Vivahit jode mere pas aate hai, hazar samsyaye batate hain. Parampraye Zahar nahi thi, bas unme kuch kuritiya shamil ho gayi thi, lekin rishto ko mahato dena, ek dusre ke prati aadar ka bhav rakhana, bhawanye rakhana, ye to hamari bhartiya parampra ki hissa rahi hai, jisse kam se kam manshik shanti ka nukasaan to nahi hona tha, lekin adhunikata jahar banati ja rhi hai, aaj to log manshaik tanav se pareshan hai, nayi bimari chali relationship se pareshan hokar dipression me chale jaate hain bacche”.*

This analysis explores the evolution of family dynamics and marital relationships using sociological concepts, shedding light on the shift in marriage paradigms from traditional to modern. It looks at how societal changes such as shifting gender roles, shifting cultural norms, and shifting economic dynamics have reshaped what spouses expect from and experience as a couple. New dynamics in marital interactions are shaped by the juxtaposition of traditional ideas of familial obligation and communal identity against the increasing tide of individual autonomy and self-realization. When navigating the intricacies of contemporary relationships, where couples attempt to strike a balance between personal fulfilment and relational harmony, communication, bargaining, and dispute resolution emerge as critical abilities. Through an exploration of these societal shifts, this analysis provides insightful insights into how marriage is changing in the twenty-first century.

An elderly woman (Shobha) living in Patel Nagar. I started talking to her, directly about my concern, and she talked about her time,

*“pahle bada parivar hota tha, pati-patni sankoch me ek dusre se sabke samane milane me katarate the. ek dusre ko samjhne me hi adha jiwani to aise nikal jaata tha, ladai bhi hoti thi, mere pati se meri talmel nahi banati hain, to kya main unko chhor dunggi, lekin aaj ke samay me, Ladka Ladki pahle se baat karate rahate hain, ek dusre ko samjh kr shadi karate hai, fir bhi shadi ke baad roz kalah kar rahe hai, patipatni ko azadi chahiye, nayi ladkiyan ab parivar ke sath rahna nhi chahti, pati-patni dono ko ekdusre ka rok-tok nahi pasand, ek dusre ki kamiya ginawana, to kya fayada ek dusre ko jan kar, jab shadi ke bad lad jhagad ke talak hi lena hai”*

During fieldwork, to fully understand the seriousness of increasing marriage instability nature, I also engaged in in-depth talks about the key points of my subject matters with district court lawyers, reviewed case files with them, and asked about their experiences with marriage dissolution cases. I met a lady lawyer of Tis Hazari court and during the chat, I asked her, what kind of disputes married couples bring to you, and what kind of problems occur mostly in marriage, of differences.

Suman, *"They are increasingly upset with their partner's extramarital affair and have filed for divorce, Cheating or extramarital experiences are frequently mentioned as the main cause of marital problems that result in divorce. In today's time, extramarital affairs between men and women have become common"*.

Adv. Ram Rajan, a lawyer in Tis Hazari court, I saw 500 to 700 files that were related to marital issues, where most of the cases were of final divorce, while some were pending.

He said *“There are superiority issues in the relationship, the husband likes to give importance to himself, and the wife considers herself superior. Girls do not want to live in joined families. In my career as a lawyer, I have seen that 5% of marital dispute cases are on serious issues, and 95% of the cases are like this, which starts with a normal dispute, then in the end, the matter goes to the point of divorce. To strengthen the case, various sections of the Constitution are invoked.”*

Women who are really suffering in their marriages are still sitting silently in their marriages. Many women endure silent suffering in marriages due to economic dependency. This silence often stems from societal pressures to maintain family harmony and concerns for their children’s stability. In today's time, some marital relationships are going to court even on normal arguments.

None of the other senior lawyers Advo. Devi Prashad of Tis Hazari court, Ad. Pawan Pratap says,

*“In modern India, there cannot be any single reason for marital dispute; in modern society, the reasons for the breakdown of relationships have become diverse and widespread”.*

A Senior lawyer, *“Traditionally, the boy and the girl were at least five years apart in age when they were married. One benefit of this was that there were fewer disputes between him. In a circumstance like this, arguments are more likely to occur since when we are around other people, then everything related to our thinking, understanding and reacting is the same.”*

A software engineer lives with his wife in Uttam Nagar, Men who was going for a job in the Noida sector 10. Women are not working anywhere, they live in my, friend's colony, and they always shouting, I saw when I was going to meet my friend, I asked to friend for reasons of daily dispute. She telling I have to tell you some a timing for you to talk to men. Some day she is going to Shahdara her mayaka, then I ask to men, the reason for the dispute.

