

**IMPACT OF MARRIAGE PATTERN ON THE COMMUNITY
STRUCTURE OF SAIHA DISTRICT, MIZORAM**

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS
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**IMPACT OF MARRIAGE PATTERN ON THE COMMUNITY STRUCTURE
OF SAIHA DISTRICT, MIZORAM**

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CERTIFICATE

This is to certify that the thesis entitled “Impact of Marriage Pattern on the Community Structure of Saiha District, Mizoram” by Mr. Samuel R. Vanlalruata, for the award of Doctor of Philosophy to the Department of Geography and Resource Management has been written under my guidance.

He has fulfilled all the requirements laid down in the Ph. D. regulations of the Mizoram University. The thesis is the result of his investigation into the subject. Neither the thesis as a whole nor any part of it was ever submitted to any other University for any research degree.

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DECLARATION

I, Samuel R. Vanlalruata, hereby declare that the thesis entitled “**Impact of Marriage Pattern on the Community Structure of Saiha District, Mizoram**” is the record of work done by me, that the content of this thesis did not form basis of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/Institute.

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ABBREVIATIONS

UNICEF	United Nation International Children’s Emergency Fund
FAO	Food and Agriculture Organisation
DHS	Demographic and Health Survey
NFHS	National Family Health Survey
MADC	Mara Autonomous District Council
LADC	Lai Autonomous District Council
RD	Rural Development
CD	Community Development
BPL	Below Poverty Level
AAV	Antyodaya Anna Yojana
APL	Above Poverty Level
RCH	Reproductive and Child Health Care
TT	Tetanus Toxoid

ANC	Antenatal Care
NHM	National Health Mission
HMIS	Health Management Information System
SCs	Sub-Centres
PHCs	Primary Health Centres
mg	milligram
BCG	Bacillus Culmette Gurene
DPT	Diphtheria Pertusis Tetanus
OPV	Oral Polio Vaccine
NGO	Non-Governmental Organisation
HIV/AIDS	Human Immuno-Deficiency Virus/Acquired Immuno-Deficiency Syndrome
IQ	Intelligence Quotient

CHAPTER I

INTRODUCTION

1.1. Introduction

Marriage is very important in society. It is a medium for bringing together two halves, man and women- the two basic components of human society. The word marriage has been derived from merry, literally meaning happiness. It is based on a matter of choice either of individuals or the family members and which seeks, as far as practicable, a permanent union of male and female generally from different family background that accords legitimate birth status. It is celebrated as one of the most key events in most people's lives. Even in primitive societies, there has been a realization that in order to stabilize the social structure socially accepted matrimonial relationship was required to further the human race. In fact, since time immemorial, marriage has been perceived to provide the basis on which the evolving social structure of the society attains stability and in which men and women after a given age are expected to be complementary in matters of progeny. It is in this light that man is considered incomplete without a woman. Complementarities of men and women in this regard, however, depending on their physical capacity of reproduction and ability to bring up the offspring. This, therefore, involves maturity of the body systems particularly on the part of the fair sex and which is attained with the advancement of the age. As a matter of fact, womanhood is ascribed to the females when they are capable of progeny. Thus, it is believed that woman decision making is very important for the welfare of the family and for the upbringing of the children and which is positively correlated with the age of their marriage. UNICEF Report (2001) has discovered that the phenomenon of early marriage causes millions of children and young people to suffer from visible adverse effects. Much of the impacts, however, remain hidden. The term 'early marriage' is used by UNICEF to refer to formal or informal marriage before the girls attain the age of 18 (UNICEF 2005; Forum on Marriage and the Right of Woman and Girl 2001). It is also referred to as child marriage, as any marriage carried out before the age of 18 years, when the

girls are not considered physically, physiologically, and psychologically ready to shoulder the responsibilities of marriage and childbearing.

The age at marriage is found to play a significant role in determining the level of fertility and growth rate of the population. Many countries in East Asia and South-East Asia has experienced a demographic transition due to fertility replacement. They have experienced remarkable changes owing to late marriage and delayed childbearing in recent years (Singh and Samara, 1996; Blanc and Way, 1998). However, the prevalence of early marriage and childbearing is still witnessed among the people of South Asian, Sub-Saharan Africa, and Latin American countries where the age of marriage is found to be much below the universally accepted age of 18 years. For example, in Bangladesh, Demographic and Health Survey (DHS) of 1996-1997 reported that about 5 percent of girls between 10-14 years are married. Even in India, despite the amendment to the Child Marriage Restraint Act, 1978 which lays down the minimum age at marriage for females at 18 years about 40 per cent of the girls are married before the legally accepted age (UNICEF 2009). Age at marriage has become the focus of attention of service providers and policymakers in order to slow down India's rapid population growth and to raise women status in the society as well as within their households. In many states of India, the proportion of women who marry before reaching the legal minimum age at marriage is considerably higher in Jharkhand (70.1%), Bihar (68.6%), Rajasthan (67.4%), Andhra Pradesh (62.9%), West Bengal (62.3%), Madhya Pradesh (60.4%)(NFHS-3). In Mizoram, District Level Household Survey-3 (2007-08) found 9.9% of girls married before completing the age of 18 years. In most of the districts, except Aizawl, Lunglei, and Serchhip more than 15% of boys' marriages take place before the legal age of 21 years. On the other hand, 17.9% found to be married before the legal age of 18 years in the districts of Lawngtlai followed by Champhai (12.2%) and Saiha (10.9%). Though, this appears to be a very low proportion when compared to the national average or when compared to some of the big states in the country, has large implications on the socio-economic structure of a small state like that of Mizoram. Early marriages generally are found to adversely affect the weight of babies at birth and leading to high maternal and infant mortality. The same may also be leading to high incidences

of separation in the state creating a detached family structure. This also is found to have bred a sense of insecurity amongst the women folk who are exposed to different kinds of exploitation and violence within the family as well as beyond. In absence of family stability, the offspring are also exposed to undernourishment and mental trauma. It is sometimes reflected in the wayward behaviour of the children and their life style. In an almost closed society like that of Mizoram, this is having an immense bearing on family and community structure.

1.2. Statement of the Problem

Early marriage is a violation of a human right which poses great health risks for young girls and for her infant. It has also implications for the well being of families, and for society as a whole. Once married, her education is stopped. This illiteracy and lack of awareness affect her health that in results maternal and infant mortality and morbidity. A number of studies have shown a comparatively higher infant mortality rate for children born to adolescent mothers. It has also been found that infants born to adolescent mothers have a greater likelihood of being low birth-weight. This is highly related to poor maternal nutrition that they are not ready for childbirth. The early motherhood and pregnancy also affect general development and education. Early marriage which is associated with early pregnancy leads to larger families with a consequence on her children to support them properly. As a result, young mothers with no decision making power, restricted mobility and no economic resources are likely to transmit vulnerability to their offspring. Thus, it is believed that economic status is also associated with early marriage. It is intended that the problems of early marriage stated above will be assessed in the study area.

District Level Household Survey-2 (2002-04) finds 14% early marriage in Mizoram in which Saiha district has the lowest mean marriage of girl i.e. 19.8 which is much lower than 23.3, the average mean marriage age of boys and girls in Mizoram. Furthermore, the district has 25.7 per cent of boys and 20.4 per cent of girls are married below legal age at marriage. In 2007-08, the District Level Household Survey-3 reveals that the decreasing percentage of marriages below legal age among girls from 14 per cent to 10.9 per cent, a 6.5 per cent decreasing. Though

the situation seems improving, the subject of early marriage in the Saiha district is still a big issue because it has always a link with health, infants, family and community. This link between child marriage and other wider consequences on families and the community has not yet been assessed in Saiha district.

1.3. Objectives

The study made with a view to probe the following points:-

- 1) Identifying the determinants of age of marriage of women.
- 2) Exploring marriage system particularly with reference to love marriage and arrange marriage.
- 3) Examining the impact of age of marriage on family and community life.
- 4) Providing guideline to tackle the problems arising out of different ages of marriage.

1.4. Chapterisation

Chapter I- Introduction

Chapter II-Methodology

Chapter III- Physical & Demographic profile of Saiha District

Chapter IV- General Overview of Marriage in Saiha District

Chapter V- Determinant of Age of Marriage

Chapter VI- The Impact of Age of Marriage

Chapter VII- Conclusion

1.5. Review of Literature

Early marriage has a profound physical, intellectual, psychological and emotional impact with the cut off of educational opportunity and chances of personal growth. Early marriage extends a women's reproductive span thereby contributing to large family size, especially in the absence of contraception. The cause of early marriage is due to the feeling of girls as an economic burden as well as a sense of regard that she is protected from premarital sex (UNICEF). As stated by Somorset (2000), the practice of marrying girls at a young age, is found common in Sub-Saharan Africa and South Asia. However, in the Middle East, North Africa and other parts of Asia marriage at or shortly after puberty is common among those living traditional lifestyles. In Ethiopia and in part of West Africa, marriage at seven or eight is not uncommon. In Kebbi State, northern Nigeria, the average age of marriage for girls is just over 11 years compared to the national average of 17 years. In Bangladesh, the Demographic and Health Survey (DHS) of 1996-1997 reported that 5% of 10-14 years old were married. In the Philippines, many Filipinos marry at a young age, usually before reaching the age of twenty. In rural areas, teenage marriage occur as early as thirteen years old because of lack of opportunities to pursue other activities like going to school that can divert the attention of young people towards the powerful stimulation of sex and attraction of opposite sex. In Laos, Hmong marries as young as 12 years old. Hmong men typically marry between the ages of 18 and 30 and Hmong women marry between the ages of 14 to 18. The age for Hmong women getting married is almost ten years earlier than the average American female. In the United States, some Hmong families still practice the tradition of young marriages and early childbirth. Somorset, again, stated that one of Indian state i.e. Rajasthan, a 1993 survey of 5,000 women revealed that 56% married before the age of 15 and of these, 15% were married before they were 10. A 1998 survey in Madhya Pradesh found that nearly 14% of girls were married between the ages of 10 and 14.

According to Coale and Tye (1961) with rise in the age at of marriage, the length of the generation increases which reduces the intrinsic rate of growth per annum even if women produce the same number of children. Though there would be

some fall in the birth rate as a result of rising the age at marriage above puberty, there is no possibility of rise in the age through legislation without proper implementation. They opine that further rise in the age of marriage can occur only with high motivation among women for better life for themselves. Such a motivation can come with better education, employment or general improvement in the level of living above a certain minimum.

Gallin (1963) collected data during 1957 and 1958 in the small agricultural village of Hsin Hsing in Chang-hua Hsien on the west-central plain of Taiwan. His finding exposes that Hsin Hsin villagers prefer marriage with an outsider whose family has neither a consanguine nor affinal connection with one's own. In addition to this, cousin marriage, which is uncommon form of marriage, had also been found out. There are three forms of cousin marriage which permissible in Hsin Shing are : (1) with a matrilineal cross cousin (2) With a patrilineal cross cousin (3) with a matrilineal parallel cousin. Of these three forms, the second, i.e., marriage with a father's sister daughter, is definitely disfavoured and is in fact the least frequent. He also mentioned that of the two more acceptable forms, the third one, marriage with a mother's sister's daughter, appears to be more common.

Veenhoven (1983), on the study about the growing impact of marriage, discovers that suicide rates rate have raised sharply among the divorced and never-married person in Netherland. While the well being of married person become more satisfactory than those never married person. According to the study, marriage seems to be more indispensable than ever.

Ahmed (1986) emphasized the age of eligibility for marriage is not the same for men and women in his publication on Marriage and its Transition in Bangladesh. As comply by him, parents of girls, particularly in rural areas, consider their daughters marriageable at menarche but men are not usually considered marriageable until they have source of income either from a job or from their parents' property. This contributes to the age differences between spouses. Ahmed says that people in rural areas who own cultivable land and can earn their own living are more likely to get married earlier.

Abdelrahman and Morgan (1987) provide interesting information in their paper, "Socio-Economic and Institutional Correlates of Family Formation: Khatoum, Sudan, 1945-75." They analyses data that came from 1975 sample survey of married women aged 15-19 conducted in urban Khartoum. They conclude that education of girl as well as father's occupation determines the marital timing. As mentioned by them, education facilitates cultural change and creates new culture by providing skills and ideology that allows boys and girls to be absorbed into a national economy. Thus, their study explain that high level of educational attainment disrupt the negative traditional power among the Khartoum young adults but, positively, affect to rise the age at marriage in Khartoum. Father's occupation, according to them, is also strongly related to the timing of marriage. Those fathers with higher status of occupation feel less financial pressure to marry their daughter early, since the cost of their dependency is not of great consideration.

Boye *et.al.*, (1991) examine in their paper "Marriage Law and Practice in Sahel Region" where fewer than 10 per cent of women attend secondary school, the average life expectancy is 45 years. The long cycle of repeated pregnancies and birth is associated with young age at marriage. Their study revealed that maternal mortality is high throughout the Sahel reaching 780 maternal deaths per 100,000 live births. One of the major causes of high maternal mortality is obstructed labour which is found widespread among women who marry and bear children before their pelvises are fully developed. They also find the practice of polygyny in rural areas reduces the daily work load of women. Co-wives reduce one another's work load through the sharing of labour. But sometimes, based on their paper, young co-spouse perceives polygyny as slavery if the work load is not share.

Axinn *et al.* (1994) in their study 'family influence on Family' parent choose to marry off their daughter early for a number of reasons. According to them, girls are regarded as economic burden and her marriage is a strategy for her survival as well as her family. They also opine that early marriage offer offers protection for their daughter from the dangers of sexual assault or more generally offers the care of male guardian.

Abanihe (1995) writes a paper on the topic of “Bride wealth, Marriage and Fertility in the Eastern Central States of Nigeria.” In his paper he says the relationship between early marriage and fertility. He exposes early marriage creates a larger family due to longer span of childbearing of women. By this reason the traditional African societies seem aware of this fact which is the rationale for early marriage to achieve a large family size. On the other hand, he also mention about late marriage which is commonly associated with urbanization, female education and the expansion of job opportunities. The expansion of women’s educational opportunities, as expounded by him, is not only a substitute to early marriage but also a mean to changing women’s perceptions of the variety of alternative lifestyles available to them. Furthermore, he expresses as female education improved, bride wealth is increasingly viewed as a returns to the investment on a daughter. His empirical result also demonstrates high bride wealth areas are associated with higher age at first marriage. His study reveals the factors that contribute to late marriage include education and employment. This, in turn, improves the level of perception, values, lifestyles and autonomy and economic self-sufficiency that, eventually, increase bride price.

Hatfield and Rapson (1996) perceive that women value a marriage partner than men, possessing high status, having good financial prospect, who are ambitious and industrious in their cross cultural perspective of love and sex. Supporting this view Khallad (2005) found out that Jordan female college students show greater interest in potential marriage partners who exhibit economic ability and commitment. These findings further indicate that women’s preference is determined by commitment and socio-economic status.

Diversity of marriage patterns is much more in Asia. The extreme cases are seen in Afghanistan and Bangladesh, where 54 percent and 51 percent of girls respectively are married by age 18. The average age at first marriage in Nepal is 19 years, 28.7 percent of girls are married before they are 10 years old and 40 percent by the time they are between 13 and 15 years old. In China, the proportion of early marriages fell by 35 percent in the 1970s, but rose from 13 percent in 1979 to 18 percent in 1987. In many Asian Countries, such as Vietnam and Indonesia, there are

vast differences among regions, states or islands. Meanwhile some countries have managed to rise the age of marriage significantly. In Sri Lanka, the institution finds the average age at first marriage is 25 which are much higher as compared to 19 in neighbouring India. (Allan Guttmacher Institute, 1998)

Studies of marital happiness tend to show that there is a definite relationship between early marriage and subsequent unhappiness and divorce. The studies also suggest conclusively that too early marriage is to be discouraged. It may be men of 25 years or above, and women of 22 years or older, have acquired greater wisdom in choosing suitable mate; it may be that they enter marriage more fully prepared, or they are more ready to settle down to the responsibilities of home and family. Certainly, the age of marriage should be given serious consideration, and when one or both are younger than the ideal age, special preparation should be undertaken on their immaturity. (Kirby.1998)

In a paper, “Early Marriage and poverty produced by the Forum on Marriage and Right of Women and Girls” (2003), early marriage creates a number of conditions that may expose married girls to poverty and violence. In their study conducting to trace early marriage confirm this view. Among young women married before the age of 15, about 67% in Benin, 62 per cent in India and 64 per cent in Turkey felt that physical abuse from their husband. However, the figures are much lower among women who married after 26; only 42 per cent from Benin, 40 per cent from India and 36 per cent from Turkey believed husbands are justified in using physical violence on their wives. In India, the studies shows that age at marriage is correlated with physical security; girls who married at 15 years or below are about twice as likely as those who married at 21-25 years to be beaten by their husbands.

Zhang (2000) analyses data from an intensive village study to investigate the impact of institutional reforms on marriage in rural China. The study finds that age at marriage has been declining significantly both for men and women. The exchange marriage¹ and mercenary marriage² have re-emerged. From result drawn by him it is also visible that though there is no significant increase in village endogamy but increasing proportion of marriages occur between men and women in nearby

villages. The bride price and dowry have been increased and the ratio of dowry value to bride price has undergone a dramatic equalization. The young men and young women have much more decision making power regarding their marriage partners. Change in marriage is the consequences of both changes in the socio- Economic environment brought about by deliberate rural reforms, and strategic or tactical responses of rural Chinese to rapidly changing context in which they live and work.

UNICEF (2001) studied the status of women. As said by their study, the low status of women means, that in some countries up to 75%, girls maybe married against their will before they are 18 years old. There is an alarming increase in children being married to older men in countries with high HIV/AIDS rate, where girls are seen as more likely to be virgin.

Gage and Hanock (2002) conduct research among college students which reveal that students of middle class as well as the higher class primarily choose those who are of their own socio-economic status to date or marry. Also the study reveal that those of high socio-economic status have previously preferred those of either the same or lower socio-economic status. It is also found in their data that both males and females prefer those of a relatively equal social class to themselves to those of lower or higher socio-economic status classes, as women prefer marriage partners that will be take care of them financially.

Li *et.al.*,(2003) publish paper on Marriage Form and Family Division in three villages in rural China. The result reveals that among all the 1733 interviewed, the proportion of virilocal marriages³, uxorilocal mariages⁴ and other forms of marriage (i.e. those in which the couple do not reside with parents at time after marriage) are 75.2, 20.8 and 4.0 per cent respectively. Interestingly, their study discovers the proportion of uxorilocal marriage is much higher than the proportion of families without sons.

Bayisenge (2011) writes a paper “Early Marriage as a Barrier to Girl’s Education: A developmental Challenge in Africa”. The paper explores the issue of early marriage in Africa. It sheds light specifically on reason behind its perpetuation, its harmful consequences; show how it constitutes a barrier to education and

enjoyment of girl's human right and how it further threatens the development of countries. The findings from an extensive materials related to early marriage is due to various factors including among others, the search for economic survival, protection of young girls, peer group and family pressure, controlling female behaviour and sexuality, wars and civil conflicts and socio-cultural and religious values. To deal with this problem a number of strategies have been suggested mainly providing economic opportunities to young girls and using mass media to increase the awareness of the whole community about the consequences of early marriage on girls, their family and on the community as a whole.

Thakur (1977) presented a paper at the seminar of the North East India Sociological Association held on February, 1977 on the topic of "Marriage among the Lalungs (Tiwas)". These Tiwas are mainly found in the district of Nowgong, Assam. He stated in his paper that boys usually marry between the ages of 20 to 25 and girls between ages of 16 to 22. Cormack (1961) explores in her study of college students that 78 per cent of the students think that their marriage should be arranged by parents with their consent, about one fifth of the students favour love marriages. The study also reveals that the traditional normative pattern, which prohibited a prospective bride and groom to see each other until the wedding day, is becoming obsolete in most urban areas and among college educated youth.

In the study made by Kurian (1961) exposes that nearly two-thirds of marriages among Syrian Christians of Kerala are arranged by parents with consent of respondents. He also reveals that near one-fourth of the respondents selected their own spouse with the consent of parents and only 7 per cent of the sample reported that their respondents made their own choice without consent of parents. In terms of rural-urban differences, the number of people whose marriages are controlled by parents is slightly more in rural group over the urban residents. In general, the majority enjoyed some degree of freedom in the selection of their spouse.

Shah (1961) attempted to examine the attitudes toward the selection of brides and the considerations behind mate selection among 200 college male students. His data reveals only two students would leave the decision of selecting their spouse to

the parents. However, nearly two thirds select their brides in consultation with the parents. One of the important aspects of the study is that although they would not agree to a match they disapprove of, they would not finalise a match their parent disapprove of. Thus, they give equal judgement with regard to the selection of marriage partner. Nearly, one third of the students gave more weight to their decision and would select their spouse even against the wishes of their parents. This fact reveals a tendency toward change in the attitudes of college students in term of the degree of freedom they would like to have in selecting their bride.

The study of Aggarwala (merchant) community in Delhi by M.S. Gore (1968) reveals that 56 per cent of respondents feel that marriages should be arranged by elders without consulting either the boy or girl concerned. However, 42 per cent of the sample thinks that marriages must be arranged by parents after the parties involved are consulted. Only two per cent of the respondents express that marriage should be decided upon by boys and girls concerned. A high percentage of urban residents tend to think that marriage should be arranged by parents with consultation of parties involved when compared to rural residents. Gore's study considered that education was a major differentiating factor in the attitude of respondents toward arranged marriages. He found that 73 per cent of the respondents without a formal education, as against 9 per cent with graduate education, hold to the traditional arrangement of marriage by elders. That means the more educated a respondent is the more likely he is to give more freedom to the boy or girl concerned. In summary, he concludes that high education and urban residence are directly related to the attitudes of the respondents in regard to the freedom of choice of the parties in the marriage concerned.

Rao and Rao (1976), in their study of "Arranged Marriages: An Assessment of The Attitude of the College Student in India," collected data in the summer of 1973 from a sample of 182 college students. They concluded that industrialisation, high rate of literacy, increased geographical mobility and the expanded occupational structure will affect the attitude of the college students toward the traditional arrangement of marriages. Their conclusion also stated that an overwhelming majority of the students wanted more freedom in selecting a future a future spouse so

that they can make their feeling known. About half of the sample from their study prefers to take the decision into their own hand and then consult their parents before marriage is arranged. They also unveil that a great majority of the students like to have the opportunity to meet their future spouse before marriage, thus indicating a departure from the tradition which did not allow the prospective bride and groom to see each other before marriage. A majority of the students also indicated that they wanted to know their future spouse for some time before their marriage, instead of not having any acquaintance as in the traditional days. Their study also, evidently, show that the liberal views are supported by the male students and the traditional ones are mainly chosen by the female students.

Ramu (1989) in his book; “Women, Work and Marriages in Urban India- A Study of Dual and Single Earner Couples”, attempt to examine the occupational, domestic and marital lives of a selected group of urban married women. His sample included 245 single and 245 dual earner couples from the city of Bangalore, the capital of Karnataka. He took respondents from three major sector industries which included a high proportion of women as employees. From the study Ramu observed four pattern of wives decision on whether to work or not to work. Firstly, he mentioned traditional housewife who made a deliberate decision not to seek paid work because of high degree of commitment to a domestic role. Secondly, the neo-traditional wife, as he mentioned, chose to combine her domestic and paid work roles for economic and personal reasons. The neo-traditional wives, as stated by him, constituted the majority of working wives. Thirdly, Ramu found out there was reluctant homemakers who prefer to work outside the home. As stated by him, these were unhappy women because they felt imprisoned on account of their gender. Finally, he revealed the existence of the reluctant working wife which signifies a wife who was forced against her will to remain in the work force because of economic need. According to his finding, they are mostly did not control their earning and felt exploited.

The study of marriage pattern in India is described by Desai and Andrist (2010) in a paper, “Gender Script and Age at marriage in India.” They observed the declining trend of child marriage. Their observation made clear that most of women

are married between the age of 14-25, with a particular tight clustering between 17 and 19, where men mostly were married by the age of 32. But this is not high as compare with other developed and developing countries. They also express wedding expenses and dowry may also influence economic considerations surrounding marriage timing. Postponement of marriage is due to the increase expenses associated with daughter's marriage as parents need to struggle to accumulate resources in order to provide dowry and wedding expenses. They also opine that age at marriage may also be related to women autonomy because younger brides are more likely to docile rather than older brides.

The situation of early marriage is revealed in the study of "Child Marriage, Community and Adolescence in Malda District of West Bengal" by Ghosh (2011), Department of Sociology, University of Burdwan, West Bengal. The study confirm that child marriage is commonly observed among the rural and socially marginalised community particularly to the Muslim, Scheduled Castes(SCs), Scheduled Tribes (STs) and Other Backward Classes (OBCs) in Malda District. This observation is the result of socio- economic backwardness of the member of the communities which is in the form of poverty, landlessness, unemployment, illiteracy, low level of education and large family size. Reciprocally, the study clarify delay marriage is witnessed among people living close to the main road due to better socio-economic condition. Thus, Ghosh proves that levels of socio-economic development deeply influence the age at marriage of the girls and boys. In addition to this, the study unveils factors like administrative indolence, political apathy, lack of accountability, and police inactivity has further strengthened the persistence of the tradition of child marriage which also shows that the reflection of the failure to protect human right.

In 2011, Ghosh, again, published a paper on "Early Marriage of Girls in Contemporary Bengal: A field View." He identified that early marriages of girls constitute a part of India's social tradition since time immemorial. It, according to him, continues to prevail due to a combination of traditional and modern factors. He, based on his empirical study, believes that 47% of India's women and 56% of rural women aged 20-24 have got married before the legal age of eighteen. He is of opinion that challenging child marriage would also mean challenging those practices

that generate gender inequality and discrimination. The task, therefore, appear to be tough, continuous, extensive and long-drawn. He suggests education and empowerment, employment and capacity development, awareness and motivation building both on part of women in particular and society in general combined with administrative and community action to be the remedy to combat the ills of child marriage.

Singh and Patidar (2011) in their study on Socio-economic Correlates of Age at Marriage, Reflection from tribal Women of South-East Rajasthan has attempted to analyse the causes of early marriage. They are of the opinion that socio-economic differences are the most responsible factors for the differences in the age at marriage. While they find that high proportions of tribal women are generally married before 18 years of age women from rural areas are married relatively at lower ages than their urban counterparts. Access to educational better occupational opportunities, modernity and awareness in urban areas are the factors which bring significant changes in the attitude of the people and lead to the realisation of the negative impact of early marriages. They suggest that National Population Policy, literacy campaign and several cross-cultural interventions have been the most important factors in raising the age of marriage in tribal communities. In order to uplift the status of women, they believe, the practice of early marriage and child marriage should be abolished. Marriage at proper age is not only related to women's own better life but also to wellbeing of those children she will bear in her lifetime. They draw conclusion that marriage age of women is associated with socio-economic development, intellectual advancement and national pride. Hence, rising the age of marriage of women of every community should be the top priority for national development.

Chauhan and Singh (2012) studied female age at marriage and its determinants in rural Hanumangarh (Rajasthan). They found the female marriage to be low in their study area where 57.8% got married before the legal minimum age of marriage of which 5.1% are married before age 15. They also found out in five villages out of fourteen villages, the incidence of early marriage ranges from 65% to 98%. According to them the result of practice of early marriage leads to low birth

weight babies and high maternal and infant mortality. They stated that education, especially of girls, plays the effective role in deciding age at marriage, timing of births, birth spacing and size of family and will also help infant and maternity mortality rates.

Sheela and Audinarana (2003) discover that the age at initiation of marriage process after menarche plays a significant role in deciding the age at marriage of women irrespective of their place of residence. Their analysis correlate age at menarche influence the mate selection process. According to their study, once a girl attains menarche, parents will be motivated to look after the marriage alliance at the earliest to avoid neighbour' or community's criticism and pre-marital sex. They also find out that the custom of the girl should be younger than the boy at the time of marriage is strictly followed in the sample area. Besides this, their study reveals caste endogamy has also played a pivotal role in influencing the age at marriage of women. In their analysis, Gounder are better educated and employed in better positions than Adi Dravida (scheduled Caste). These led to higher age at marriage of women among the Gounders as compare to other caste groups. Furthermore the paper discusses autonomy of girls in selecting their life partner has positive effect which led to late age at marriage.

Haloi and Limbu(2013) on their study on Assamese Muslim Women show age at marriage is in conformity with NFHS-3, where the age at marriage of the women falls on the age of 19 years. The discovery reveals that the lower mean age at marriage is found among larger family type. The mean age, according to their finding, is also likely to increase with increase in maternal education and household income.

Chawngkhuma (2006) in his traditional customary study of "Mara marriage system," point out there is arranged marriage among Mara which is socially and customarily recognised. He emphasizes the marriage between man and woman takes place with the mutual consent of both the two parents concerned. The marriage is customarily arranged in accordance with the traditional customary rules and procedures.

In a paper, “Interface between Developments and Female Age at Marriage in Mizoram”, Lalmalsawmzauva *et al.*, (2011) find that the marriage age is systematically associated with variations in female education and poverty level in Mizoram. The findings of the paper underline the actual age of girls at marriage is determined by socio-economic status of girls or girl’s family. Poverty is the key factor determining early marriage among girl and underage marriage of girls is a strategy for economic survival of girls’ family member. They are of the opinion that improvement of economic status of poor people would delay the age of marriage of girls.

Zohra (2013) writes a paper revealing that there was a custom of child marriage called *no apahaw* in his paper, the marriage custom of the Maras before the advent of the British in the Maraland, which was solely arranged by parents of the two families (the wife-giver and wife-taker). This form of marriage usually took place when a boy and a girl below the age of puberty, or else of either of them had not yet reached the age of puberty. He also mentioned that there were also cases; a young man of a marriageable age married a girl child, or a girl who had attained puberty, a boy much younger than herself.

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CHAPTER II

METHODOLOGY

2.1. Sample Design

For choosing the sample villages, position on compilation of population data from Census was taken out from the Deputy Commissioner Complex, Saiha. The population data consist of different villages with number of households, number of children, sex and number of literates in Saiha and Tuipang RD blocks and Saiha Urban charge. These are meant for research sample.

Based on the collected data an attempt has been made to obtain sample settlements in the said blocks and urban settlement of Saiha. The sample and its size has been obtained by arranging all settlements of Saiha rural development block, Tuipang rural development block and Saiha urban separately in descending order from the percentage of literacy. (Literacy is chosen as medium of arrangement because it has impact on marriage pattern).

From urban and RD blocks Quartile 1, Quartile 2 and Quartile 3 has been selected for the study. Thus, nine settlements have chosen out by using the following method of identification:-

$$Q1 = \frac{1(n+1)^{\text{th}} \text{ item}}{4}$$

$$Q2 \text{ (median)} = \frac{2(n+1)^{\text{th}} \text{ item}}{4}$$

$$Q3 = \frac{3(n+1)^{\text{th}} \text{ item}}{4}$$

SAIHA RD BLOCK

S. No	Villages	No. of Household	% literacy
1	Phalhrang	73	114.09
2	Rawmibawk	102	98.17
3	Tuisumpui Old	34	95.9
4	Ainak	132	93.39
5	Chhualung I (Q1)	174	93.2
6	Maubawk 'L'	119	91.09
7	Maubawk 'CH'	56	90.82
8	Siata	179	86.99
9	Zero Point	158	86.2
10	Lungbun (Q2)	168	85.59

S. No	Villages	No. of Household	% of literacy
11	Kawlchaw 'E'	239	85.31
12	Thingsen	56	84.52
13	Tuipui Ferry	58	81.68
14	Lower Theiva	135	79.23
15	Niawhtlang II (Q3)	168	77.13
16	Tuisumpui New	69	76.85
17	Chhualung II	55	76.63
18	Niawhtlang I	151	68.73
19	Riasikah	36	64.54

TUIPANG RD BLOCK

1	Tuipang 'V'	303	96.92
2	New serkawr	37	96.39
3	Khopai	138	95.69
4	Tuipang 'D'	238	95.32
5	Lawngban	119	95.09
6	Maisa	54	94.85
7	Chakhang	232	94.36
8	Mawhre	98	94.15
9	Lorrain Village (Q1)	49	93.14
10	Zawngling	297	92.78
11	Cheihlu	101	92.06
12	Chakheitla	47	91.09
13	Supha	15	90.9
14	Theiri	131	89.38
15	Lungpuk	223	87.91
16	Tuisih II	89	87.03
17	New Latawh	123	86.07
18	Phura	236	86.04
19	Serkawr (Q2)	209	85.24

20	Ahmypi	42	84.39
21	Bymari	113	83.33
22	Kaisih	96	82.01
23	Chapui II	86	81.65
24	Tuisih I	106	81.53
25	Khaikhy	36	80.53
26	Lungdar	56	80.09
27	Tongkolong	107	80.5
28	Miepu	95	79.43
29	Siasi (Q3)	71	78.1
30	Vahai	148	77.07
31	Laki	104	76.5
32	Chapui I	115	71.81
33	Lohry	55	71.02
34	Siatlai	64	70.95
35	Lomasu	82	69.62
36	Lophe *	15	68.18
37	Tuipang 'L'	140	67.01

SAIHA URBAN

S. No	Urban Wards	No. of Household	% literacy
1	ECM Veng	134	98.4
2	College Veng II	282	98.33
3	New Colony I	326	98.21
4	Saihatlangkawn II	249	97.93
5	Old Saiha II (Q1)	181	97.41
6	College Veng I	224	97.08
7	New Colony II	239	96.8
8	Old Saiha III	148	96.11
9	Old Saiha I (Q2)	240	95.01

S. No	Urban Wards	No. of Household	% of literacy
10	Council Veng	247	94.76
11	New Colony III	289	93.76
12	New Saiha 'E'	389	93.63
13	Meisatla	363	92.16
14	Meisavaih 'E' (Q3)	175	92.09
15	Meisavaih 'W'	147	91.11
16	Saihatlangkawn I	345	89.18
17	New Saiha 'W'	613	77.94

*Q means Quartile. These quartiles are the selected samples.

2.2. Household sample

At village or urban ward, households are chosen by diverse simple random method. Household of different types like thatch, Assam type and RCC, which is belief to relate economic condition of a family, represent the base for choosing the sample randomly. From each village or urban ward 20% of household is chosen for the samples. Therefore, a complete household samples from rural and urban area is 291 households by taking one couple per one household meaning that 291 couples and 1079 children are studied for the sample.

2.3. Scheduled & Questionnaires

Scheduled is designed for the collection of necessary information about the family which could be freely answered by any family members. It was collected in the year of 2014. This scheduled comprises of Household scheduled and Women scheduled. Under household scheduled information like marital status, sex, year of marriage, level of education, occupation, ethnic nomenclature, type of marriage whether arrange or love etc are collected by directly asking to the respondents. In women scheduled section, information from the women about the antenatal care, delivery of children, live birth, still birth, mortality of infant and reason, child health care etc.

Besides, questionnaire for both husbands and wives are separately generated because there is some personal confidential information which is needed to be collected from the spouses. Questionnaires are given to them to collect the information where both husbands and wives answer independently without consulting each other. All scheduled and questionnaires are translated into Mizo and Mara because this research comprises of cross-cultural research where the study area is dominated by Mara. Lai ethnic group and others are comfortable with Mizo, for this reason it is not translated for them and the necessity of English is not very much needed in the area. This translation into the regional dialect for the respondents is due to the fact that respondents could have valid answers from the questionnaires. These questionnaires include about their personal feeling, bad and good habit of their

partners, their frequency of quarrelling and reason, their method adopted for child spacing, and their real ideas about sterilization etc.

2.4. Quantitative technique used for the analysis of data

Spearman's rho for non parametric test is used to measure the strength of the relationship of association between two variables which is calculated out by using a tool called Statistical Package for the Social Sciences (SPSS). Mean, Simple percentage, bar chart, polygon, ratio are commonly used for analysis of data.

2.5. Variables and their method for tabulation and analysis of data

In order to search the pattern of relationship and difference, the data are classified into difference variables. In some case assigning numbers also called coding is used for analysis of data with the help of Microsoft Excel. Excel is also widely used for creating chart and diagram. Some of the variables which are firstly entered into excel but later converted into SPSS.

2.6. Age of marriage of boys and girls

The age of marriage of both husbands and wives are group into various categories. The legal age of marriage according to the law of 2006 by the prohibition of Child Marriage Act of India forms the base of grouping. For boys it is categorised from the lowest to the highest as <21, 21-27, 28- 34 and .35; and for girls it is <18, 18-24, 25-31 and >32.

2.7. Year of marriage

Since the sample cover different couples from different year of marriage, the year of marriage could have a relationship with the economy, family structure, medical care etc. Therefore, the year of marriage is classified into 1961-70, 1971-1980, 1981-1990, 1991-2000 and 2011 & above. General studied is given to the marriage within these years.

2.8. Literacy and sex ratio

In literacy divisions, the non-literate forms the base level indicating persons who are not able to read and write. Above this, education level below Class X

indicates the low level of education. The educational level of PSLC & MSLC has been left out because this level does not play much significance with the comparison of class X and below. Higher than this level is 11 & 12, Graduate and post graduate. In sex ratio, it is calculated as per the Indian method sex ratio which is number of females per 1000 males.

2.9. Birth Weight

Birth Weight of a baby is classified on the basis of on the basis of World Health Organisation Classification - low birth weight, normal birth weight and high birth weight. Low birth weight is a weight of babies than 2500 grams or 2.5 kg at birth, normal birth weight is a babies weighing 2500 grams to 4000 grams (2.5 kg-4 kg) and a high birth weight is a baby born above 4000 grams (4 kg).

2.10. ANC and Child Health Care

Based on Health family Welfare Department Sub-centre card of 2014, the Antenatal care and Child Health Care data was collected. According to this card registered pregnancy must received a minimum antenatal check-up to medical personnel. In association to this, the iron Folic Acid intake, Calcium Intake, treatment of Tetanus toxiod taken by mothers and all immunization of all infants and children against vaccine preventable disease as per the guideline of this card is taken to each children is taken.

CHAPTER III

PHYSICAL AND DEMOGRAPHIC PROFILE OF SAIHA DISTRICT

3.1. Introduction

Saiha District is situated between 92° 30' – 93° 15' E and 21° 5' - 22° 60' N. It is one of the eight districts of Mizoram located on the south-eastern part of Mizoram. It is bounded by Chin state of Myanmar on the east and south of the district. Lawngtlai District bounded on the north and on the west. The geographical area of Saiha district is 1399.9 square kilometres.

The district, before 1998, belongs to Chhimituipui district which was formally part of Pawi- Lakher Regional Council. In 1998 Chhimituipui District was bifurcated into two districts such as Saiha District and Lawngtlai District. The Boinu / Beino River acts as a boundary line of the newly created districts wherein the eastern half became Saiha District. Before 2001, Saiha District has three Rural Development Blocks i.e Tuipang, Saiha and Sangau with Saiha as the administrative headquarter. But in 2011, Sangau RD block was placed under the administration of Lawngtlai because the block has majority component of Lai ethnic group.

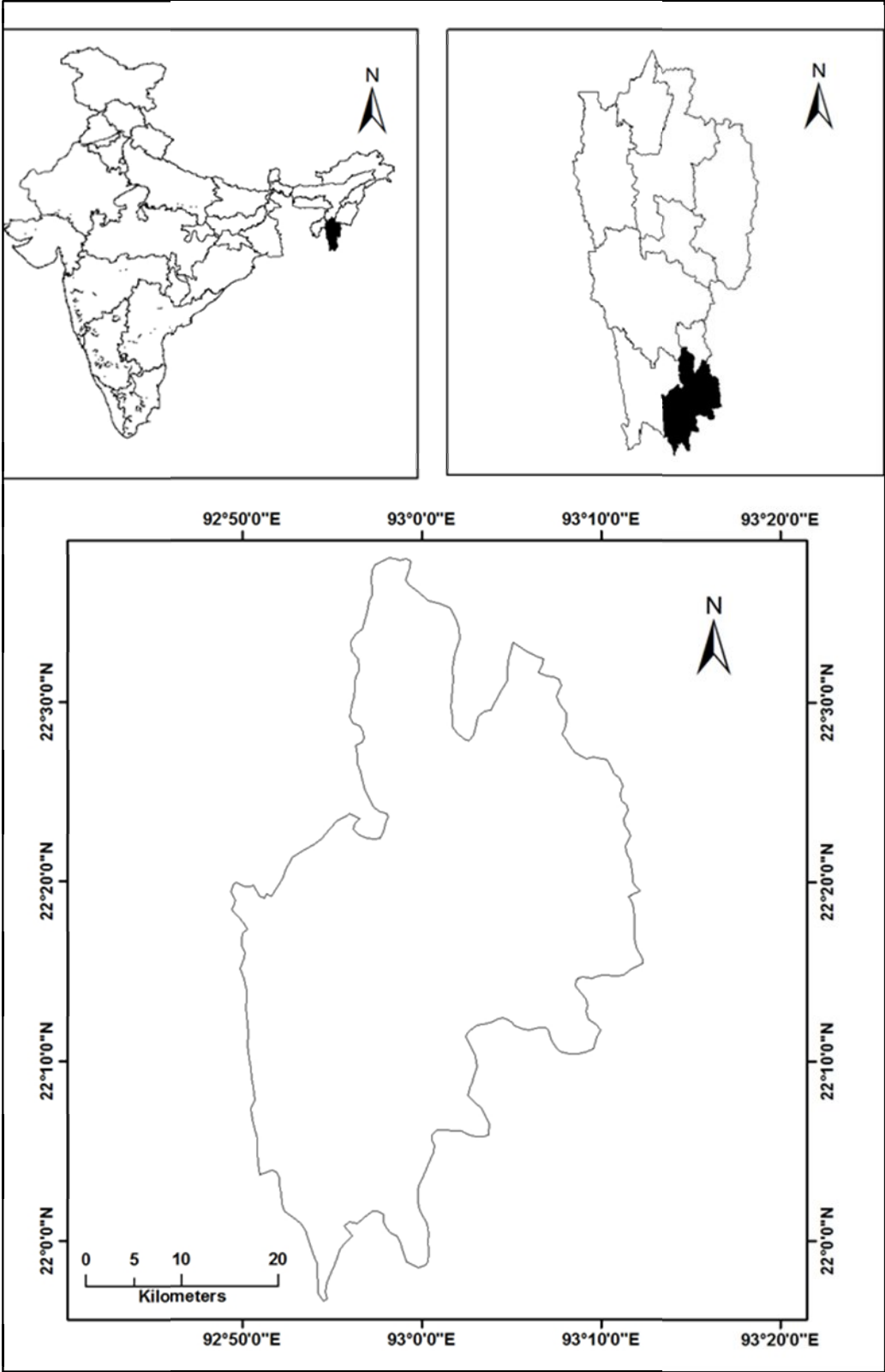
Before the advent of British, the governance within Saiha district was carried out by Chief called as 'Bei'. The Chief was assisted by Council of Minister. The elders advised the chief, discussed all matters of the village and decided all disputes in the village. There used to be lots of war among the different villages headed by the chief. The Mara, known during that time as Lakher, used to fight with the Khumis, Pawi, Fanai and Matu. Though they fought against each other, they had a common enemy, the British. During 1870s Mara raided two villages which were the territory of Bohmong. In 1971-72, the Mara attacked the Pyndoo outpost, but were driven off, and in 1874-75, they made an attempt at a raid, which was frustrated. In 1888, the Pawi Chief called Hausata and his brother Dokulha attacked a British surveying team, killed four men including Lt. Stewart. The following year the British sent in a punitive expedition called Chin-Lushai expedition with the objective to stop the

tribes from raiding and to establish British establishment. By 1891, the Lusei and Lai hills area of Mizoram was already occupied by the British.

Even after the British came in, there exists a prevalence of inter-village raiding in the south-eastern part of Mizoram, which is mostly inhabited by Maras since it was still left untouched by the British after the second expedition through almost all other parts of Mizoram was under the control of Great Britain. In 1906, the Zawngling raided a British controlled village called Paithar village. Colonel Cole and Colonel Loch took expedition to Savang and fined the Zawngling chief (Lal) twenty guns for their raid on Paithar village. In 1917, the Zawngling Chief raided the Arakan Lakher village of Teubu. In retaliation, the Lialais village chief who became the friend of Teubu Chief raided Zawngling village and killed their chief Huatmanga. The village chief of Laki seized a girl from the British controlled village of Kaisih, while Chapui had raided British controlled village of Lungchawi and carried off some women as slaves. As a result, a column was taken by the Superintendent of Lushai Hills to punish Chapui and Laki villages. The Zawngling and Lalaipi were associated to the Arakan side, which was under the British-Burma controlled. It was only in 1924 that the entire present Maraland or Siaha district came under the British Rule of South Lushai Hills. This also shows that the annexation of the entire Lushai Hill was only in the year 1924.

When the British annexed the region there was placed under the government of British India. The British, then, indirectly controlled the region, which means the British ruled the area through the Chief in respective villages. On the eve of the Independence Day the people, in the region, submitted the memorandum to have a separate regional council. The Constitution of India, after, the permission to constitute regional council within a district council created the Pawi-Lakher Regional Council in which the present Mara Autonomous District Council (MADC) was also a part of it. This regional council could not function smoothly due to inherent political differences and clashes of dialect between the Lai and the Mara. The difficulties and problems that arose right from the beginning created disunity in the Regional Council which was finally resulted into trifurcated of the area and the present three autonomous districts Council were born out of it.

Map 3.1. STUDY AREA MAP



3.2. Ethnic Composition and Migration

During the British period, this region was popularly known as Lakherland because of the dominant ethnic group of Maras in the entire region. Till now, almost all the people in the district belong to Mara. Lai and Lusei and other non-tribal are also found as per 2011 census of MADC. Lai, in large numbers, is found in the North-eastern of the District. The Lusei and non-tribal are mostly found in Saiha town.

The tribal people of the district belong to Mongoloid racial stocks. It is belief that they are all migrated from Chin Hills of Myanmar. The ethnic composition and migration of different tribe are:-

3.2.1. Mara

Originally the Mara, previously known by the British and the surrounding tribe as Lakher, belonged to Mongoloid stocks. Their ethnic identity Lakher had been changed into Mara after the trifurcation of Pawi-Lakher Regional Council in 1972. Mara language is different from their neighbouring tribes. They consist of five ethnic groups such as Tlosai, Hawthai, Chapi, Zhyno and Vytu. Each of these groups has their own dialects but they could understand each other. These various groups are sub-divided into various clans. The highest clan is a royal clan, the second is the noble clan and the third is a plebeian clan. Each of these groups has its own royal clan. The royal clan of Tlosai is Hlychho, the Zhyno royal clan is Bohia, the Chapi royal clan is Chozah, and the Vytu royal clan is Zawtha.

The progress of migration of Mara could only trace back to Haka region of Chin Hill. Tlosai group migration is identified from Leisen village in Chin Hills of Myanmar. From Leisen they reached Saro then reached Chakhang. From Chakhang they moved up to the hill of Phusa, from Phusa hill to Tuisih valley, Theri, Theiva and finally reached Bykhi. After sometimes in Bykhi, the tlosai were separated in two groups. The Mathipi and Hnaihly clans migrated to Serkawr area. They called themselves 'Saikao Tlosai' (Serkawr Tlosai). The other group were Siaha Tlosai. The Siaha Tlosai settled first in Tuisumpui region called Chiachibyu. From Chiachibyu the shifted their settlement to Phalhrang hill called Tuilo Hill. From here, they went to Khiry, as called by them, which is now located below Tuisumpui village. The

migration from Khiry took place to Serzawl area of Bualpui 'NG' and ultimately reached Hleisa (Siaha) after they have settled at Niawh Riverbank.

The migration of Hawthai group of Mara into Mizoram is recognised from the village of Chhiara Village. From this village, they settled to Saro. After crossing Chhimtuipui River they dwell at Siata, Pimai and the bank of Luapa river of Mawma areas. These days, they are found mostly in Chhualung and the neighbouring areas which are the eastern part of Saiha District.