*"I don't visit my village to see my parents, and I can't talk to them on the phone because my wife doesn't want to. She doesn't want to go to the village, and she also doesn't want me to go. She told! I won't cook food there for the people who come here. I told him that we were only going for 1 to 2 weeks, and to manage it, she said, if there is too much problem then divorce me and go home. She is mentally harassed, and does not allow me to meet my parents, we quarrel every day over this issue."*

I met a married couple working for the government at Panjabi Bagh and living in Patel Nagar; their child lives at home alone, had their car serviced, and picked him up from school, they don't have time for their child. There is a maid employed at home, she does all the work, but still, we see a fight between them every day. She said, *"My husband wants me to quit my job, and look at the child. I worked so hard to get a government job, I was taught to choose a job, why does he want it, why everyone wants it, women always do compromise."* The woman's husband told me, *"If I leave my job, people will say the husband is living off his wife's income. In the past, women didn't work; they would stay home with their husbands, and no one said anything. But now, if a man quits his job and stays home, people start making negative comments, whether it's in the city or the village."*

The researcher found that more women thought that their silence had traditionally kept marriages stable. However, patriarchal traditions frequently resisted this change as women started to think for themselves and make their own decisions. These adjustments caused friction since the men in the home found them unpleasant. Frequently, what began as small arguments became more heated and eventually became important causes of marital disputes. Researchers have developed a new profession known as marriage counselling to understand better and address the issues married couples face.

Following the failure of her first marriage, a woman got married a second time. She remarried after divorcing her first husband and having a child. People now argue that she ought to have married someone with a comparable background following her second marriage. Whose second marriage this would be, because she has a love marriage with another husband, this is her husband's first marriage and he does not understand her, after marriage, he does not

even give her time. Who is going to America, when he was asked what was the reason behind his first marriage.

*"My first husband had a relationship with a woman before marriage, he got married in front of his parents, but even after marriage he had a relationship with that woman, I also had a relationship with that woman sometime in my life but still, I forgot that thing. When I told him that I also had a love affair before marriage, I forgot it, just for this marriage, now you too should not do this, this relationship lasted, but when I told him about it, he told his whole family that I am was having an affair and that he would divorce me. I have a son, he is with me now, I married a college friend of mine. Now he has also gone to the US for a job, when I told you to come here, I can't bear to be alone with your family, he said, I will get involved with someone else here, too much argument. Please don't do it, stay here, now I have another child, I have to take responsibility for the children, I have a B.Ed. holder but how can I go for a job and prepare for any government exam, with the child and husband's family responsibility? now I can't break the relationship, I just told my husband that you have to spend time with me, He told me when you forced me, I would involve the other lady in the US, at this age, I cannot marry anyone else, I have no option, but my husband has the option and now I don't know what to do".*

The dynamic landscape of Indian society is currently seeing an acceleration of changes in family and marriage patterns, but the pervasive impact of traditional conserves and beliefs still shadows national awareness. This contrast creates a difficult situation for the populace, as they struggle to balance modernisation with traditional practices. Globalisation and urbanization, two forces driving the rapid evolution of societal norms, have brought about a paradigm shift in family dynamics and relationships. However, deeply rooted values and beliefs that have influenced generations of people are woven throughout the cultural fabric.

## **6. Conclusion**

The sociological analysis of marriage relationships in Indian society, especially in Delhi, within the framework of modernity and culture, contemporary factors including urbanization, globalization and changing gender roles are having a major impact on India's marriage and family dynamics landscape. Growing individualism, the importance of money



and personal autonomy are in opposition to traditional values that traditionally prioritized community support, marital fidelity, and family continuity. As a result of couples' struggles to balance the demands of contemporary living with deeply rooted cultural expectations, marital instability has increased. The difficulties that many marriages have in today's quickly evolving world are reflected in the surge in extramarital affairs, mental health problems, and arguments about shared obligations. Relationships are being eroded in the current period by the growth of the blaming culture, intolerance, and attraction to the glamorous world.

A noteworthy conclusion from the research is the adaptability demonstrated by pairs in harmonizing customs with contemporary circumstances. Even with the speed at which society is changing, a lot of Delhi city weddings show a remarkable ability to blend aspects of the old and the new, creating a dynamic balance that encourages stability. This tenacity highlights the ongoing power of familial bonds and cultural norms, which are cornerstones of stability in married partnerships. The study also shows how couples use various tools, such as social networks, educational opportunities, and economic mobility, to manage the challenges of contemporary living while maintaining significant facets of their cultural heritage. However, the study also reveals difficulties that arise when modernity and tradition converge in married relationships. Globalization, urbanization, and changing gender roles can all put pressure on marriages, which can result in tensions and arguments. Couples navigating the complexity of modern Indian society face major stressors including managing intergenerational expectations, negotiating power relations, and striking a balance between work and family obligations. The study highlights the significance of continuous sociological research and focused interventions to promote the stability and well-being of married relationships against the backdrop of changing cultural norms and contemporary influences in Indian culture by illuminating these difficulties. Even if contemporary influences have changed social conventions, traditional values are still strong and continue to impact marriage expectations. Conflicts can arise from the continued existence of strict gender roles and patriarchal structures, especially if women desire more equal partnerships and assert more autonomy. In addition to updating cultural norms, addressing these problems calls for creating channels for improved marital communication, compromise, and dispute resolution.

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