The Zyhno came from Hnaring of Chin Hills to Kahri. From Kahri they moved to Hloma and finally reached Savo in 1800 A.D. They have now inhabited the southern region of Siaha District.

The Chapi group came from Thantlang. The migration, before reaching present India, took place in a different region of Chin Hill. From Thantlang they moved to Pazo, Khothlaw, Chirhlo and Chauku. Unlike the other group, they were frequently migrated because of they were more afraid of the raid of an enemy. From Chauku, the migration crossed Chhimtuipui River to reach Fachaw. From Fachaw they settled in Khiraw, Rawvaw, Tichei, Peima, Loma and Tichho.

The last is the Vytu. They are the recent origin than other groups of Maras. They came to occupy their present territory in Maraland from Vytu village in Chin Hills. Currently, they are concentrated around Siata village situated in the south-eastern part of the land.

3.2.2. Lai

Lai basically means 'centre' or 'middle' or 'homeland' or 'intermediate'. They are cognate ethnic unit, stemming from the Chin group of Myanmar. The Lais are called as 'Pawi' by Lusei, Chin in Myanmar and Shendus in Bangladesh.

Lai is the second largest ethnic group in Saiha District. They are found mostly among the settlement in the North-eastern ranges of the district. The Niawhtlang, Lungbun and Chhualung have Lai population where Niawhtlang Village comprises majority Lai ethnic group in their village. According to profile of Mara Autonomous District Council, altogether the composition Lai ethnic group till 2015 is 7600 which is calculated from the total population in Saiha District from the same period.

The inhabitation of Lai ethnic in Maraland begins with migration of different clans of Lai. The first group of migration of Lai took place through the confluence of Kolodyne and Saisih River. They were the Hlawncheu Chief and their followers including Bawm, Tlanglau and Miria. They were mostly settling in the south-western part of Mizoram. This migration was followed by Tlangchhan, Tinthe and Fanchun. They left the Chawngthia village in Chin and settle in the village of South Vanlalpai, Sangau and the surrounding villages of Phawngpui. The third Migrant was Chinzah and Khenglawt who came from Lungzarh, and Hnialum, Fanchun, Mualchin, and Zinhlawng who emigrated from Khuafu*. Unlike the previous migration of Lai these group reached Mizoram by crossing Tiau River near Champhai. Then they move southward passing Bungzung, North Vanlalpai, Perilung, Cherhlun, Thingsai, South Vanlalpai, Sangau and finally Lungtian. From Lungtian they scattered in different places of southern Mizoram. The last group migration set out from Thantlang of Chin state were Thawngliana of Hlawnhhing clan and his group. This group inhabited the southernmost part of Lai inhabiting area. They took the south-eastern ranges of Lawngtlai and Saiha District. This migration, because some the migrants reached Chhualung, led to the establishment of Lai settlements in Saiha District

3.2.3. Lusei

The inhabitation of Saiha District by Lusei is believed mostly due to economic activities. Though the Lusei are dominant tribe in Mizoram, they are minority in Saiha District. Since the region was ruled by Mara Chief before colonialism, the domination of Lusei inhabited village was not found in this area.

Since the Luseis are small in number, they have a long migratory history like Mara and Lai. They also crossed Tiau River in the north-eastern boundary of Mizoram. It was believed that the first Clans of Lushei came to Mizoram through the nearby Khuangleng village of Mizoram. They were Palian Chief with Chenkual Chief and their villager. Their first settlement was in Lianpui (Son of Paliana) Village. This migration was followed by Zadeng and Rokhum Chief. They cross Tiau River near Champhai. The third migration was Thangluah which was followed by Rivung Chief. Thangluah Chiefs immigrated through Tiau River near Farkawn village while Rivung chiefs and their villager took the southernmost part which is

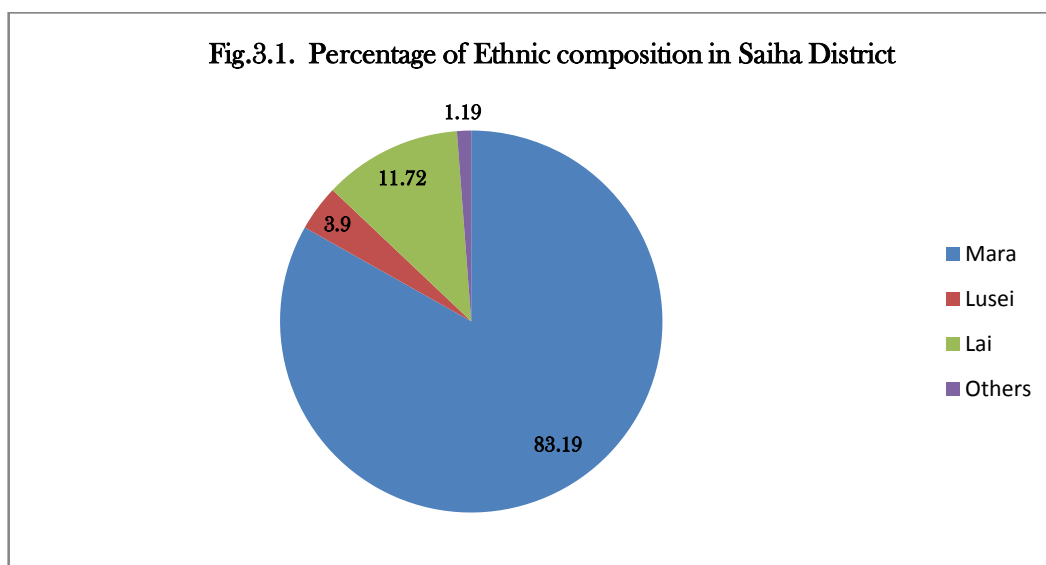
believed through Tiau River of Lunglei district. The last immigration was the Sailo Chiefs and villager. They are the descendant of Thangura who died in Chin Hills. The Sailos were the largest and strongest among the chiefs. They cross Tiau River near Khawbung village. They almost absorbed the other Chief clans.

After reaching eastern Mizoram, Lusei established villages. Among the villages, Dunglei and Selesih marked the history of Lusei settlement. In Dunglei, they, themselves, believed to be more than 3000 settlements with three chiefs. In Selesih, the settlement was more than 7000 villages. From different villages in the eastern region, Lusei scattered to the north-west, south-east, and westward inhabiting different regions of Mizoram. They seem to reside in Saiha District only in post-independence of India only because of the migration caused by the administration and strategy of the government and other economic opportunities. They are mostly found in Saiha town which is the capital of Saiha District.

3.3.4. Others

Besides the above ethnic mention, there are non-tribal like Meitei, Kuki, Gorkhali, Bengali, etc are also found in small number. They are mostly settling in the district due to employment opportunity. Their profession is tailoring, building, ranching and business.

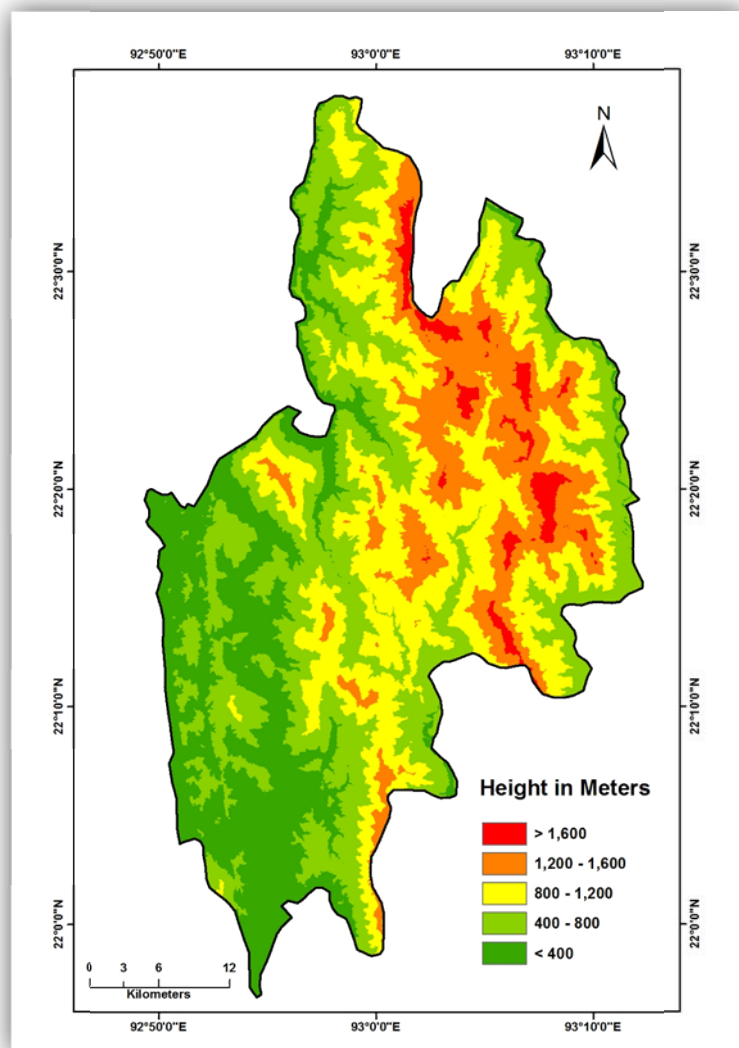
Under MADC data as on 30th September 2015, there are 53,929 Mara, 7600 Lai, 2531 Lusei and 769 non-tribals. The percentage composition of the ethnic composition is shown as pie diagram.



3.3. Physiography

The region is the outcome of the crustal bending of tectonic movement having different hills and valleys. The land consists of a large area of the North Arakan Yoma Mountain consisting of range upon ranges of rugged mountains, ranging from 3000 to 5000 feet above the sea level. The average elevation is 2391 ft (729 m) from sea level. The eastern part of the land is characterised by high altitude and rugged topography. There are numerous peaks rising above 1600 metres. The highest peak is *Mawma* reaching 6675 ft above sea level. The other remarkable high peaks are *Tliatlu* , *Kahri*, *Phusa tlah* and *Mawhro-tlah*. The western part of the hills is not as much as high as the eastern part. Almost all the land rises below 800 meters above sea level.

Map.3.2. Physical Map of Saiha District



3.4. Flora and Fauna

The forests of Saiha District are a mixture of tropical, sub-tropical and temperate elements. Tropical deciduous forests are found in the lower area and sub-tropical evergreen forest dominates the higher elevation. In higher altitude mix-forests of conifers-oaks, rhododendrons, etc are found. There are also climbers and creepers species, concentrated mostly in higher areas whereas the lower areas are dominated by bamboo and adaratum species mixed with grasses. There are three types of forest in Saiha District. The prominent types of forests are tropical evergreen with a dense tall tree, tropical semi-evergreen, and mountain sub-tropical forest.

According to the MADC data of 2011, the percentage of forest cover in Saiha district is 97.07 which is also based on Forest Survey of India (FSI) 2011. There are three types of reserve forest- Reserved Forest covering 136.775 Sq. Km; Safety reserved covering 101.6 Sq. Km and Supply reserved (26.7 Sq. Km). The percentage of the total reserved forest is 18.40%.

The tropical jungle with its favourable climate makes the land an ideal for wild animals. There is one wildlife sanctuary called Tokalo Wildlife sanctuary having an area of 250 sq. Km located in the south-western part of Saiha. Here Hornbill, Hoolock, Gibbon, Phyre's leaf monkey, Leopard etc. are found.

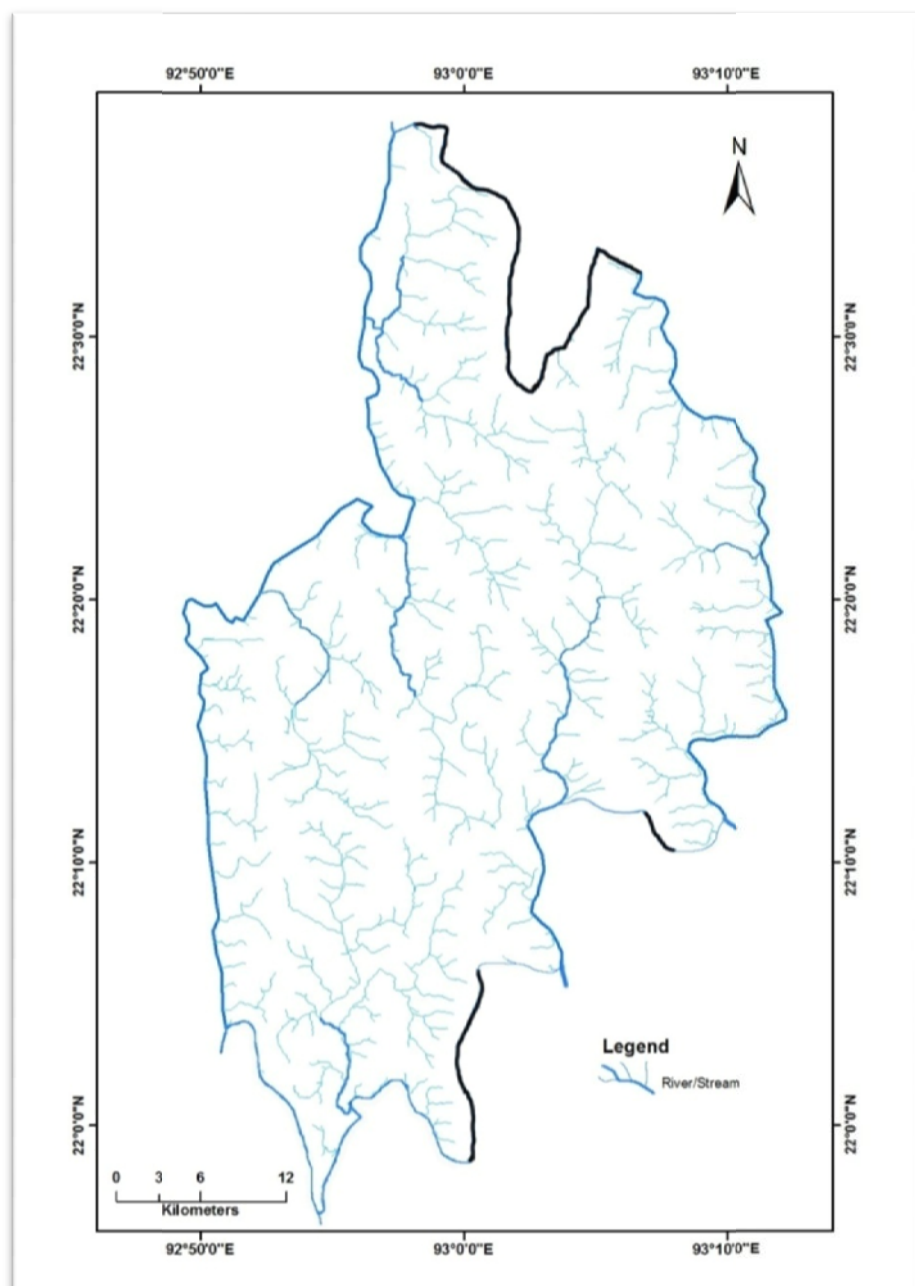
3.5. Drainage

There are numerous rivers, rivulets and streams run through the land in a different direction. Chhimtuipui, known by British as Kaladan or Kolodyne, runs a long distance covering 138.4 km enters the land through the south-eastern valley of Chapui village. This river is the biggest river in Mizoram. It has its source near Haka in Chin State of Myanmar. The River is known by Mara as Beino and Lai as Boinu which mean goddess. The Lushei word Chhimtuipui means Big River of the South or Mighty River of the South. The upper course of the river in India forms the southern part of the Indo-Myanmar border and the lower course of the river is the inter-district boundary between Lawngtlai and Saiha district. Most of the streams in Saiha District are the tributary of Chhimtuipui River. The biggest tributary of this river is Tuisih known by Mara as Tisi. The source of Tisi is near the village land boundary of Niawhtlang and Chhuarlung. Tisi is famous for having a beautiful waterfall called

by Mara 'Tisi Kaopi' which is about 100 ft from the base of fall. It was believed to be the dwelling place of an evil spirit by the forefather of Mara.

The other tributary stream of Chhimtuipui in the eastern sides are Kara Va, Pai Va, Laipi Va, Vawngva, Raki Lui, Ranglia, Chawngvang lui, Piva lui, Hnathia lui, Ainak lui, Tuidum lui etc. The important major tributary streams of lower chhimtuipui are Tuisumpui (Tisopi). Tuitlawk (Titlao), Kawlchaw chava, Kawiawh lui, Nim Chava, Palak lui etc.

Map-3.3.Drainage Map



3.6. Population of Saiha District

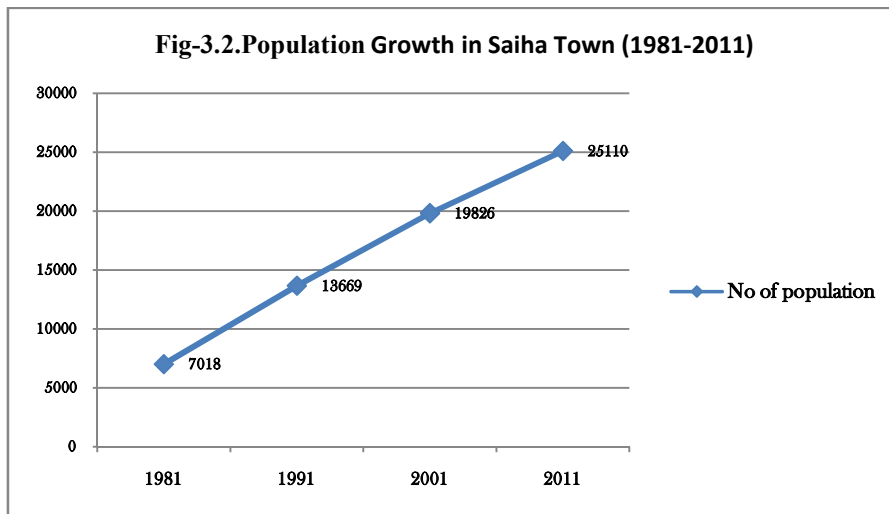
According to 2011 census, Saiha District has 56,366 populations. The percentage share of the population to the state population of Mizoram is only 5.17 %. In 2001 census, the population is 47, 084. Though the decadal growth rate is as high as 19.71 in the year between 2001 to 2011 the population shared of Saiha district was a decline in the share of state's population compared to 1991 to 2001 census which stands at 5.30 %. Saiha district becomes the least populated districts among the eight districts of Mizoram according to the latest census.

District	Population 2011	Percent of total population of district	Population 2001	Percent of total population of district	Change in percentage decadal growth
Aizawl	404, 054	37.03	325, 676	36.65	24.07
Lunglei	154, 094	14.12	137, 223	15.44	12.29
Champhai	125, 370	11.49	107, 793	12.13	16.31
Lawngtlai	117, 444	10.76	87, 592	9.86	34.04
Mamit	85, 757	7.86	62, 785	7.07	36.59
Kolasib	83, 054	7.61	65, 960	7.42	25.92
Serchhip	64, 875	5.95	54, 460	6.13	19.12
Saiha	56, 366	5.17	47, 084	5.30	19.71
Mizoram	1, 091, 014	100	888, 573	100	22.78

Source: Household Census of India-2011

3.6.1. Population growth in Saiha Town

As per the obtainable data of censuses, the growth of population in Saiha town from 1981 census to 2011 census has maintained a straight horizontal positive growth (Fig 3.2). In 1981 census the number of population in the urban is only 7018. In the year 1991, the population almost grows double reaching 13669 populations. After the next decade, the population has grown up to 19826 in the census year of 2001. By the latest census, 2011, Saiha urban has already 25110 population.



3.6.2. Rural-Urban variation of population in Saiha District

According to 2011 census data, out of the total population of Saiha district, there are 44.47% people living in the urban area while as many as 57% live in rural areas. As shown in table-3.1, urbanisation is lesser in Saiha district compared with the whole state of Mizoram which stands at 51.51%. Saiha district ranks fourth in terms of percentage of urban population among the eight districts of Mizoram. As far as urbanisation is concerned, Aizawl District (77.42%) becomes the most urbanised, followed by Kolasib (56.22%) and Serchhip Districts (49.30%). Out of the overall urban population of the state, Saiha district shared merely 2.28% of the population.

Almost all the rural villages in Saiha District have the majority population of Mara ethnic group except Niawhtlang village where the majority of them belongs to Lai ethnic group. Saiha, the capital of the district, is a mixture of the Mizo clan with Mara as the dominant one.

According to 2011 census, there are 61 villages in Saiha District. Of which 41 villages are from Tuipang RD block and 20 villages are from Saiha RD block. There are 9 uninhabited villages where 8 villages are from Tuipang RD Block and 1 in Saiha RD Block. Therefore, the inhabited villages in Saiha RD Block become 19 villages and 33 villages in Tuipang RD Block. There is only 1 urban center called Saiha town and is also the capital of the district.

Name of RD Block	Total villages	Uninhabited villages	Inhabited villages	Number of inhabited villages having no scheduled castes population
Tuipang	41	8	33	31
Saiha	20	1	19	18
Total	61	9	52	49

Source: Household Census of India-2011

The uninhabited villages in Tuipang RD block are Saihatlang, Upper Theiva, Tema, Latawh Old, Kaisih New, Sarai, Isa and Leisai. In Saiha RD Block the only inhabited village is Phusa. According to census data of 2011, there are no household data and population in the inhabited villages.

3.6.3. Sex Ratio

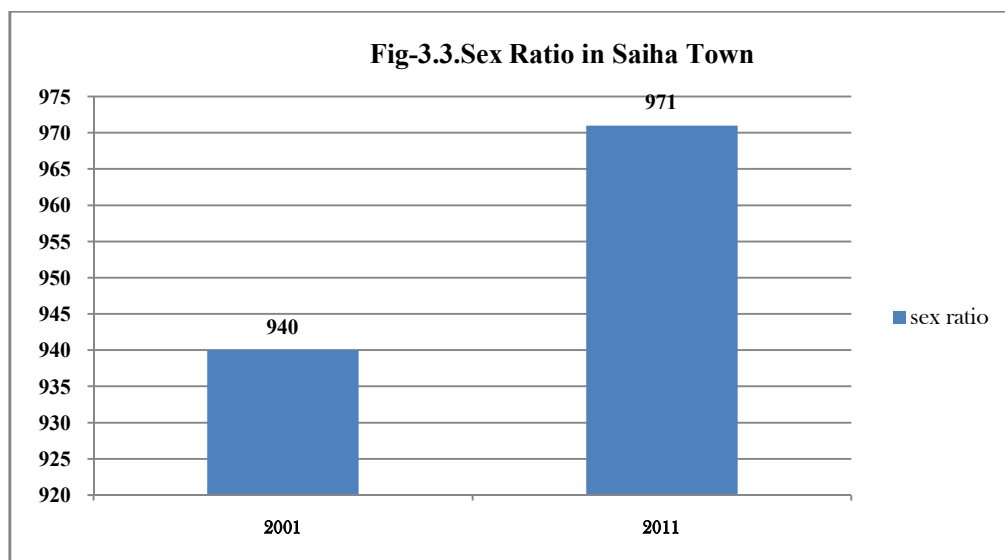
There are 27, 876 females in Saiha district in 2011 census. The sex ratio in the District is 978 females per 1000 males which is little higher than the state sex ratio (976). It ranks third in Mizoram after Aizawl District (1009) and Champhai District (981). The district sex ratio had changed from 950 to 978 females per 1000 males during 2001 to 2011 census.

The urban-rural variation of Sex ratio in Saiha district, as shown in table-3.4, that rural sex ratio (985) is higher than urban sex ratio (971). The sex ratio by sub-district or Rural Development block-wise shows that the sex ratio of Tuipang RD blocks is 989 females per 1000 males. This sex ratio is taken only from rural areas because of no availability of urban data in the block level. Sex ratio in Saiha town is 971 females and 976 females per 1000 males in Rural Development block of Saiha.

Sub-district	Sex ratio		
	Total	Rural	Urban
Tuipang	989	989	0
Saiha	972	976	971
Saiha District	979	985	971

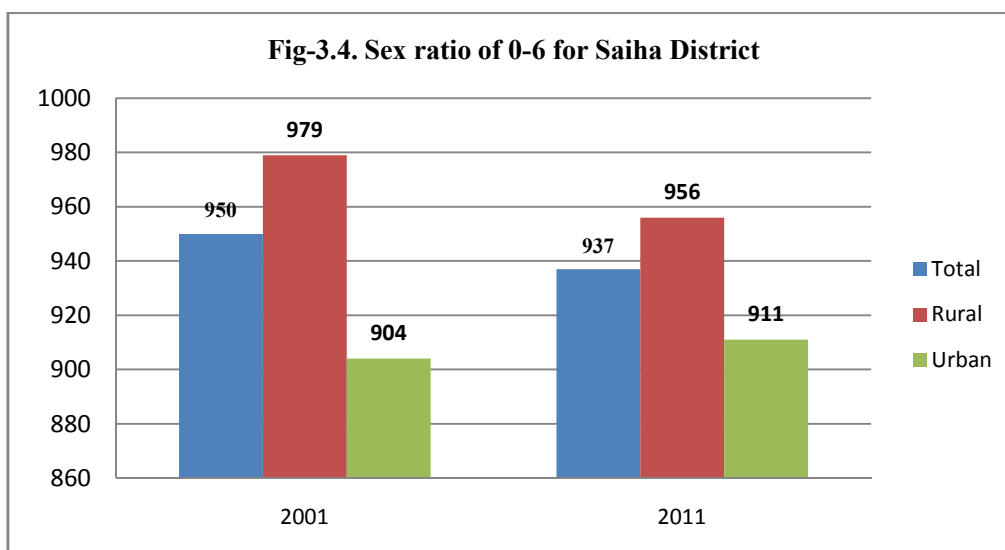
Source: Household Census of India-2011

There exists an increase of 21 females in 2011 compared to 2001 census of India. In 2001 the number of females per thousand males is 940 females and these 971 females per thousand males in 2011.



3.6.3.1. Child Sex ratio in Saiha District

The sex ratio of children (0-6 years) in the district mark negative change. In 2001 census the child sex ratio is 950 female per 1000 males of which rural sex ratio is 979 and urban is 904. In 2011, the sex ratio has decreased to 937 females per 1000 males where the sex ratio in urban is 911 and in rural, it is 956. The census data shows the child sex ratio decreases from the census of 2001 which would have an impact on the sex ratio in the district on the forthcoming census 2021.



3.6.3.2. Block-wise of Child Sex Ratio

In Tuipang Rural Development block, there are 3780 persons. Out of this females' population is 1952 and the sex ratio this RD block is 936 females per 1000 males. In Saiha RD block the total population rural and urban is 5873. Out of this 2828 belong to females and the sex ratio in Saiha RD block is 929 females per 1000 males. The table-3.4 shows that the sex ratio is higher in Tupang RD block by 7. The sex ratio in Saiha RD block can be divided into urban and rural sex ratio. The urban sex ratio is 908 and the rural sex ratio is 967 respectively.

Table.3.4. Sex ratio of population in the age group 0-6 for Sub-district, 2011						
Sr.No.	Name of Sub-district	Total/ Rural/ Urban	Total population in 0-6 age group			Sex ratio for 0-6 age group
			Persons	Males	Females	
1	Tuipang	Total	3780	1952	1828	936
		Rural	3780	1952	1828	936
		Urban	0	0	0	0
2	Saiha	Total	5873	3045	2828	929
		Rural	2077	1056	1021	967
		Urban	3796	1989	1807	908
	District Saiha	Total	9653	4997	4656	932
		Rural	5857	3008	2849	947
		Urban	3796	1989	1807	908

Source: Household Census of India-2011

3.6.4. Density of Population

The number of persons residing in Saiha district per square kilometer, according to 2011 census, is 40. This is a 12 person per square kilometer lower than the density of population in Mizoram. Though the density is not very high, still it holds the fifth position among the eight district of Mizoram after Aizawl, Kolasib, Serchhip and Lawngtlai district.

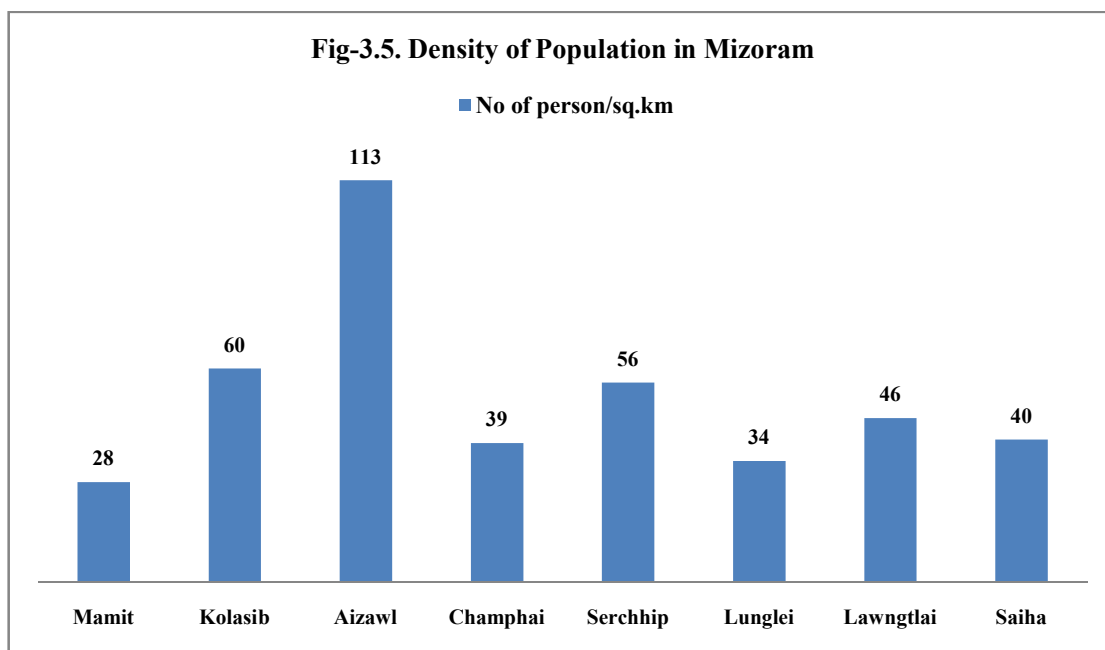


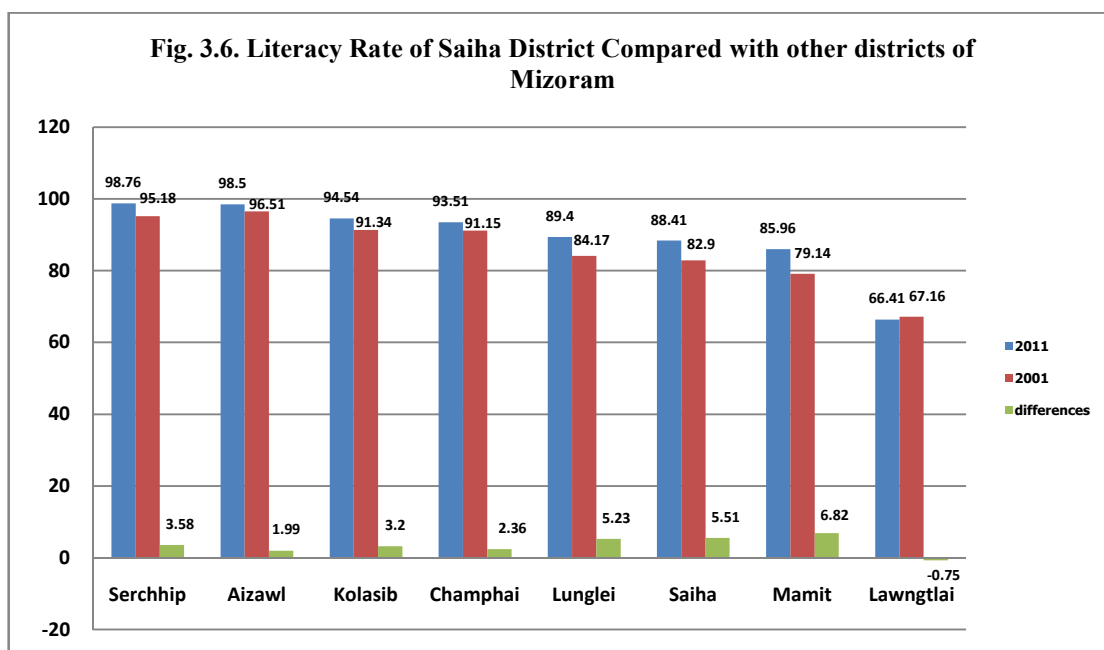
Table-3.5. Saiha District: Population Profile	
Population	56, 366
Decadal Growth Rate	19.71
Sex Ratio	978
Sex Ratio of child population in the age group of 0-6	937
Percent Urban Population	44.38
Density of population	40
Female Literacy Rate	85.8
Male Literacy Rate	91
Literacy Rate (Rank 6 in Mizoram)	88.41
Source: Household Census of India-2011	

3.6.5. Literacy

Saiha district ranked 6th in terms of literacy rate (88.41%) among the eight districts of Mizoram, which is lower than the state average of 91.58 %. Compared with the previous census of 2001, there was a slight increase of literacy rate in the district with positive increased of 5.51% demonstrate 2nd position, just after Mamit district, in term of growth of literacy among the eight districts of Mizoram.

District	Literacy Rate 2011	Literacy Rate 2001	Decadal Differences
Serchhip	98.76	95.18	3.58
Aizawl	98.5	96.51	1.99
Kolasib	94.54	91.34	3.2
Champhai	93.51	91.15	2.36
Lunglei	89.4	84.17	5.23
Saiha	88.41	82.9	5.51
Mamit	85.96	79.14	6.82
Lawngtlai	66.41	67.16	-0.75
Mizoram	91.58	88.8	2.78

Source: Census of India 2011



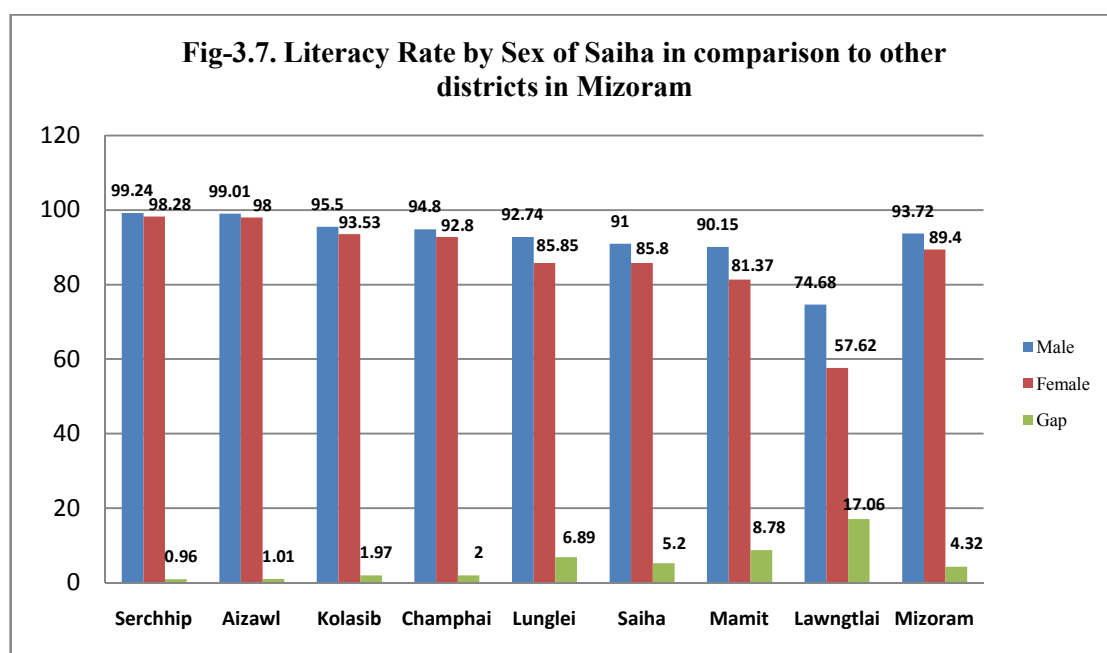
3.6.5.1. Literacy by Sex

One of the most important aspects of literacy is that the differential gap between male and female in literacy rates. The literacy rate by sex in Saiha is that literacy rate of male is higher than female. The rate among male who are eligible to read and write is 91 and among female, it is 85.8. The female literacy rate is the third lowest among all the districts in Mizoram. The male literacy, appear to be higher, also ranks the same as female. In term of the gap between male and female literacy,

it ranks fourth after Lawngtlai (17.06), Mamit (8.78) and Lunglei (6.8) having 5.2 gaps between male and female.

Table-3.7. Saiha District: Literacy Rate by Sex			
District	Male	Female	Gap in male and female literacy rate
Serchhip	99.24	98.28	0.96
Aizawl	99.01	98	1.01
Kolasib	95.5	93.53	1.97
Champhai	94.8	92.8	2
Lunglei	92.74	85.85	6.89
Saiha	91	85.8	5.2
Mamit	90.15	81.37	8.78
Lawngtlai	74.68	57.62	17.06
Mizoram	93.72	89.4	4.32

Source: Census of India 2011



3.6.5.2. Urban- Rural and Block-wise Literacy rate

Referring to Table no. 3.8, it can be seen that there is a wide variation of rural-urban literacy rate. The literacy rate in Tuipang RD Block is 86.12 and in Saiha it is 85.04. Hence, the rural literacy rate in the district is 85.77. In addition to this, the comparison of the two blocks in term of literacy by sex made a clear view of the literacy condition in Saiha district. The gap between two sexes is higher in Tuipang

Rural Development Block (8.58). The male literacy rate in the block is 90.41 and the female literacy rate is only 81.83. In Saiha Rural development Block the male literacy rate is 88.41 and the female literacy rate is 81.6. The gap between male and female literacy, though, appear to be lower but in reality, the literacy rate for both male and female appears to be lower than that of Tuipang RD Block.

Sr. No.	Name of Sub-district	Total/Rural/Urban	Literacy rate			Gap in male-female literacy rate
			Persons	Males	Females	
1	Tuipang	Total	86.12	90.41	81.83	8.58
		Rural	86.12	90.41	81.83	8.58
		Urban	0	0	0	0
2	Saiha	Total	92.27	93.93	90.58	3.35
		Rural	85.04	88.41	81.6	6.81
		Urban	95.1	96.09	94.09	2
	Saiha District	Rural	85.77	89.75	81.76	7.99
		Urban	95.1	96.09	94.09	2

Source: Census of India 2011

On the other hand, in the lone urban center of Saiha, the literacy rate is 95.1. The gap between rural and urban literacy is 9.33. In urban Saiha, out of the literacy rate of 95.1, the male literacy rate is 96.09 and female literacy rate is 94.09. The gap between male and female literacy rate is comparatively lower in urban> In rural areas, the gap is 7.99 and in urban it only 2.

Sr. No.	Name of town	Number of literates and illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates						
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
1	Saiha (NT)	20270	10332	993	484	240	243	95.1	96.09	94.09	2

Source: Census of India 2011

3.6.5.3. Village-wise Literacy

Literacy in Saiha District is marked with a great amount of regional variation from part to another. With regard to literacy level, the highest literacy rate has beyond 91% of literacy rate from Saiha Rural Development blocks are Phalhrang, Tuisumpui Old, Rawmibawk, Ainak, Chuarlung I and Maubawk 'L'. The highest range from Tuiang Rural Development Blocks is New Serkawr, Maisa, Mawhre, Chakhang, Khoipai, Lawngban, Cheihlu, Tuipang 'V', Tuipang 'D' and Zawngling. The second highest literacy rate ranging from 81-90.9 are Maubawk 'CH', Thingsen, Tuipui ferry, Siata, Zero Point, Lungbun and Kawlchaw 'E'. These villages are from Saiha RD Block. From Tuipang RD Block, the villages like Serkawr, Supha, Ahmypi, Kaisih, Chapui, Tuisih, Theiri, New Latawh, Bymari, Lungpuk, and Phura falls in the range of the second highest literacy rate. The third highest range of literacy rate, 71-80.9, comprises New Tuisumpui, Chhuarlung II, Lower Theiva and Niawhtlang II from Saiha RD block. And from Tuipang Block; Chapui, Khaikhy, Lungdar, Miepu, Siasi, Lohry, Tongkolong, Vahai and Laki. In the lowest range of literacy rate, 61-70.9, the villages of Riasikah, Niawhtlang I, Siatlai, Lope, Tuipang 'L'. Riasikah and Niawhtlang Villages are from Saiha Rd Block and Siatlai and Lope are from Tuipang Rd Block.

Range of literacy rate for villages	Number of inhabited villages	Name of villages
> 91	16	<i>Phalhrang, Tuisumpui Old, Rawmibawk, Ainak, Chuarlung I, Maubawk 'L', New Serkawr, Maisa, Mawhre, Chakhang, Khoipai, Lawngban, Cheihlu, Tuipang 'V', Tuipang 'D', Zawngling</i>
81-90.9	18	<i>Maubawk 'CH', Thingsen, Tuipui ferry, Siata, Zero Point, Lungbun, Kawlchaw 'E', Serkawr, Supha, Ahmypi, Kaisih, Chapui, Tuisih, Theiri, New latawh, Bymari, Lungpuk, Phura,</i>
71-80.9	13	<i>New Tuisumpui, Chhuarlung II, Lower Theiva, Niawhtlang II, Chapui, Khaikhy, Lungdar, Miepu, Siasi, Lohry, Tongkolong, Vahai, Laki</i>
61-70.9	5	<i>Riasikah, Niawhtlang I, Siatlai, Lope, Tuipang 'L'</i>

Source: Census of India 2011

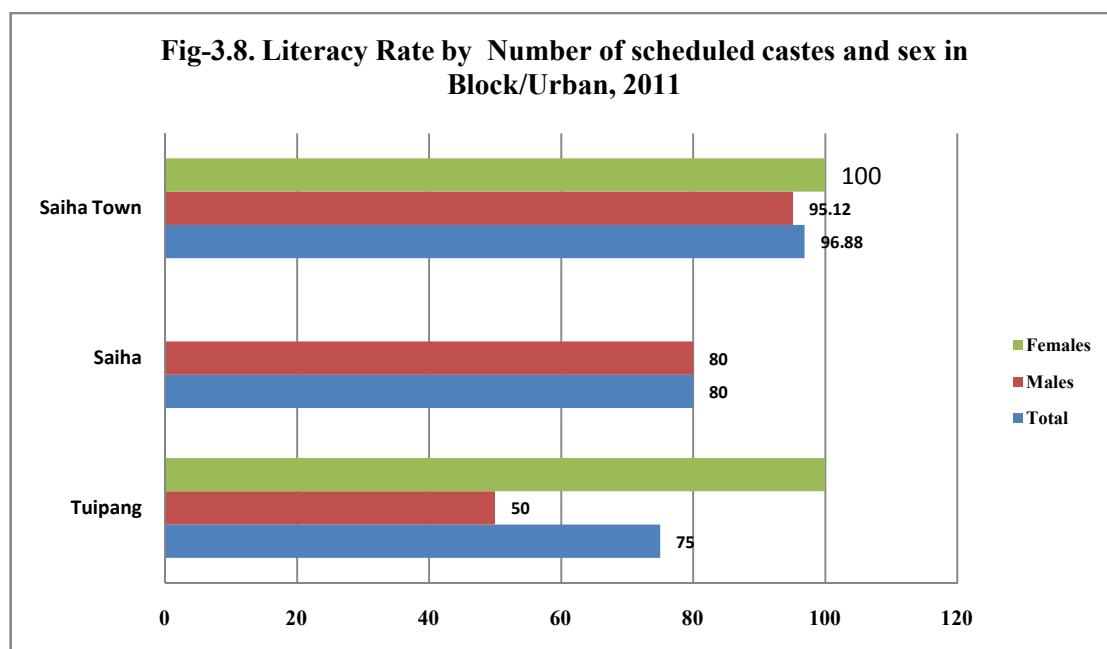
3.6.5.4. Literacy by Scheduled Caste and Scheduled Tribe

The literacy rate by caste in rural is 77.78. From this, the male literacy rate among the scheduled caste is 71.43 and female is 100. The rural area of Tuipang RD

block has the literacy rate of 75 of Scheduled Caste. Out of this 75 literacy rate, the male literacy rate in the RD block is only 50 and female is 100. The female literacy rate, in the block, is also found higher than male and gap between male and female literacy rate is -50. In Saiha Rd Block the male literacy rate is 80 where the literacy rate among female is zero. In Saiha Urban, the literacy rate of male is 95.12 and female is, again, 100. The gap between the two sexes is -4.88 and the overall Scheduled Caste literacy rate in the town is 96.88.

Sr.No.	Name of RD Block/Urban	Literacy rate			Gap in male-female literacy rate
		Persons	Males	Females	
1	Tuipang	75	50	100	-50
2	Saiha	80	80	0	80
	Total	77.78	71.43	100	-28.57
3	Saiha(NT)	96.88	95.12	100	-4.88

Source: Census of India 2011

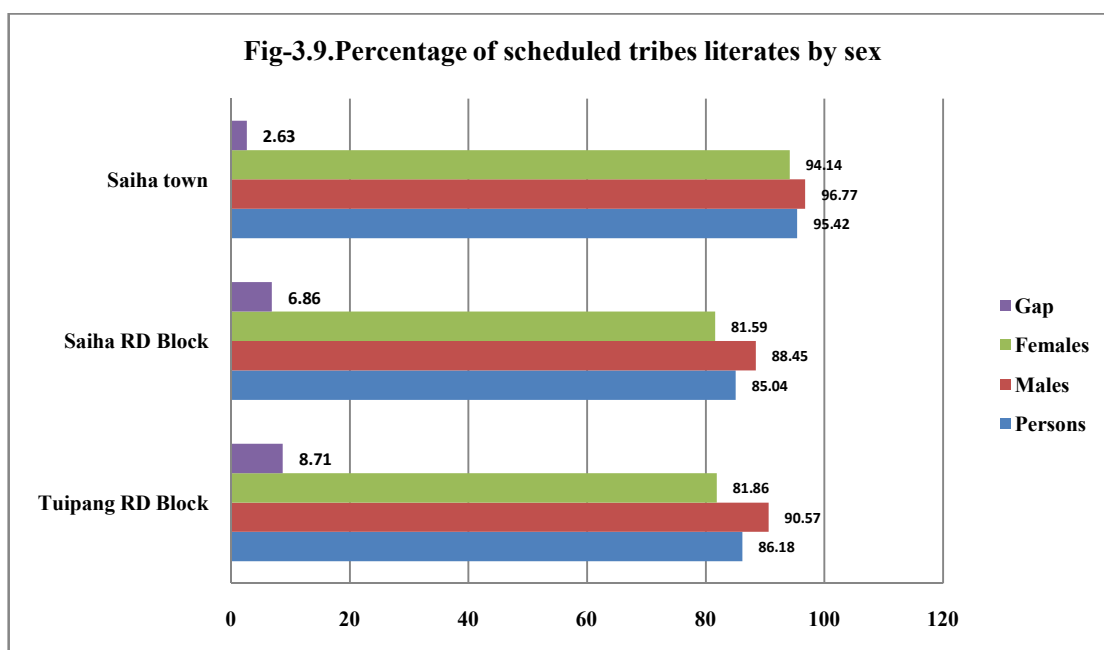


Meanwhile, the literacy rate among the scheduled tribe in the rural area is 85.81 and 95.42 in urban. The male literacy among the Scheduled tribe in rural is

89.8 and female is 81.7 with a gap of 8.09. The urban has superiority in literacy rate in both males and females with a gap of 2.63. The literacy rate among them is 96.7 for males and 94.14 for females. In rural areas of Tuipang RD block, the rate is 86.18 with the males' literacy rate of 90.57 and 81.86 for females. In Saiha Rd block, this literacy rate is lower than the Tuipang RD block but the gap between males and females is smaller. As the gap is 8.71 in Tuipang RD block the gap in Saiha district is 6.86. However, the literacy rate for males is 88.45 and 81.59 for females.

Table-3.12. Literacy rate by Scheduled tribes in RD Blocks, 2011					
Sr. No	Name of CD Block/Urban	Literacy rate			Gap in male-female literacy rate
		Persons	Males	Females	
1	Tuipang	86.18	90.57	81.86	8.71
2	Saiha	85.04	88.45	81.59	6.86
	Total	85.81	89.87	81.78	8.09
3	District (Urban): Saiha	95.42	96.77	94.14	2.63

Source: Census of India 2011



3.7. Working Population

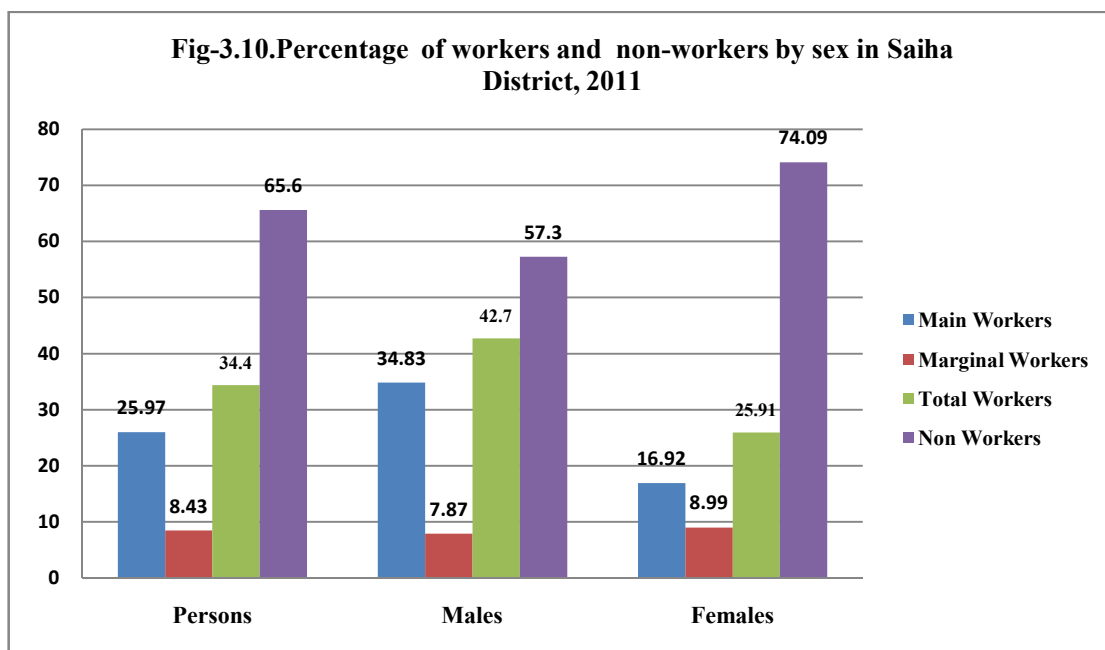
The classification of a worker on the basis of census 2011 is main workers and marginal workers. As per census definition, main workers are those who have worked for the major part of the reference period i.e. 6 months or more. The main workers are classified into- cultivators, Agricultural Labourers, Household Industry Workers and other workers. Marginal workers are those who had not worked for the major part of the period i.e. less than 6 months.

Out of the total population of Saiha District, the percentage of the total workers is 34.40 meaning that there are 65.40 no workers in the district. From the total population of male, the percentage of male workers is 42.7 and the non-workers are 57.3. The female working population calculated from the total population of the female is only 25.91% and the non-workers are 74.09%.

Persons/ Males/ Females	Total population	Main workers		Marginal workers		Total workers and marginal workers)		Non workers	
		Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
Persons	56574	14694	25.97	4767	8.43	19461	34.40	37113	65.60
Males	28594	9960	34.83	2251	7.87	12211	42.70	16383	57.30
Females	27980	4734	16.92	2516	8.99	7250	25.91	20730	74.09

Source: Census of India 2011

Out of the 34.40% of total workers, main workers in Saiha district is 25.97 and marginal workers are 8.48%. Out of the 42.70% of the total workers of male, there are 34.83% of main workers and 7.87% of marginal workers. Among the females' workers, there are 16.92 % of main workers and 8.99 % of marginal workers.



3.7.1. Comparison between Rural Development blocks

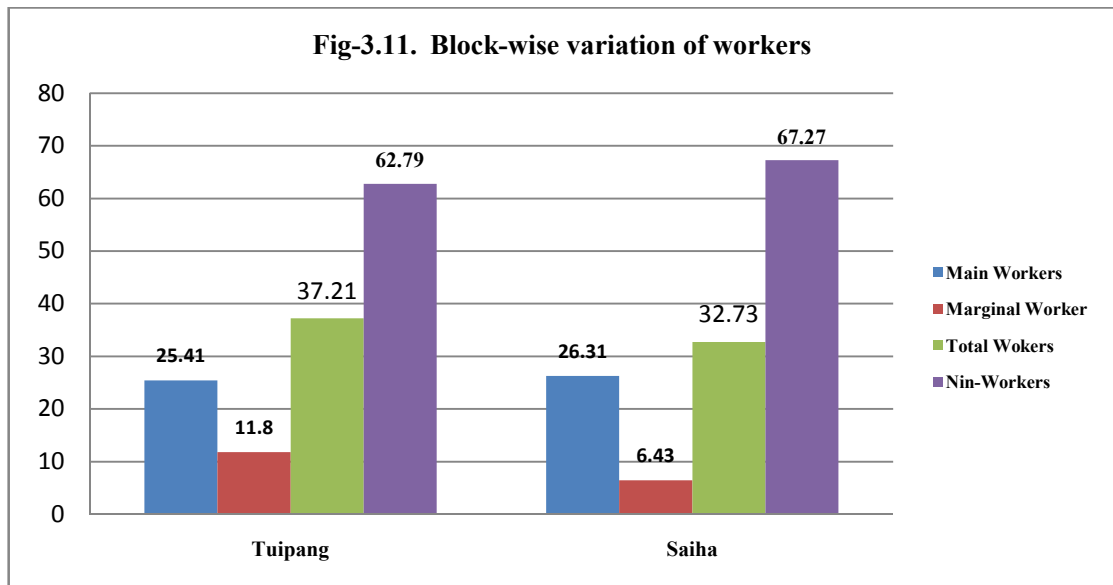
There are 25.41% of main workers and 11.80 of marginal workers in rural in Tuipang RD block. Then, the percentage of total workers, out of the total population from the block, is 37.21 and non-workers is 62.79%. From the total male population of the block, the main workers share 33.96% and marginal workers 10.49% contributing to the total of 44.56%. The females, the main workers share 16.76% and marginal workers share is 13.33% contributing to 29.89 total workers.

In Saiha RD block, out of the total population of the block, there are 32.73% of total workers and 67.27 of non-workers. The percentage share of total workers is comparatively higher in Tuipang RD block. Despite the fact that the percentage of main workers of females (17.01%) and males (35.34%) is higher in Saiha RD block. The marginal workers comprise only 6.33% for males and 6.52 for females which is lower than Tuipang RD block.

Table-3.14. Saiha District: Workers and non-workers by sex in Sub-districts, 2011

Sr. No.	Name of Sub-district	Persons/ Males/ Females	Total population	Main workers		Marginal workers		Total workers (main and marginal workers)		Non workers	
				Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
1	Tuipang	Persons	21043	5347	25.41	2484	11.80	7831	37.21	13212	62.79
		Males	10579	3593	33.96	1110	10.49	4703	44.46	5876	55.54
		Females	10464	1754	16.76	1374	13.13	3128	29.89	7336	70.11
2	Saiha	Persons	35531	9347	26.31	2283	6.43	11630	32.73	23901	67.27
		Males	18015	6367	35.34	1141	6.33	7508	41.68	10507	58.32
		Females	17516	2980	17.01	1142	6.52	4122	23.53	13394	76.47

Source: Census of India 2011



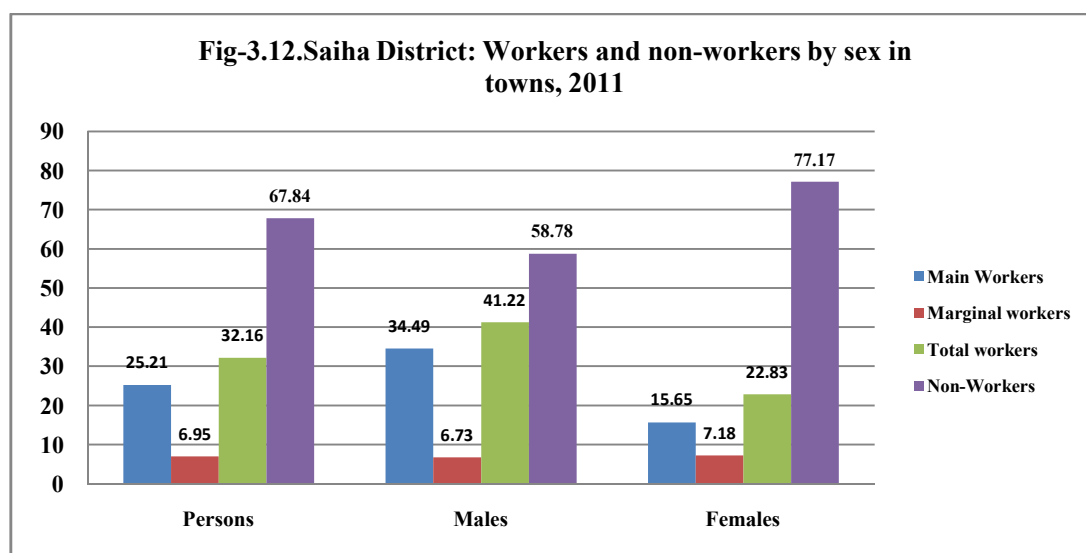
3.7.2. Working Population in Saiha Town

In Saiha town, there are 32.16% workers and 67.84% non-workers. Out of the total population of males, the total percentage of total workers is 41.22 and non-workers are 58.78%. The female working population, calculated from the total population of females of Saiha urban, contributed only 22.83%. The non-workers among females are very high in Saiha town having the percentage of 77.17.

By considering only the workers in Saiha town, the main workers (25.21%) have a higher percentage than marginal workers (6.95%). In term of sex participation, there are 34.49% of male main workers and 6.73 marginal workers. Among females, the percentage of main workers is 15.65 and marginal workers are 7.18%.

Sr. No.	Name of town	Persons/ Males/ Females	Total population	Main workers		Marginal workers		Total workers (main and marginal workers)		Non workers	
				Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
1	2	3	4	5	6	7	8	9	10	11	12
1	Saiha (NT)	Persons	25110	6331	25.21	1745	6.95	8076	32.16	17034	67.84
		Males	12741	4395	34.49	857	6.73	5252	41.22	7489	58.78
		Females	12369	1936	15.65	888	7.18	2824	22.83	9545	77.17

Source: Census of India 2011



3.7.3. Distribution of different types of workers

By studying deeper of the 2011 census data of different categories of workers- Cultivators, Agricultural Labourer, Household Industries and other workers, Saiha district has the highest percentage of cultivators (45.77%), followed

by other workers (47.70%), Agricultural Labourer (4.92%) and Household Industry workers (1.61%).

The hierarchical order of different types of workers, in term of share from the biggest to the smallest, is also same among females with Saiha District but not the percentage share. Among females the highest percentage of cultivators shares 50.47%, other workers (39.97%), Agricultural Labourer (7.85%) and Household Industry workers (1.71%). The order in males is differs from females where other workers highest workers (52.29%), followed by cultivators are (42.99%), Agricultural Labourer (3.18%) and Household Industry workers (1.55%).

Sr. No.	Name of District	Persons/ Males/ Females	Total population	+ Total workers (main marginal workers)	Category of workers							
					Cultivators		Agricultural labourers		Household industry workers		Other workers	
					Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
	Saiha	Persons	56574	19461	8908	45.77	957	4.92	313	1.61	9283	47.70
		Males	28594	12211	5249	42.99	388	3.18	189	1.55	6385	52.29
		Females	27980	7250	3659	50.47	569	7.85	124	1.71	2898	39.97

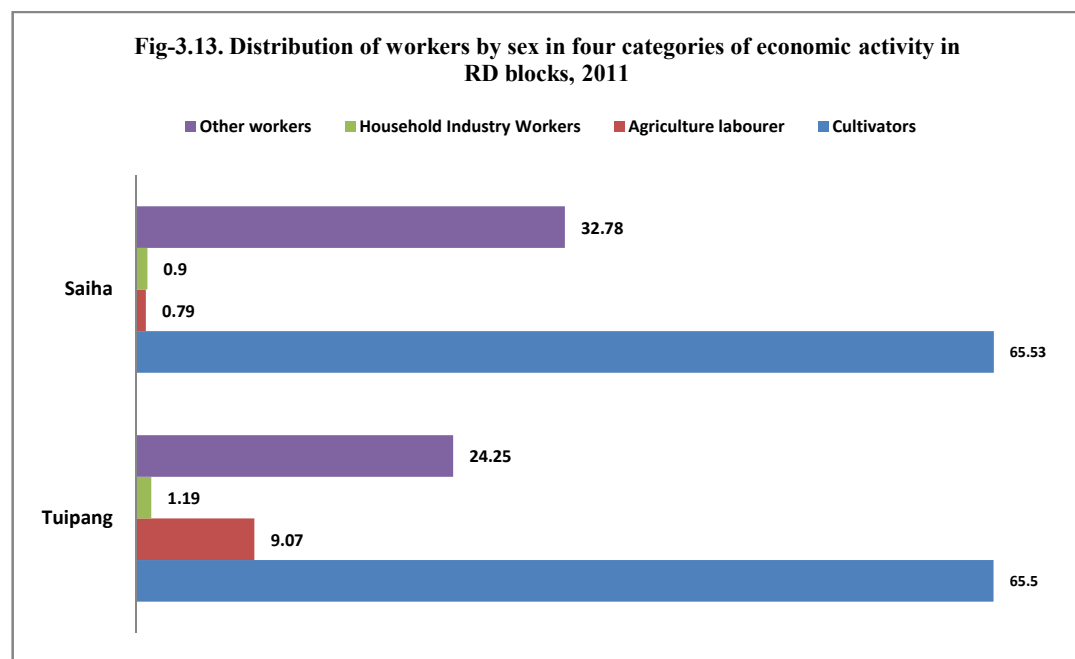
Source: Census of India 2011

3.7.4. Categories of workers: Block-wise variation

By comparing the rural development block-wise workers of Tuipang and Saiha, in term of different type of workers, Tuipang RD Block has cultivators of 65.50%, other workers 24.25%, Agricultural labourers 9.07% and Household Industry workers 1.19%. This percentage in Saiha RD block descended from other workers 65.53%, cultivators 32.78%, agricultural labourers 0.90% and household industry workers 0.79%.

Sr. No.	Name of CD Block	Persons/ Males/ Females	Total population	+ Total workers (main + marginal workers)	Category of Workers							
					Cultivators		Agricultural labourers		Household industry workers		Other workers	
					Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Tuipang	Persons	21043	7831	5129	65.50	710	9.07	93	1.19	1899	24.25
		Males	10579	4703	3106	66.04	250	5.32	58	1.23	1289	27.41
		Females	10464	3128	2023	64.67	460	14.71	35	1.12	610	19.50
2	Saiha	Persons	10421	3554	2329	65.53	28	0.79	32	0.90	1165	32.78
		Males	5274	2256	1422	63.03	19	0.84	21	0.93	794	35.20
		Females	5147	1298	907	69.88	9	0.69	11	0.85	371	28.58

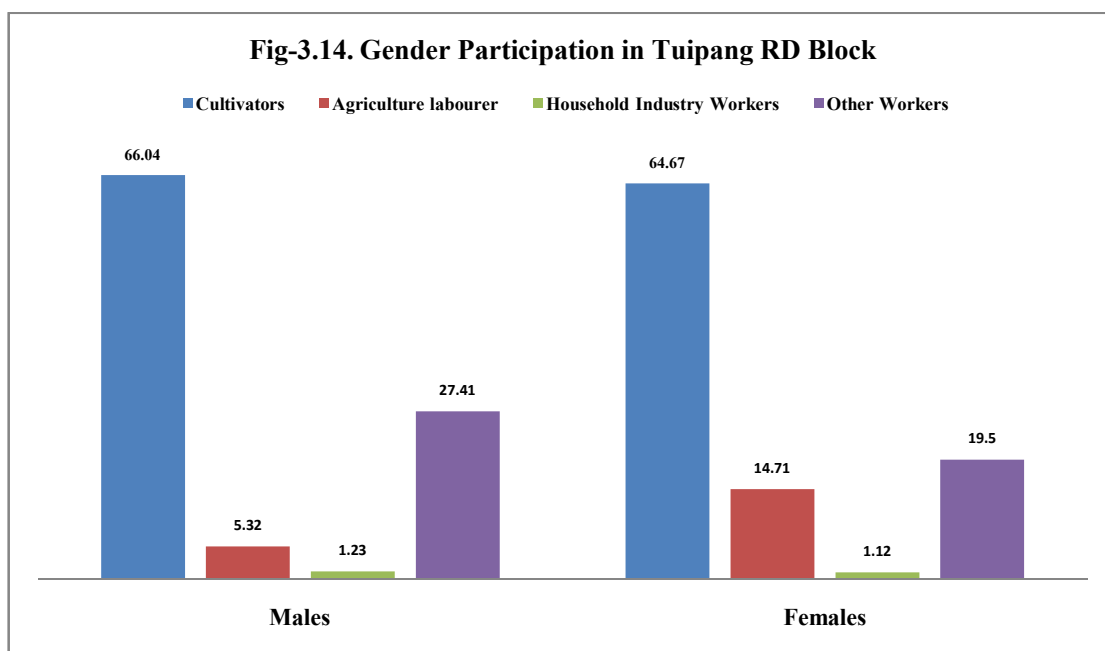
Source: Census of India 2011

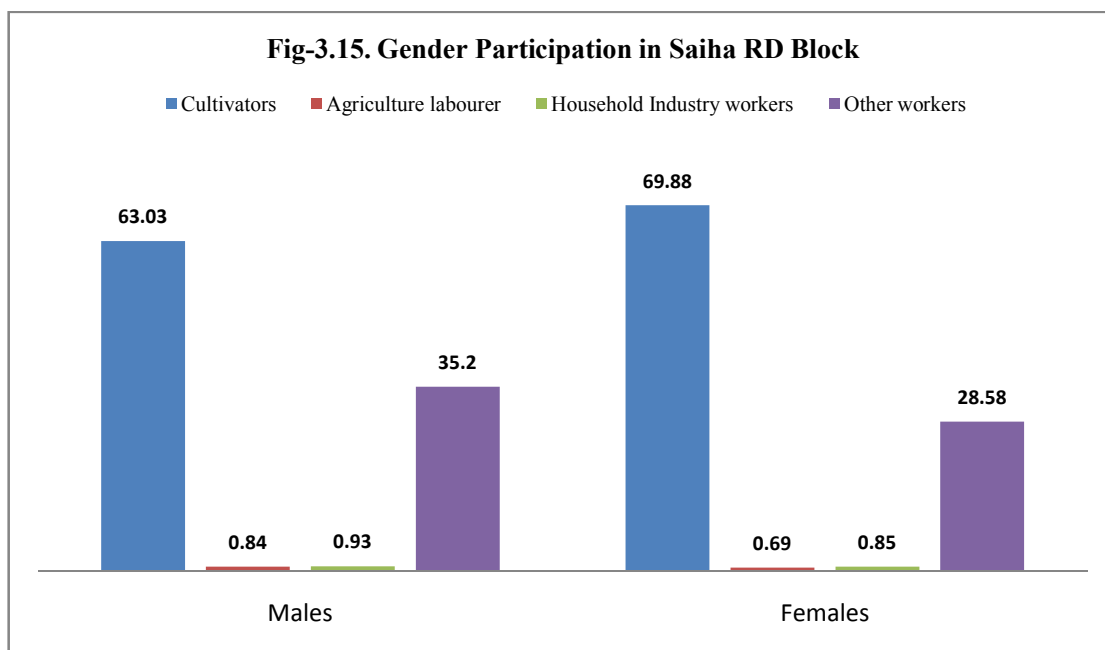


The gender involvement of different types of workers in Tuipang reveals that participation of males is higher in cultivators, others workers and Household industry workers. The participation of females is only found higher in agriculture labouing.

The working classification of cultivators among males is 66.04% and among females, it is 64.67%; in agricultural labouring males has 5.32% and females has 14.71%; in household industry males has 1.23% and females has 1.12%; and in other workers category, males have 27.41% and females has 19.50%.

In Saiha RD block, the percentage among males workers descend from cultivators (63.03%), others workers (35.20%), household industry workers (0.93%) and agriculture labourer (0.84%). The working population of among females which is arranged from the largest share of percentage is taking place from cultivators (69.88%), other workers (28.58%), household industry workers (0.85%) and agriculture labourer (0.69%).



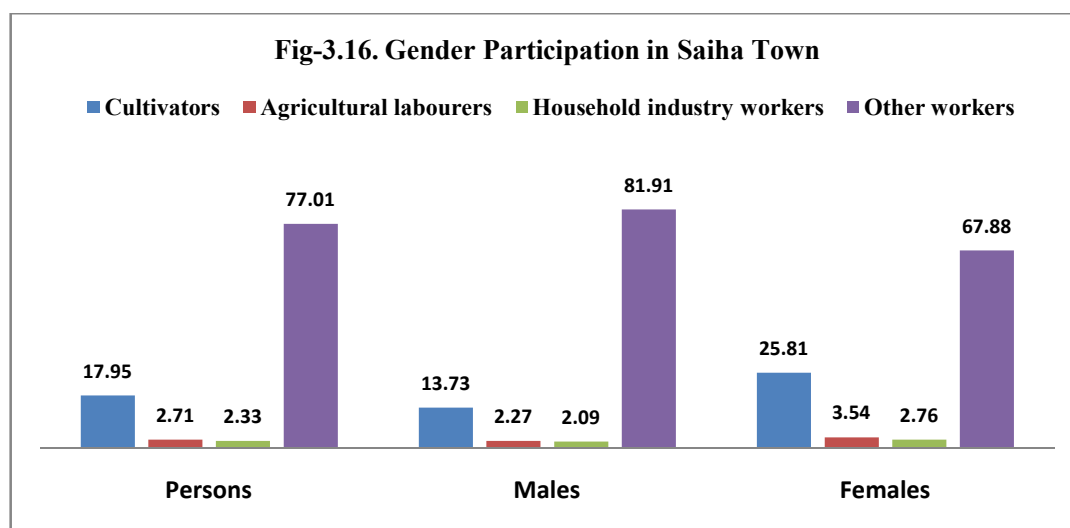


3.8. Categories of economic activity in Town

In Saiha urban, from the categories of workers, others workers have the highest percentage (77.01%) which is followed by cultivators (17.95%). The third is agriculture labourer (2.71%) and the fourth is household industry workers (2.09%). By looking at the variation among males and females, males dominate only in other workers. The rest three categories are all dominated by females. In males, other workers have 81.91% and it is followed by cultivators with 13.73% that shows a wide gap with the highest category of work. These are followed by agriculture labourer (2.71%) and household industry workers (2.09%). The highest percentage of categories of workers among females in Saiha town descended from other workers (67.88%) to cultivators (25.81%), agriculture labourer (3.54%) and household industry workers (2.76%).

Sr No	Name of town	Persons/ Males/ Females	Total population	Total workers (main + marginal workers)	Category of workers							
					Cultivators		Agricultural labourers		Household industry workers		Other workers	
					Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
1	Saiha (NT)	Persons	25110	8076	1450	17.95	219	2.71	188	2.33	6219	77.01
		Males	12741	5252	721	13.73	119	2.27	110	2.09	4302	81.91
		Females	12369	2824	729	25.81	100	3.54	78	2.76	1917	67.88

Source: Census of India 2011



3.9. Scheduled Caste Population

Majority of the population in Saiha district is scheduled tribe. There are few scheduled caste population in the district. According to 2011 census, the percentage composition of scheduled castes population to the total population is 0.14%. In Tuipang RD block the percentage composition is 0.03% and Saiha RD block it is 0.05%. In Saiha town, the percentage of scheduled caste population to the population is higher than both the rural areas. While in the urban area the per cent of is 0.28% the composition of scheduled castes in rural in only 0.04%.

S. No.	Name of CD Block	Total population	Total scheduled castes population	Total scheduled tribes population	Percentage of scheduled castes population to total population	Percentage of scheduled tribes population to total population
1	Tuipang	21043	7	20768	0.03	98.69
2	Saiha	10421	5	10270	0.05	98.55
	Total	31464	12	31038	0.04	98.65
3	Saiha (NT)	25110	71	23604	0.28	94

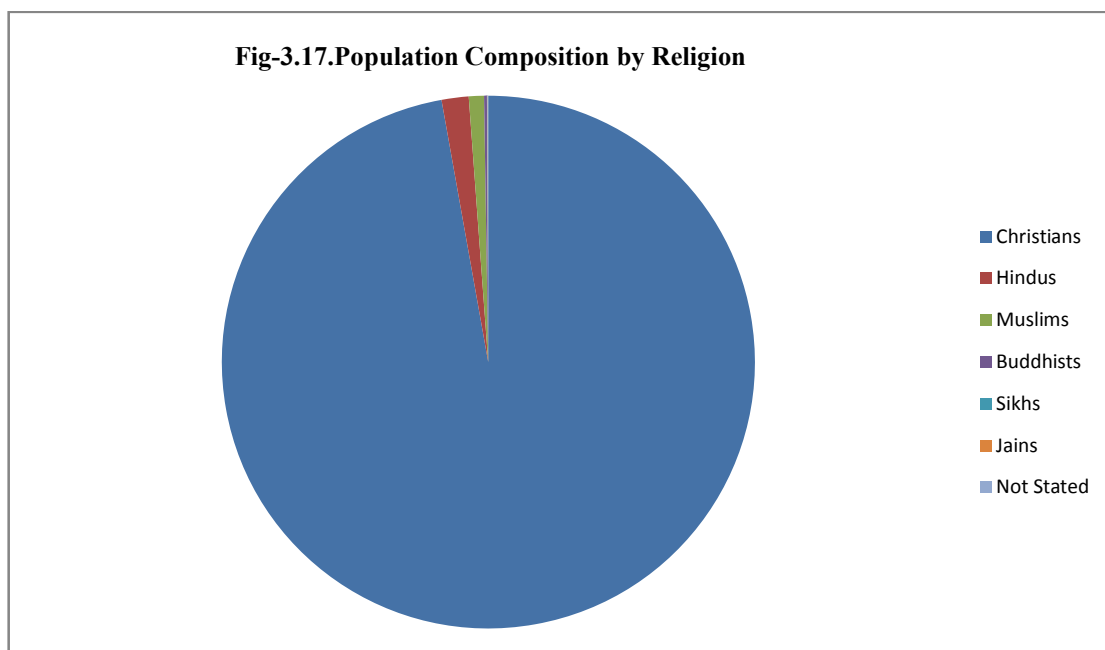
Source: Census of India 2011

3.10. Population by Religion

The coming of Christian Missionary, R.A. Lorrain, on September 26 in the year of 1907 at Serkawr village marks the opening to spread Christianity in Saiha District. The population of Christianity, according to 2011 census Saiha district has reached 97.18%. By times passes other religion also came into being with according to 2011 census is 1.65% Hindus, 0.91% of Muslim, 0.18% of Buddhists, 0.02% of Sikhs, 0.01% Jains and 0.05% of not stated.

S. No	Religion	Percentage
1	Christians	97.18
2	Hindus	1.65
3	Muslims	0.91
4	Buddhists	0.18
5	Sikhs	0.02
6	Jains	0.01
7	Not Stated	0.05

Source: Census of India 2011



3.11. Conclusion

Saiha district is not a very big land among the eight district of Mizoram covering the geographical of 1399.9 square kilometres. People are, mostly, Mara and it is also therefore called Maraland. The district has separate administration in 1972 after the trifurcation of Pawi-Lakher Regional Council. After that this separate district council is called Mara Autonomous District Council (MADC). There are two administrative sub division- Saiha RD block and Tuipang RD block. 2011 census stated that there are 0.14% of scheduled castes in the district and almost all the villages have the majority population of Mara ethnic group but not in Niawhtlang village where the majority there is Lai ethnic group. There are 56,366 populations residing in the district according to 2011 census data and the decadal growth rate is 19.71 with the density of population of 40/sq.km. The percentage share of the population to the state of Mizoram is 5.17 % and Christianity dominated the region sharing 97.18% of the population. Literacy is quite high among males. The male literacy rate is in 2011 is 91 and female is 85.8. The aggregate of both male and female literacy rate is 88.41. There are 34.40% of workers and 65.40% of non-workers in the district.

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CHAPTER IV

GENERAL OVERVIEW OF MARRIAGE PATTERN IN SAIHA DISTRICT

4.1. Introduction

Marriage is a socially legitimate union which involved courtship, selection of partner, marriage settlement, settlement of bride price and marriage ceremony. The performance of the ceremony is differing from one culture to another. It is the basis of social life and is also assumed with a more or less explicit marriage contract which spells out rights and obligations between spouses.

Historically, the marriages in the society of Saiha district were purely civil contract and endogamy in nature. Now a day, exogamy is also accepted in the society. The most prevalent form of marriage is monogamy. Polygamy was an indulgence that only the chiefs practised it in the indigenous society. But it is rarely found especially after the coming of Christianity. The young boys could select any woman except their own sisters, aunts or mother. In case of exogamy, the bride prices are paid according to the norms of the ethnic group of the bride.

There are three main ethnic groups in Saiha viz Mara, Lai and Lusei. The marriages among them are also normally based on the agreement between the bride's parent and groom's parent. The preliminary stage begins with sending of representative from the bride-groom side. After the agreement is successful, they fixed the date of marriage and date of payment of bride price. The payment of bride's price is given by the representatives usually arrange at night before the actual marriage ceremony is happened. The bride price of Mara is very high compared to Lai and Lusei. Among Mara and Lai the higher the status of the clan the higher they demand the bride's price. But the bride price of Lusei is now equivalent to non-elite clans. They follow their own traditional ceiling rate for the price which was usually paid in currency along with certain articles or goods. The marriage prices consist of two parts-the principal price and subsidiary price. Each and every ethnic have different dialect for those prices. Mato is the principal price for Maras, Puanthawh

for Lai and Manpui is for Lusei. The subsidiary price for Mara is Abawna; Mantang is for Lai and Lusei. As far as the wedding ceremony is concerned, the boy's family hands over the price to the girl's family before the marriage day. The next day, after the prices are accepted and distributed to the chosen persons and relatives, the ceremony is performed by clergyman at church in a hybrid way of culture pronouncing them that they are husband and wife in accordance with the constitutional law which demanded the requirement of legal age of marriage for both husband and wife. Girls would be brought to the groom's house escorted by the appointed person.

The bride's prices were broadly divided into four different sections, and thus the girl's parent and their relations, who were customarily entitled to claim the price realised the marriage prices. The prices are – Azila, Makhotho, Subsidiary prices and Additional prices. Azila comprised several principals or major brides' prices, such as okia, Chawchyu, seiphira, seicheihra, mahra, rahohra, meitheihra, syuhra, seiphawchyu, etc. The girl's father, the girl's father brother, the girl's brother and other close relation of girl's father customarily took these prices independently. Makhotho also comprised of several principal prices and minor prices such as puma, nochyu, norihra, nochyu, mochyu, tinie, keima, etc. The girl's mother's sister, the girl's father's sister, the girl's mother's brother or maternal uncle, the girl's father's friend and the girl's grandparents customarily took these prices independently. Subsidiary prices had composed of several independent minor prices and other small dues. These subsidiary prices and small dues were permanently attached to each or major or principal price, and could not be claimed independently without claiming the major principal price. Thus, the subsidiary prices and small dues were customarily realised only by each claimant, who were entitled to claim the major prices. The Additional prices are the extra marriage prices were customarily realised by the girl's relations who were customarily entitled to claim the major or principal prices if the bridegroom belonged to other villages. The extra or additional marriage prices were attached to each and every major or principal price. Some of the extra or additional marriage prices such as adyna, la-awha, tloma, chhikhawvi, etc could be claimed independently.

The bride price among Lai could be divided broadly into two categories- Puanthawh and Mantang. The major price is called Puanthawh and the subsidiary price is called mantang or man tesep. Puanthawh is a price which is given to the bride family. The price is claimed by the girl's father. If Puanthawh is not given for the price, offspring could not be claimed by the boy in case of divorce. It is also believed that by paying puanthawh the boy could also take the girl's body for funeral service when she dies. The subsidiary price and its distribution composes of Prices like Taman, Pa man, Nu man, Ni man, Tum man, Chiang, Arat, Rang man, Ralcha man, Hum man, Fei man Thi man, Nam man and Salpa man.

The Lusei has also two types of bride prices - Manpui (main price) and mantang (subsidiary price). The amount of Manpui is the exclusive share of the father of the bride. In case her father is no more alive, her brother will share the Manpui among themselves. Besides Manpui, the subsidiary price mantang consists of Sumhmahruai, Sumfang, Pusum, Ni Ar, Palal and Naupuakpuan. Sumhmahruai is the amount paid to the bride's father or brother, usually on the night preceding the marriage day, and was treated as a capital asset for the satisfaction of the marriage contract. The price was paid in the form of Mithun(sial). Now a day, the price is paid in cash. Sumfang is payable to the girl's father or brother. Pusum is to be given to the girl's maternal grandfather, who is her mother's father or to any mater uncle. Ni Ar which means aunt's hen is payable to the bride's paternal aunt. Palal meaning head of the family is given to the uncle from the paternal side. This is also given to a man whom the bride has selected as an adoptive father. Naupuakpuan is given to the bride's elder sister in consideration of her having carried the bride when the bride was a baby.

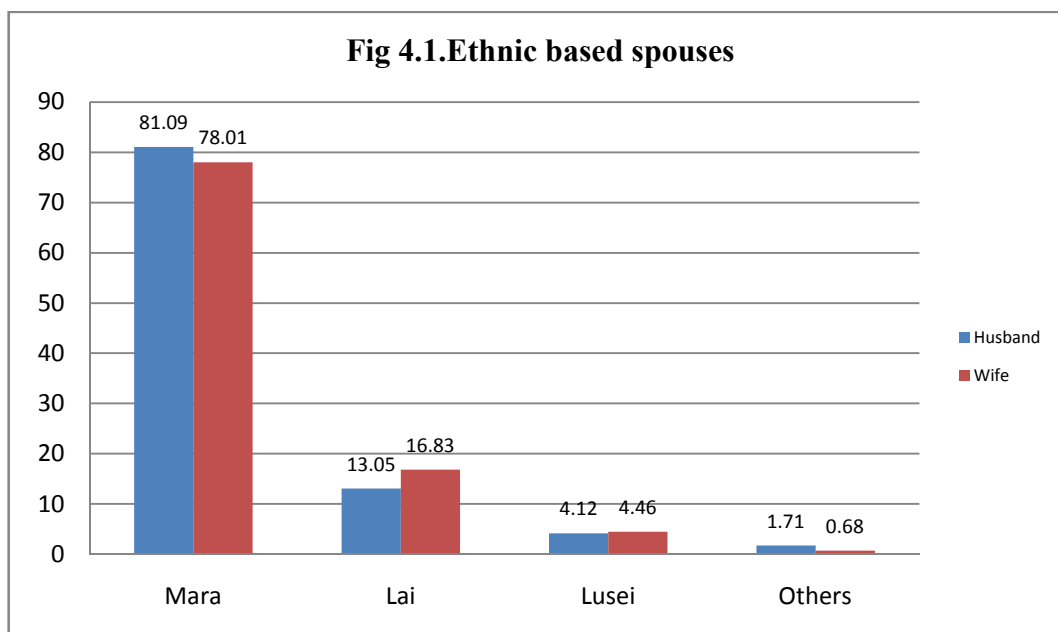
These prices were paid mostly in Mithun and other forms of prices. Now a day, the political set up in the land changes the traditional practices which influence migration and ethnic distribution that input hybrid culture among the dwellers with the changing prices of the bride. It is, now, normally, paid in currency and utensils and in case of exogamy the bride prices are paid according to the customary law of girl because each ethnic classification has its own proper customary law and prices for marriage based on traditional culture.

Besides, there are two types of marriages among the community namely love marriage and arrange marriage. Both types of marriages are subject to strict rules and regulation. Various laws like The Child marriage restraint Act 1929 (also known as Sarda Act), Child Marriage Restraint Act of 1978 and the Prohibition of Child Marriage Act of 2006 have been enacted with a minimum age of marriage to prevent child marriage in India. Despite this Act, underage marriage is found among different ethnic group Sialha District. This chapter explains about the age of marriage custom and tradition of marriage, the law of marriage relating to the age at the marriage age, the ethnic pattern of marriage, year of marriage and development in the age of marriage and the type of marriage.

4.2. Ethnic Group Pattern of Marriage

Information of ethnic group pattern of marriage come out of 291 samples with a majority of husband and wife comes from Mara getting 81.09 % of husbands and 78.01% of wives are from the ethnic group. The Lai, the second largest ethnic composition, has 13.05% of husbands and 16.83% of wives. The Lusei, the third major ethnic group, comprises 4.12% of husbands and 4.46% of wives while another group comprises only 1.71 husbands and 0.68% of wives.

The data also show that exogamy is prevailing in the district. The percentage range among the three major ethnic groups Mara, Lai and Lusei are 3.08, 3.78 and 0.34. Percentage of wives among Lai and Lusei outnumbered percentage of the husband in their ethnic group which signifies exogamy is more prevail among girls in these two ethnic groups. But among Mara exogamy is more common among husband than a wife.



The largest ethnic study is found among Mara spouse and is followed by Lai, Lusei and other ethnic group. There is unequal distribution of husbands and wives in every ethnic group shows that there is cross-marriage or exogamy in the community of Saiha district.

4.2.1. Age of Marriage among different ethnic group

Table.4.1. Age Group and Ethnic Nomenclature of Wife

		Ethnic Nomenclature of Husband and Wife									Total	
	Age group of boys	Age group of Girls	Mara		Lai		Lusei		Others		Husband	Wife
			Husband	Wife	Husband	Wife	Husband	Wife	Husband	Wife		
Age Group	Below 21	Below 18	17.79	29.51	38.57	18.38	8.3	0	20	50	56	77
	21 to 27	18 to 24	55.66	51.11	42.11	61.22	58.3	76.92	60	50	151	157
	28 to 34	25 to 31	24.15	0.17	15.78	16.32	50	7.69	20	0	68	49
	35 & Above	32 & Above	5.08	1.76	10.52	4.08	33.3	15.58	0	0	16	8
Percentage from 291 samples			81.09	78.01	13.05	16.83	4.12	4.46	1.71	0.68	291	291

Source: Field Survey 2014

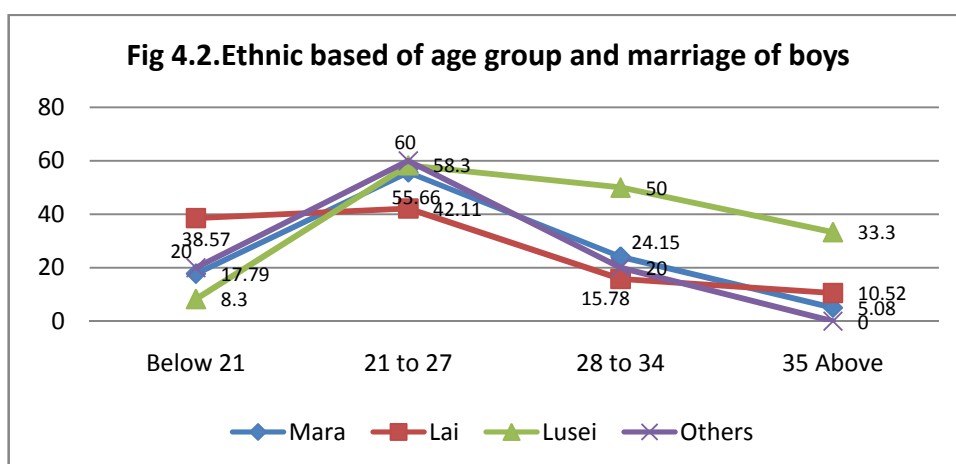
The age group analysis of the different ethnic group of marriage reveals that the highest underage marriage among husbands is among Lai ethnic group which is

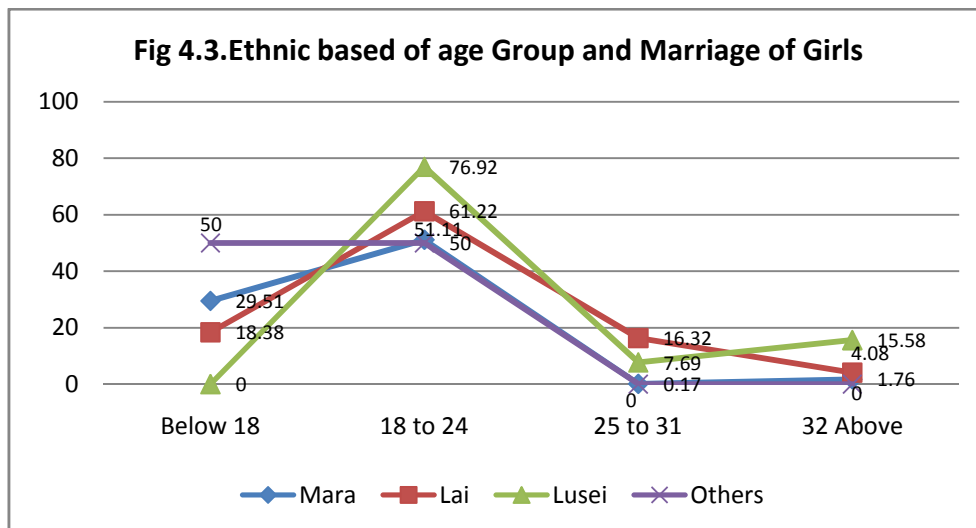
followed by Mara, others group and Lusei has the least. There are 38.57% below 21 marriages among boys of Lai which is far beyond the percentage of other groups of ethnic. The second highest percentage of below 21 is among Mara having 17.79% which is followed by another ethnic group consisting of 20% and the lowest of boys is among Lusei ethnic group which is only 8.3%. Among girls, other ethnic group has highest percentage of underage marriage having 50%. The second highest is related with Mara ethnic group (29.51%) followed by Lai girls having 18.38% of below 18 marriages. Among Lusei, there are no <18 marriage of girls.

In the marriage age group of 21-27 of husbands, other ethnic group are the dominant with a percentage of 60%. The second highest is among the age ethnic group of Lusei 58.3% and it is followed by Mara (42.11%) and Lai (55.66%). Wives who married at the age of 18-24 is found highest among Lusei (76.92%) followed by Mara (55.66%), Lai (51.11%) and others (50%).

In 28-34 age groups, it is found out Lusei ethnic group in Saiha district are the leading ethnic group in the marriage age of husband having 50%. Mara occupies the second position (24.15%) and other ethnic group ranks third (20%). Lai have the smallest percentage of marriage in this age group (15.78%). Among age group of wives of 25-31, Lai girls are the dominant having 16.2% of this age group. Lusei ranks second having 7.69% and Mara ranks last with 0.17%.

In the highest age group of husbands i.e. 35 & above, there are 33.3% of Lusei, followed by 10.52% of Lai and 5.08% of Mara. Among wives, there are 15.58% of Lusei, 4.08% of Lai and 1.76% of Mara.





The study shows that <21 marriages of boys found highest among Lai having 38.57%. Among wives, other ethnic group have the highest percentage of <18 marriage. Husbands who delay their marriage at the of 35 & above is found highest among Lusei ethnic group and wives who delay their age of marriage at the age of 32 & above is found highest among the ethnic group of Lusei.

4.3. Act of Marriageable Age & Age of marriage in Mizoram

A marriageable age is the lowest age permissible by law to marry. In India, the marriageable age is marked by one of the lowest age at marriage. Child marriage was a widespread practice in India till some time. Even in modern times, child marriage is reported despite the fact that marriage below age minimum age is a cognisable offence. The Child Restraint Act, 1929 which came into force on 1st April 1930 restrains the marriage of a child. According to this act, the marriage of boys under eighteen and girls less than fourteen years of age was an offence. The amendment of Child Marriage Restraint Act of 1978, later, rose the marriageable age for boys to 21 years and for girls to 18 years. The age has still been accepted in 2006 by The Prohibition of Child Marriage Act all over the sub-continent of India.

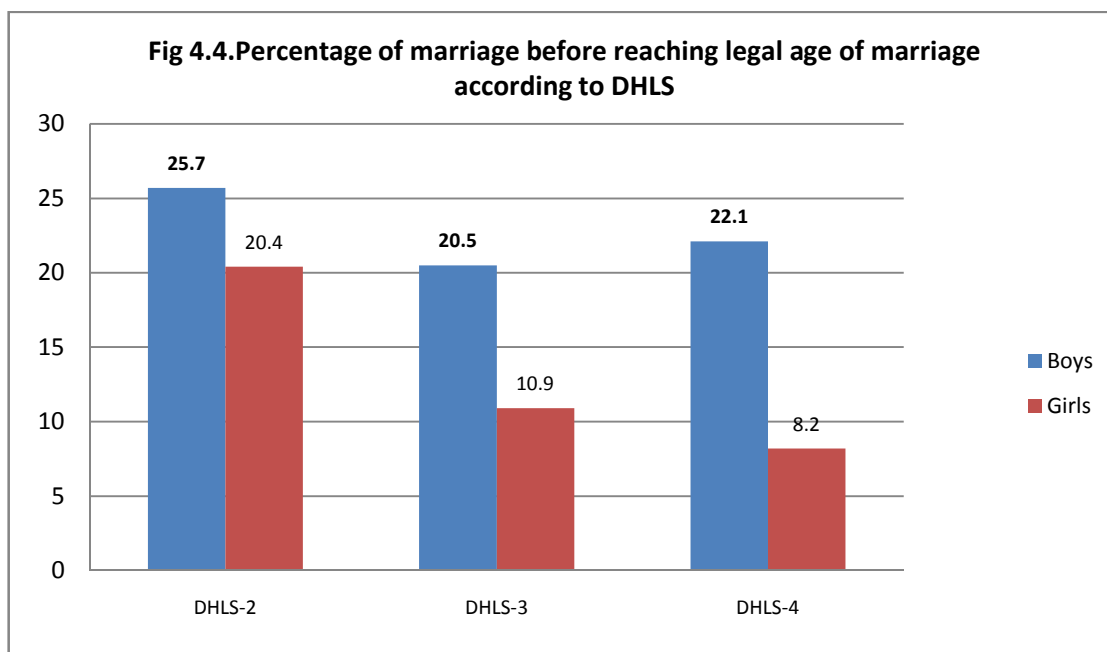
The study in Mizoram according to DLHS found out that mean age of marriage in DLHS 02-04, 07-08 and 12-13 for both boys and girls stood above legal age of marriage. In DLHS 02-04 the mean age of marriage of boys is 25.1 and 21.6

for girls; in DLHS 07-08 the mean ages of marriage is 24.6 for boys and 21.9 for girls; and in DLHS 12-13 boys have 26.1 mean age and girls have 23.2 mean age.

4.3.1 Age of marriage in Saiha District

Age is one of several factors that tend to limit the choice of marriage partner (Paul c. Glick and Emanuel Landau) The age at marriage is associated with the age of the marriageable person of the two sexes, the age of education completed, the age in which self-support begin and the age of children can be borne. On the basis, primary data collection of 291 samples more than half of the boys and married at the age of 21-28 and 18-24 ages in Saiha District. Both these age groups have the highest marriages frequency.

In the review of the data of age at marriage by District Level Household Survey-2 (2002-04) finds that Saiha district has the lowest mean marriage of girl i.e. 19.8 while the mean age of marriage of boys is 24.4 ranking the third lowest after Kolasib (24) and Lawngtlai (24.1). During the District Level Household Survey -2, the district has 25.7 per cent of boys and 20.4 per cent of girls that married below the legal age at marriage. According to the District Level Household Survey-3(2007-08), the percentage of marriages below legal age among girls decrease from 20.4 per cent to 10.9 per cent, a 9.5 per cent decreasing and the marriage percent below the legal age of boys is also decrease to 20.5. The mean age of marriage of girls increases to 21.2 for girls and for boys it decreases to 24.3, a .1 decrease. The mean age of girls increases up to the second lowest mean age of marriage of the entire district of Mizoram. But the mean age of boys become the second lowest after Lawngtlai (22.4). In the District Level Household Survey-4 (2012-13), the mean age of marriage of boys is again decreased to 23.0 now becoming the lowest of all districts in Mizoram. The percentage share of marriage below legal age among boys is 22.1 which show a positive fall of the marriage age from DHLS-3. The mean age of marriage of girls also increases to 23 and the percentage share of marriage below legal age decrease to 8.2, i.e. 2.7% decrease.



According to the primary data collected for this study, mean age at marriage of husband is 25.16 and mean age of marriage of wife of Saiha District is 20.88. Based on this study, the mean age of marriages of husband and wife is above the legal age of marriage. But there is a variation of mean age of marriage of boys and girls in urban and rural areas. The mean age of marriage of boys in rural is 25.45 while in urban it is lower than the rural mean age of marriage i.e 24.74. The mean age at marriage of girls in rural areas is 20.57 and in urban it is 21.04.

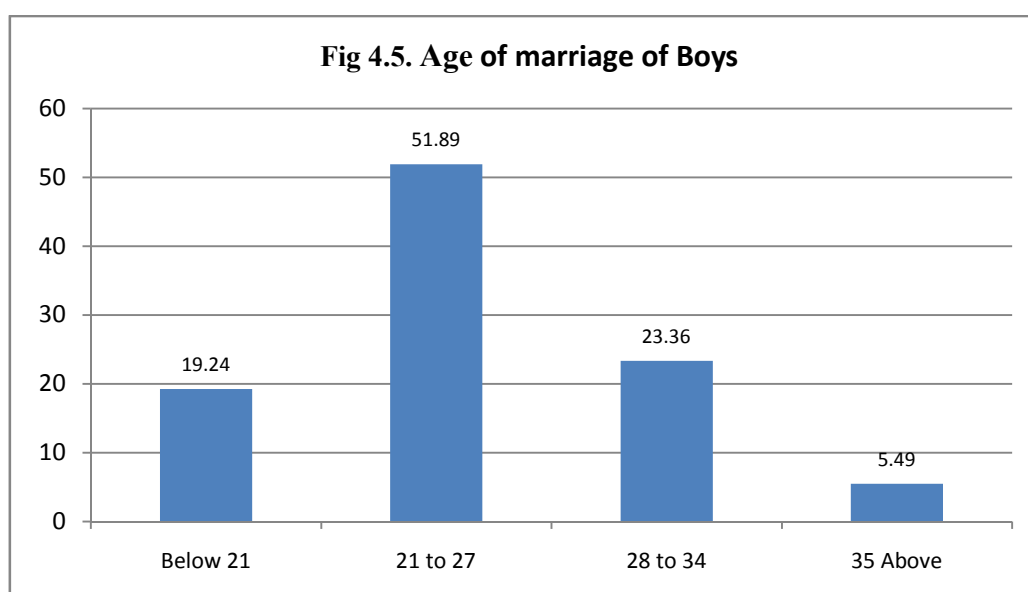
Mean age of marriage of boys	25.16/ range 37
Mean age of marriage of boys in rural	25.45
Mean age of marriage of boys in urban	24.74
Mean age of marriage of girls	20.88/range 31
Mean age of marriage of girls in rural	20.76
Mean age of marriage of girls in urban	21.04
Source: Field Survey 2014	

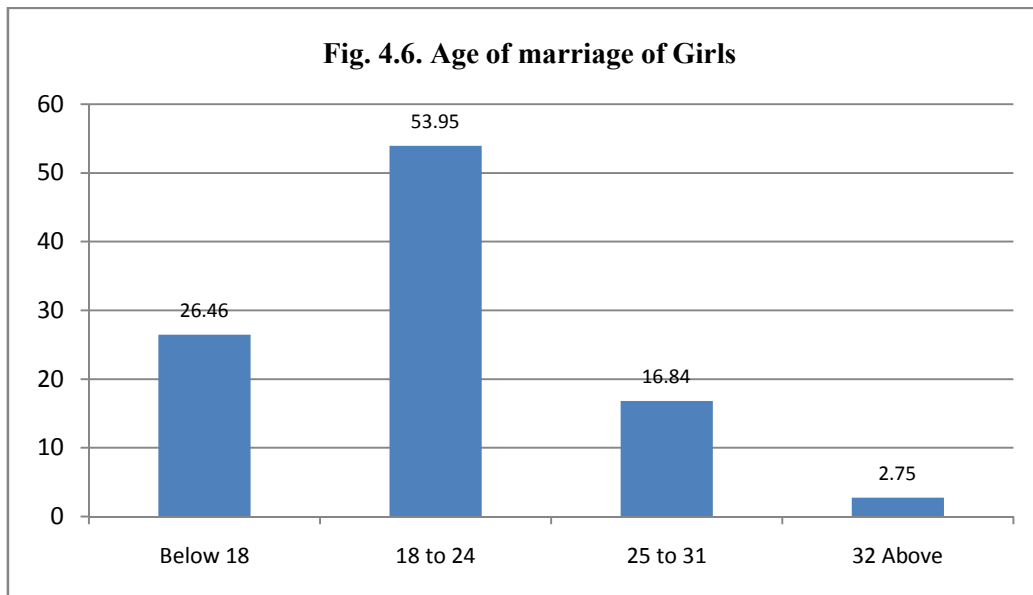
The study also finds out that most marriages happen between the age group of 21-27 for boys and 18-24 for girls respectively. For boys the highest age group 21-27 is followed by the age group of 28-34 (23.36%), Below 21 (19.24%) and marriage

above 35 years is only 5.49%. The marriage among girls after the age group of 18-24 is 53.95 % which is followed by the age group of below 18. The percentage of early marriage of girls is 26.46%. It is more than one fourth from the total marriage which is followed by the age group of 25-31 (16.46%) and the marriage beyond 32 years occupy 2.75% only. From the table below, it is evident that that early marriage is found larger among girls than boys in Saiha District sharing 24.46% of the total marriage age. Among boys, early marriage is 19.24 % only.

Age group of Husband	Total	Percentage	Age group of wife	Total	Percentage
Below 21	56	19.24	Below 18	77	26.46
21 to 27	151	51.89	18 to 24	157	53.95
28 to 34	68	23.36	25 to 31	49	16.84
35 Above	16	5.49	32 Above	8	2.75
N	291	100	N	291	100.00

Source: Field Survey 2014





According to the study, the mean age of marriage among boys is 25.16. The gap between the highest age of marriage and lowest age of marriage among boys is 37. The mean age of marriage of girls is 20.88 and the range of age of marriage is 31. The study also found out that there are 19.24% of <21 marriage among boys and 26.46% of <18 marriage of girls. Most marriage happens to the age group 21-27 among boys and 18-24 among girls.

4.3.2. Rural –Urban Comparison of age group of marriage

The categorisation of an age of husband and wife below the table shows that the rural-urban variation of the number and percentage of the marriage in different age group. In rural, N=170 and in urban N=121 where the calculation of the age group of the marriage of both rural and urban is also taken from their total number.

The marriage before reaching the legal age of marriage of boys is found higher in urban Saiha with 19.83% and in rural, it is 18.82. It is an interesting character to find out that rural is lower than that of urban. The marriage age group 21-27 has, again, a higher number of rural marriages. The percent in the age group is 53.52% in rural while urban has 49.09%. In the age group of boys 28-34, urban has the higher number of marriage with a percentage of 28.09 while it is merely 20% in rural areas. In the highest classification of an age of marriage of boys, 35 above, rural has 7.64% and urban have the lower percent of 2.47.

Table No.4.5. Rural-Urban variation of age group of marriage age of boys

Age group of Husband	Rural	%	Urban	%
Below 21	32	18.82	24	19.83
21 to 27	91	53.52	60	49.58
28 to 34	34	20	34	28.09
35 Above	13	7.64	3	2.47
N=	170		121	

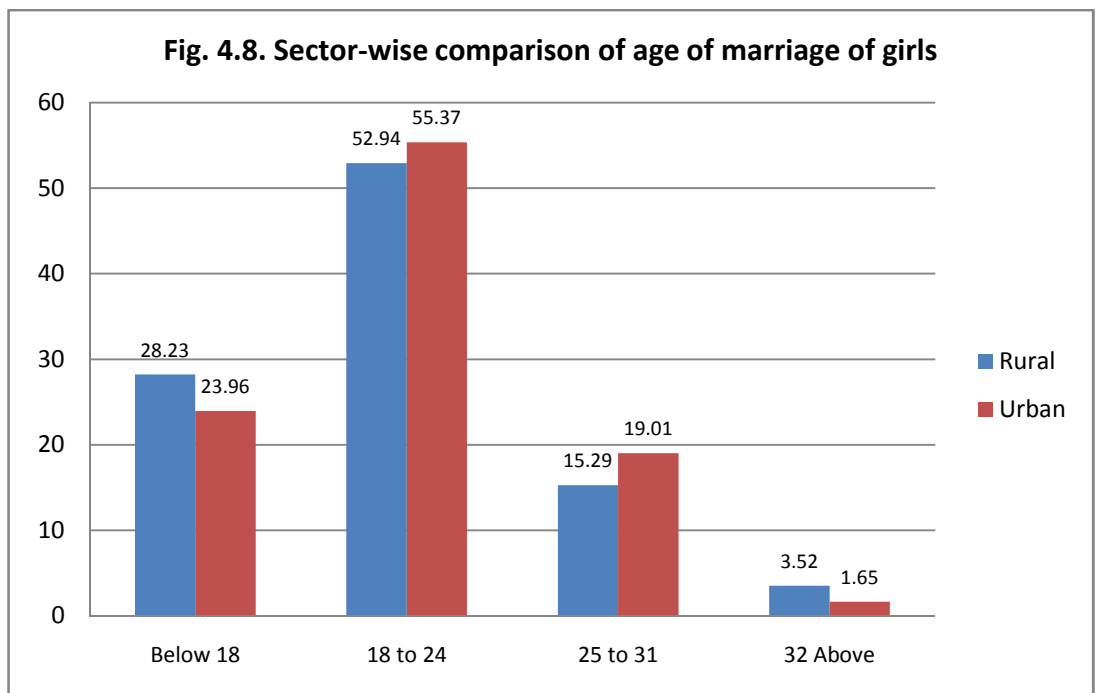
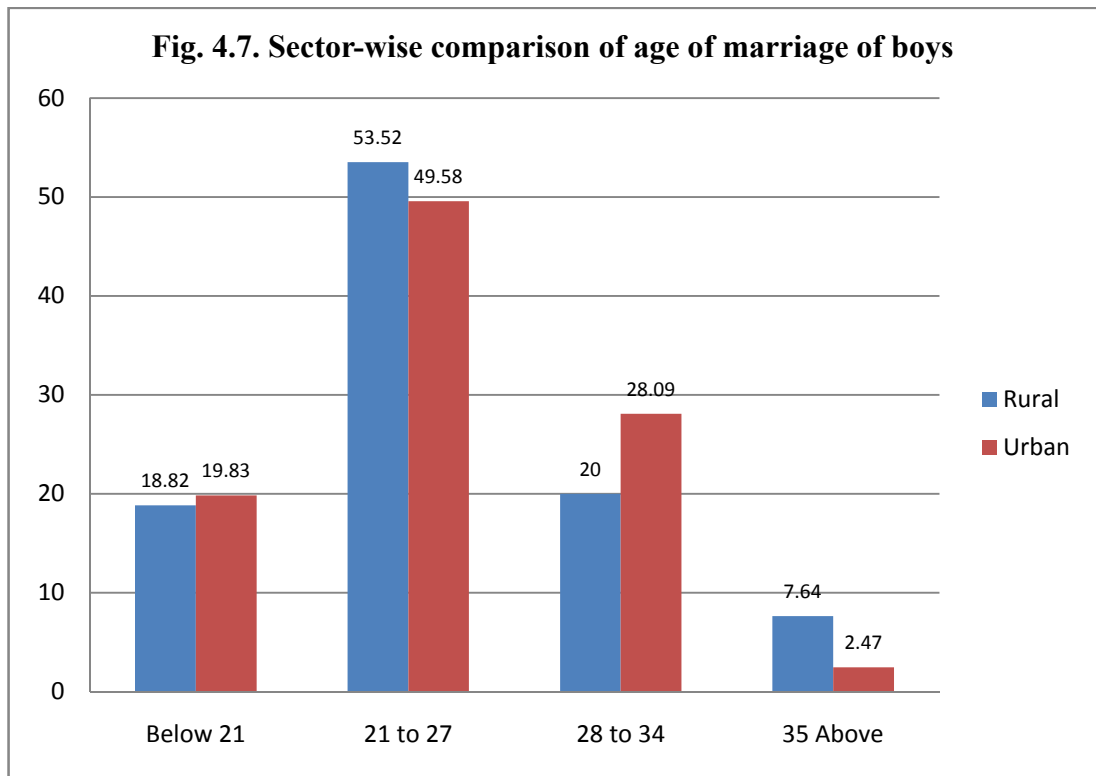
Source: Field Survey 2014

Table No. 4.6.Rural-Urban variation of age group of marriage age of girls

Age group of wife	Rural	%	Urban	%
Below 18	48	28.23	29	23.96
18 to 24	90	52.94	67	55.37
25 to 31	26	15.29	23	19.01
32 Above	6	3.52	2	1.65
N=	170		121	

Source: Field Survey 2014

The comparison of the marriage age of rural and urban among girls slightly differs with that of boys. The distinctive feature is that the marriage before reaching the legal age of marriage is found higher in rural with a percent of 28.23. And in urban, the underage marriage of girls is 23.96%. In the analysis of the age group which is beyond the legal age, i.e.18-24 and 25-31 years of age, the lower percentage of marriage is found in rural areas with 52.94% and 15.29%. In urban, the marriage percent within these two age groups is 55.37 and 19.01 respectively. But the most interesting finding among the age group beyond 32 years is that rural areas have higher percent marriage.



It is interesting to find out that <21 marriages of boys are higher in urban Saiha (19.83%) than in rural areas. But Among girls, <18 marriage is found higher

in rural areas. Highest age of marriage of boys i.e. 35 & above is higher in rural but highest age of marriage of girls i.e. 32 & above is higher rural areas.

4.3.3. Block-wise variation comparison of age of marriage with urban Saiha

There are two blocks in Saiha District- Saiha and Tuipang RD block with only one urban centre of Saiha town, comprising the population of about **56, 366** in 2011 census. From the study of Saiha RD block N=104, Tuipang RD block N=66 and Saiha urban=121, the study finds out that the marriage <21 years of age among boy is found numerously in Saiha RD block. Out of the total marriage of underage marriage of boys, 23.07% married below 21 years of age. In Saiha urban, excluding Saiha Urban area, there are 19.83% of <21 marriage. There are only 12.12 % of under marriage of boys in Tuipang RD Block.

Age at marriage of girls of block-wise analysis reveals that Saiha RD block has the maximum percentage of marriage <18 years (32.69%). Saiha urban followed it (23.96%) and Tuipang RD block (21.21%) has the lowest of underage marriage of girls.

Block/ Urban	Below 21		21 to 27		28 to 34		35 Above	
		%		%		%		%
Saiha RD Block	24	23.07	56	53.84	17	16.34	7	6.73
Tuipang RD Block	8	12.12	35	53.03	17	25.75	6	9.09
Saiha Urban	24	19.83	60	49.58	34	28.09	3	2.47

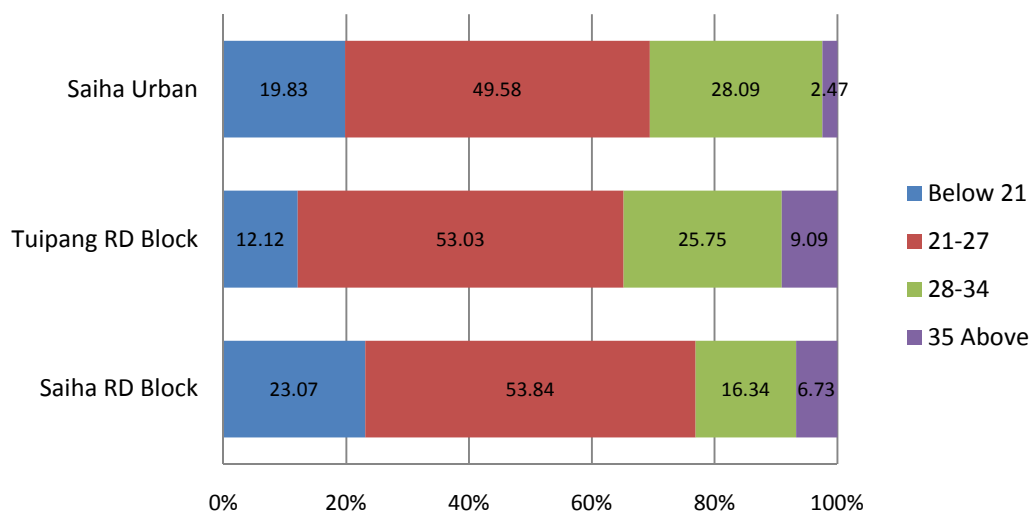
Source: Field Survey 2014

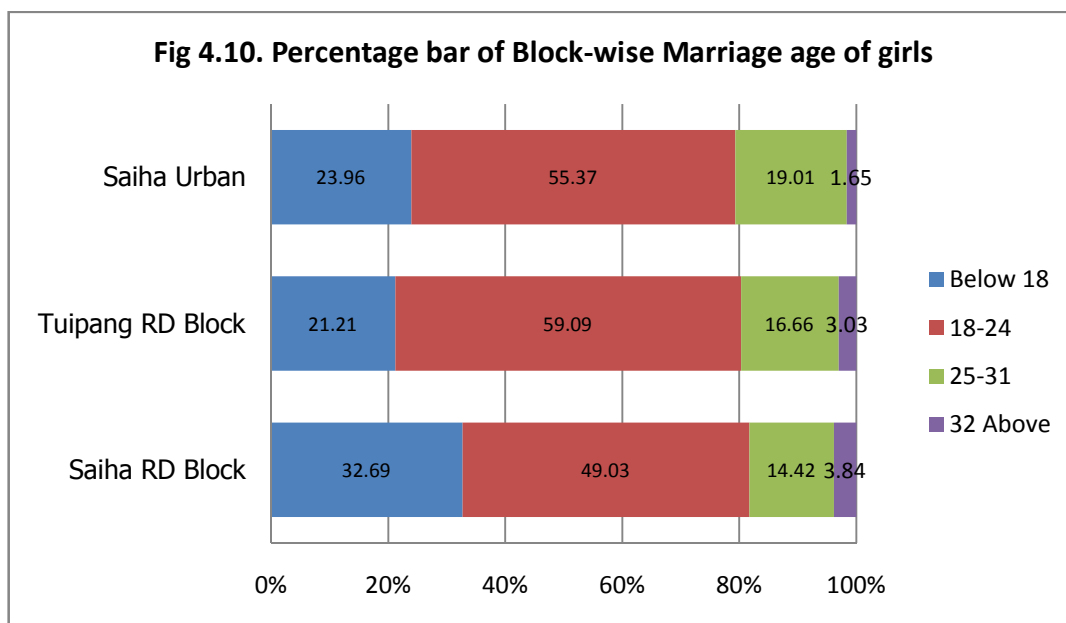
Table No. 4.8. Age at marriage of girls in block-wise and Saiha Urban

Block/urban	Below 18		18 to 24		25 to 31		32 Above	
		%		%		%		%
Saiha RD Block	34	32.69	51	49.03	15	14.42	4	3.84
Tuipang RD Block	14	21.21	39	59.09	11	16.66	2	3.03
Saiha Urban	29	23.96	67	55.37	23	19.01	2	1.65

Source: Field Survey 2014

Fig 4.9. Percentage Bar of Block-wise marriage age of boys





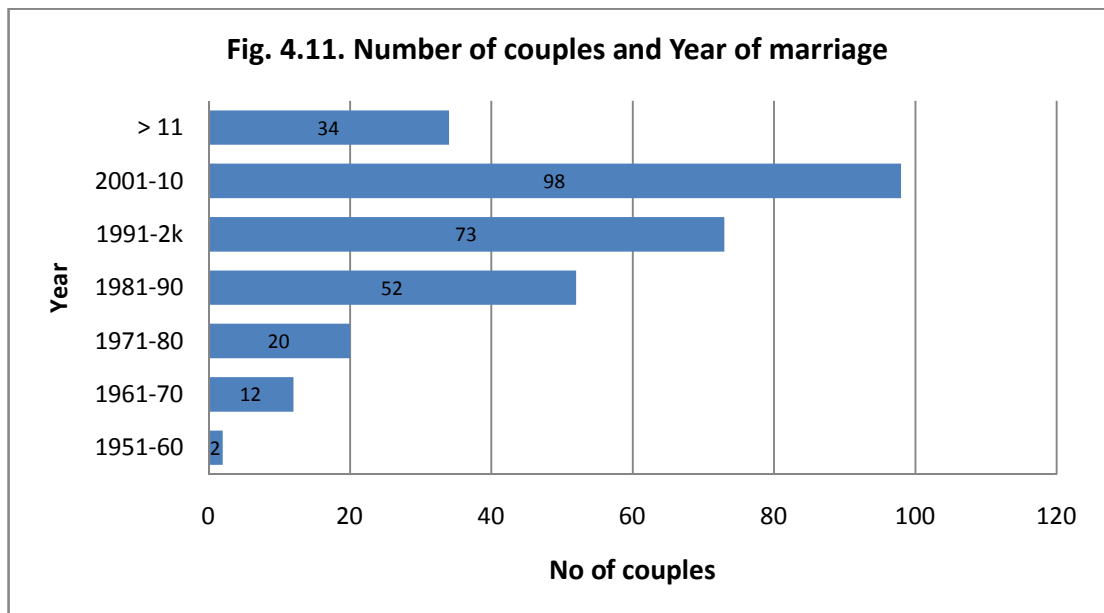
The study find out underage marriage of girls and boys is found highest in Saiha RD block. Above 35 year of marriage of boys is found highest in Tuipang RD block and the marriage age of 32 & above of girls is found highest in Saiha RD block.

4.4. Year of marriage and age at marriage

Year of marriage is one of the important factors resulting to adolescence marriage age which is based on the Age of Marriage Act of 2006. It is necessary to highlight that before the amendment of Child Marriage Restraint Act of 1978, the legal age of marriage for boys is 18 and 14 for girls. There are 22 couples from the sample who married before the amendment of the said Marriage Act. The lowest marriage age of boys is 19 years of age, which according to this law, is a legal age of marriage. Among the girls there is no one who got marry before the legal age of 14. The lowest is 14 years of marriage age that married in the year of 1963 but legally accepted before the marriage Act of 1978. But after the amendment of the Act of 1978, the increasing age of marriage marked the beginning of new era in the study of age of marriage in India.

In the study area, the range of year of marriage is 57 (the differences between the earliest year and the latest year of marriage from the sample). The earliest

marriage happened in the year of 1957 while the latest was in the year 2014. The mean year of marriage is 1996.81 and the standard deviation is 12.65. There are 2 couples married in the year group of 1951-60, 12 couples in between 1961-70, 20 couples in 1971-80, 52 couples in 1981-90, 73 couples in 1991-2000, 98 couples in 2001-2010 and 34 couples beyond 2011. The maximum number of marriage couples of the sample fall in the year of 2001 to 2010. The percentage share within this period is 33.67%. Followed by the marriage happened in the year between 1991-2000 which shared 25.08%, followed by the marriage in the year between 1981-1990 sharing 17.86%. The smallest sample amount of marriage is in the year 1851-1960 by sharing the percentage of 0.69 only.



The highest number of couples studied is the year 2001-10 (98 couples) which is followed by the year 1991-2k (73 couples), 1981-90(52 couples) and >11 above (34 couples). The least is the year 1951-60 with only 2 couples.

4.4.1. Year of marriage and Mean age of marriage

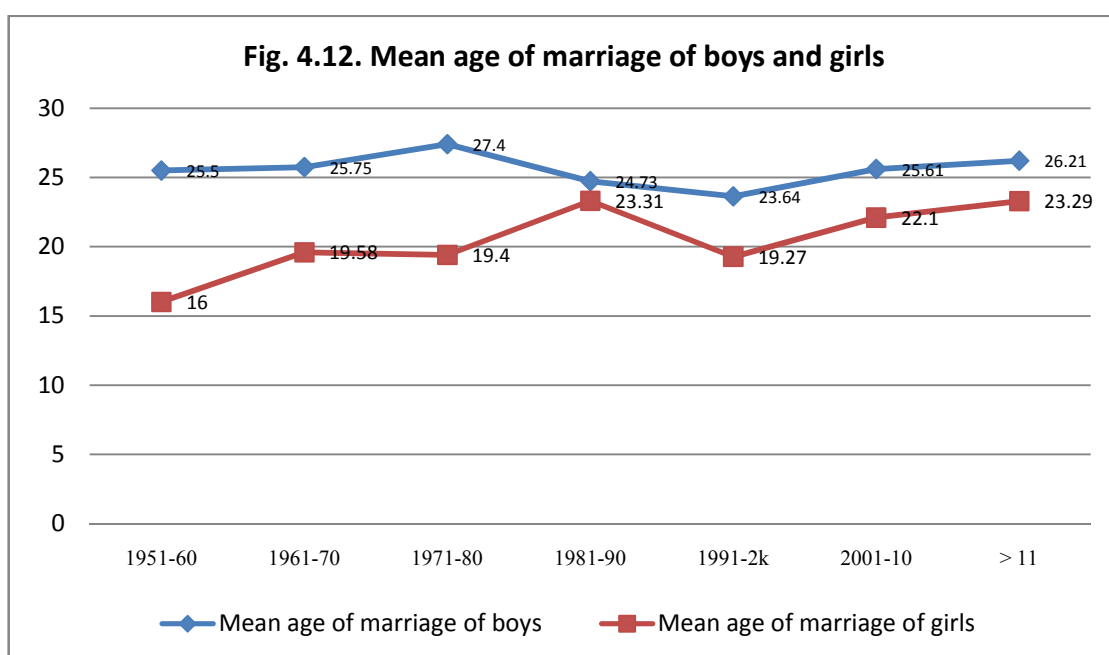
The mean age of marriage of boys in the year 1951-60 is 25.50. This increased in the year 1961-70 to 25.75. The year 1971-80 has the maximum mean age of marriage of boys reaching 27.40. After this year the mean age of marriage among boy was decreasing till the new millennium. It is 24.73 in the year 1981-90

and 23.61 in the year 1991-2000. The mean age of marriage of boys, after the year 2000, witnesses an increasing trend again. In 2001-10 it raised to 25.61 and 26.21 in the year of marriage beyond 2011.

Year	Boys	Girls
1951-60	25.50	16
1961-70	25.75	19.58
1971-80	27.40	19.40
1981-90	24.73	23.31
1991-2k	23.64	19.27
2001-10	25.61	22.10
> 11	26.21	23.29

Source: Field Survey 2014

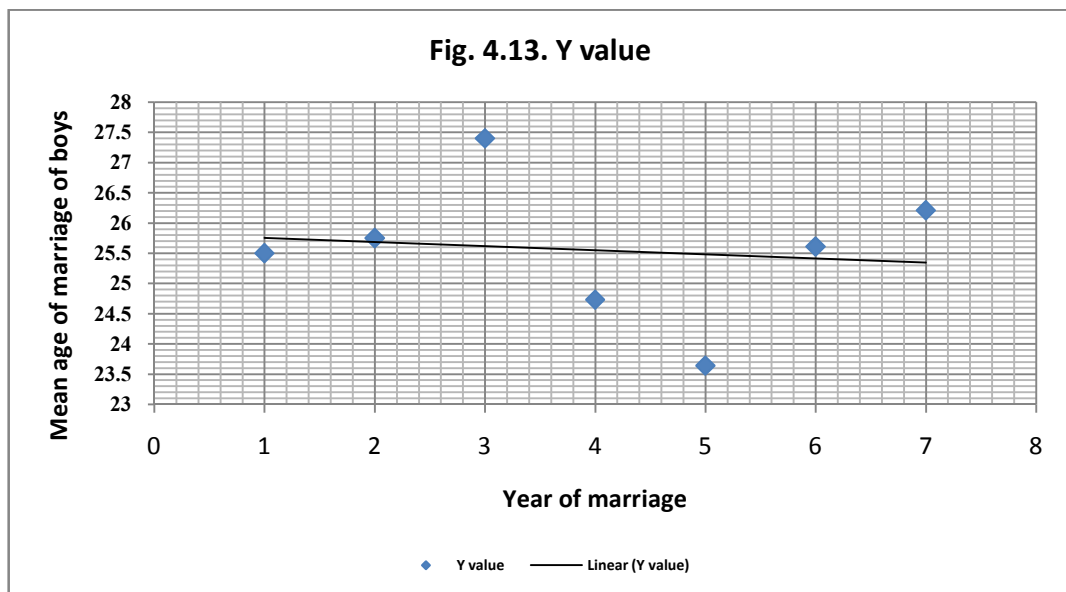
The beginning of the grouping of the sample years has 16 mean age of marriage among girls. This gets higher in the year 1961-70 to 19.58. There was a slight fell of the mean age of girls the following years which is 19.40 mean age in the year 1971-80. The next years has the highest peak of mean age of all the grouping of year reaching 23.31. In 1991-2000, it declined to 19.27 but raises to 22.10 and 23.29 in the year 2001-10 and marriage year above 2011.



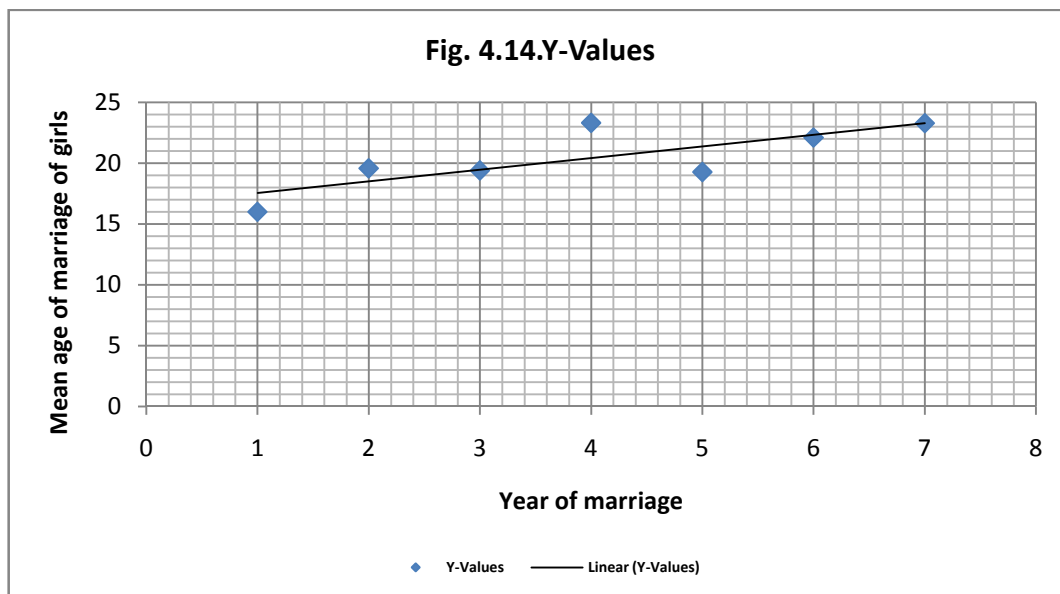
The present study reveals that the mean age of marriage of boys is always stay above mean age of marriage of girls throughout the study year. The lowest mean age of marriage of boys is found in the year 1991-2k (23.64) but it stay above the legal age of marriage of boys. The lowest mean age of marriage of girls is found in the year 1951-60 (16) which is below legal age of marriage of girls.

4.4.2. Correlation by Scatter Diagram

The mean age of marriage of boys seem to remain stable throughout all the time standing above 25 years of age except in the year 1981-90 and 1991-2000. But by correlation the year of marriage of boys and mean age of marriage of boys is correlated negatively even though the relation is weak. The X axis has the year of marriage and Y axis has mean age of boys. The diagram show that the relationship between two variables in which the mean age is decreases with an increasing year. (Fig.4.13)



The study of the mean age of marriage of girls and the year of marriage shows that the mean age of marriage of girls is increasing with the passage of time. By representing the correlations between the two variables, there is a positive relationship, which clarify that there is a growing of mean age of marriage of girls with an increasing year.



By analysing the relationship between age of boys and year of marriage, there is weak negative co-relation showing that mean age of marriage decreases with increasing year of marriage. But the correlation between mean age of marriage of girls and year of marriage, the scatter diagram shows that there is positive strong relationship between them. It means mean age increases with an increasing year.

4.4.3. Year of marriage and age group of wife

By basing the marriage age according to the Marriage Act of 2006, the largest number of underage marriage of girls is found among the marriage of the year of 1951 to 1960. The second highest underage marriage is found in the year 1981-90 by decreasing the percentage to 36.53. It is followed by the marriage of girls in the year of 1961-70 having the percentage of 33.33. The fourth highest underage marriage is found in the year 1971-80 with the percentage of 30. The year 2001-10 marks the second lowest underage marriage which only has 18.36% and the year above 2011 has the lowest of the adolescence marriage with 8.82% only. The table-4.10 shows that the underage marriage is decreasing with the increase of the year. From 1951 the marriage shows a declining trend till 1980. The year 1981-90 has 6.5% increased but it declined again after these years till the marriage year above 2011. This signifies that there is an improving year of marriage age with the increase of year in the district of Saiha.

The marriage age of girls 18-24 shares the majority. From the study, there are no other age of marriage except <18 in the year 1951-60. In the year 1961-70, there is 58.33% which record the third highest among the year of marriage group. The marriage of the age group increase up to 60% in the year 1971-80 which is also the second highest of all the grouping of year. The year 1981-90 has a decreasing percentage of the age group of marriage to 48.07. After this year, the year 1991-2k, the marriage age group has increased to 60.27% which is also the peak of all years. In the year 2001-10, the percent decrease to 52.04 and the year above 2011 has a slight increase of 52.94%.

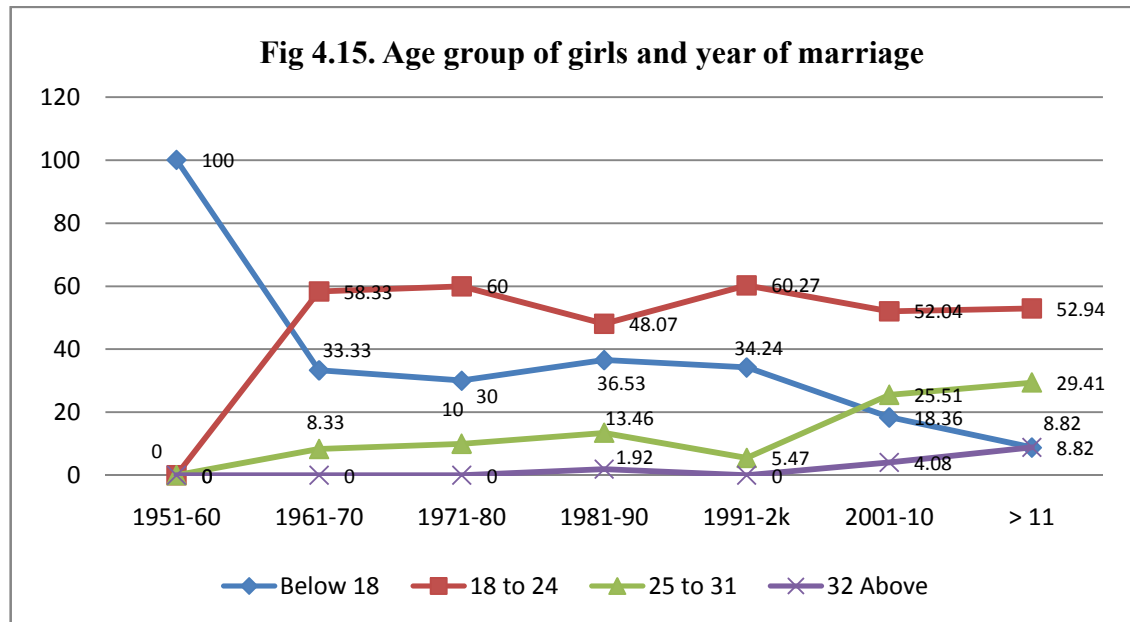
Table No. 4.10. Year of marriage group and Age Group of Wife										
		Age Group of Wife								Total
		Below 18		18 to 24		25 to 31		32 Above		
Year of marriage group	1951-60	2	100	0	0	0	0	0	0	2
	1961-70	4	33.33	7	58.33	1	8.33	0	0	12
	1971-80	6	30	12	60	2	10	0	0	20
	1981-90	19	36.53	25	48.07	7	13.46	1	1.92	52
	1991-2k	25	34.24	44	60.27	4	5.47	0	0	73
	2001-10	18	18.36	51	52.04	25	25.51	4	4.08	98
	> 11	3	8.82	18	52.94	10	29.41	3	8.82	34
Total		77		157		49		8		291

Source: Field Survey 2014

In the marriage age group of 25-31, the year 1961-71 marked the beginning with the percentage of 8.33 and it goes up to 10% in the year 1971-80. It, again, increases to 13.46% in the year 1981-90. But the year 1991-2k has the only notable declining percentage of the marriage to 5.47. Beyond this year, it grows toward an increasing group of the year with the percent of 25.51 in 2001-10 and 29.41% in the year of marriage beyond 2011.

The oldest marriage age group girls 32 years and above are not very common till before millennium where the percent is absolutely zero in the year 1951-1960, 1961-70, 1971-80 and 1991-2k. There is only 1.92% in the year 1981-90 which also signifies that marriages among girls after the post-independence day of India have

the younger age group till the year 2000 and there is the improvement of late marriage age after the new millennium.



The finding in the year 1951-60 is that the highest <18 marriages is found in the year. It is found out that there is the decreasing trend of <18 marriage, though there is a little rise in the year 1981-90 and 1991-2k. The age group of 25-31 and the 32 & above depicts a rising trend from 1951-60 while the age group of 18-24 is almost same throughout the year after a sharp rise from 1951-60 to 1961-70.

4.4.4. Correlation between year of marriage and age of marriage of girls

In order to support the table-no 4.11, a statistical method of Rho's correlation is used to find out the relationship between the year of marriage and the age of marriage of girls. It is found out that there is a significant correlation between year of marriage and the age of marriage of girls. The significant level of the year of marriage and age of marriage correlation is at 0.01. ($r=.274^{**}$) It can be concluded that with the passage of years the marriage of the girl is increasing.

Table No. 4.11. Correlations				
			Year of marriage	Age of Marriage of Wife
Spearman's	Year of marriage	Correlation Coefficient	1.000	.274**

rho		Sig. (2-tailed)	.	.000
		N	291	291
	Age of Marriage of Wife	Correlation Coefficient	.274**	1.000
		Sig. (2-tailed)	.000	.
		N	291	291
**. Correlation is significant at the 0.01 level (2-tailed).				

The relationship between year of marriage and age of marriage is statically proved with a significant level of 0.01. Thus, it can be concluded that age of marriage of girls is related with year of marriage.

4.4.5. Year of Marriage and Age group of husband

Among the boys, the marriage <21 years of age happen in the year 1961-70 with only 8.33%. From 1981-90, the underage marriage of boys rise up to 15.38% and reach the peak of 28.76% in 1991-2k. In 2001-10, the percent decreases to 22.44% and ultimately reach 11.76% in the year of marriage 2011& above.

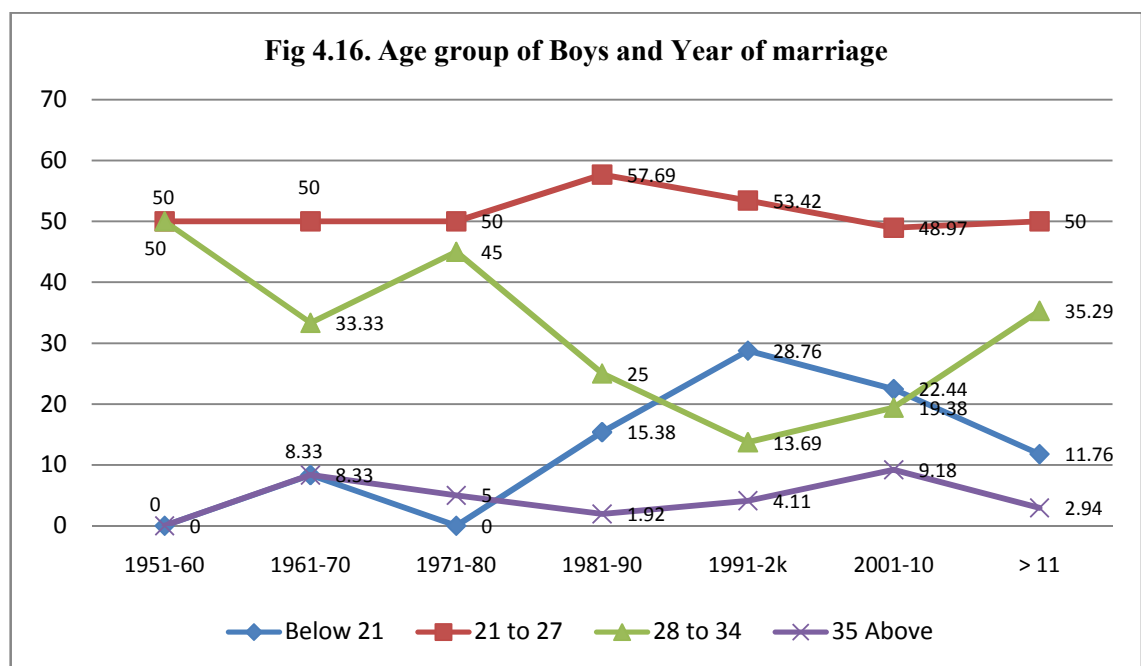
The age of marriage of boys remains almost stable in the age group of 21-27. The year 1951-60, 1961-70 and 1971-80 record equal percentage (50%). In 1981-90 there is a rise in the percentage of the marriage of the age group to 57.69%. After this, it decreases to 53.42% in 1991-2k and 48.97% in 2001-10. The marriage year 2011 and above has again 50% f marriages of boys signifying a little rises from 2001-10.

		Age group of Husband								Total
		Below 21		21 to 27		28 to 34		35 & Above		
Year of marriage group	1951-60	0	0	1	50	1	50	0	0	2
	1961-70	1	8.33	6	50	4	33.33	1	8.33	12
	1971-80	0	0	10	50	9	45	1	5	20
	1981-90	8	15.38	30	57.69	13	25	1	1.92	52
	1991-2k	21	28.76	39	53.42	10	13.69	3	4.11	73
	2001-10	22	22.44	48	48.97	19	19.38	9	9.18	98
	11 & above	4	11.76	17	50	12	35.29	1	2.94	34
Total		56		151		68		16		291

Source: Field Survey 2014

In the age group of 28-34, it begins with 50% in the year 1951-60 which decline to 33.33% in 1961-70. The year 1971-80 has an increase of 12% from the previous decade i.e.45%. There was a sharp decrease of 20% in the year 1981-90 having the percentage of 25% and reaching the bottom in the year 1991-2k. Then, it is found rising above the year 2000 with the percentage of 19.38 in 2001-10 and a big increase of 35.29% in 2011 above. It is followed by the 1991-2k (4.11%), >11 (2.94%) and 1981-90 (92%)

The years of marriage of boys of 32 & above has the highest percentage in the year 2001-10 with a percent of 9.18% which is followed by the year 1961-70 with 8.33%. The third highest is observed in the year 1971-80 with a percent of 5. This followed by the year 1991-2k (4.11%) and the year above 2011 (2.94%).



The study shows that <21 marriage is not found in the year 1951-60. The highest <21 marriage s is found in the year 1981-90. The study finds out that the age group of 21-27 of boys dominate all years of study.

4.4.6. Correlation between marriage age of boys and year of marriage

Here, table 4.13 finds out the correlation between year of marriage and age of marriage of husband. Unlike the marriage of girls and marriage year, there is no significant correlation between marriage age of boys and year of marriage.

			Year of marriage	Age at Marriage of Husband
Spearman's rho	Year of marriage	Correlation Coefficient	1.000	.019
		Sig. (2-tailed)	.	.749
		N	291	291
	Age of Marriage of Husband	Correlation Coefficient	.019	1.000
		Sig. (2-tailed)	.749	.
		N	291	291

The study finds out that there is no significant statistical correlation between year of marriage and age of marriage of husband.

4.5. Year of marriage and type of houses

Different types of houses where the couples are dwelling in are also taken the indicator for the development of the family. There are 5 types of houses- thatch, Semi Assam type, Assam type, Semi RCC and RCC. The house made of straw or reeds with bamboos is classified as thatch which indicates poor family. The house made of bamboo, tin, wood with the combination of open verandas and some wooden and glass windows are called semi Assam type. It exemplifies the higher status than thatch house dweller. The next status is the Assam type which is a wooden or tile house with a sloping roof of tin and small veranda demonstrating indicators of superiority in the economy than that of the previous two houses. The second highest indicator is the semi Reinforce Concrete cemented house which is constructed with the combination of wood, tiles, and cement. The highest indicator is the Reinforce Concrete Cemented house build of bricks and cement. The family living in this type of house is classified as the highest status of all the different type of houses.

According to the study, there are 15 families who dwell in thatch house. This is 5.15% of all the 291 samples of the couples. Semi Assam type inhabitant has 32 families (10.99%), 200 families for Assam type (66.72%), Semi RCC 8 families (2.74%) and RCC have 36 families (12.37%).

Table 4.14. Year of marriage and Type of House							
		Type of House					Total
		Thatch	Semi Assam Type	Assam Type	Semi RCC	RCC	
Year of marriage group	1951-60	0	0	2	0	0	2
	1961-70	0	1	10	0	1	12
	1971-80	0	2	14	0	4	20
	1981-90	0	6	39	1	6	52
	1991-2k	1	9	49	3	11	73
	2001-10	9	8	68	3	10	98
	> 11	5	6	18	1	4	34
Total		15	32	200	8	36	291

Source: Field Survey 2014

During the time of data collection, there are no couples living thatch house who married in the year 1951-60, 1961-70, 1971-80 and 1981-90. Only late marriage year 1991-2k (6.66%), 2001-10 (60%) and above 2011(3.33%) has the dweller of thatch house. It means that the couples married in the early marriage year have already upgraded their houses to other types. From the indicator of semi Assam type, there are no families in the marriage year of 1951-60. But in the year 1961-70 there are 3.12%, 6.25% in the year 1971-80, 18.75% in 1981-90, 28.12% in 1991-2k, 25% in 2001-11 and 18.75% in the year >11. In Assam type indicator out of 200 families 1% comes from the marriage year of 1951-60, 5% are in the year 1961-70, 7% from 1971-80, 19.5% from 1981-90, 24.5% from 1991-2k, 34% from 2001-11 and 9% from the year beyond 2011. In semi RCC house there are no families in the marriage year of 1951-60, 1961-70 and 1971-80. Starting from 1981-90 there are 16.66%, 50% in 1991-2k, 50% again in 2001-10 and 16.66% in the year >11. The RCC houses have no family in the year 1951-60. In 1961-70 out of the total RCC resident

there are 2.77% resident, 11.11% in the year 1971-80, 16.66% in 1981-90, 30.55% in 1991-2k, 27.77% in 2001-11 and 11.11% the year 2011 and above.

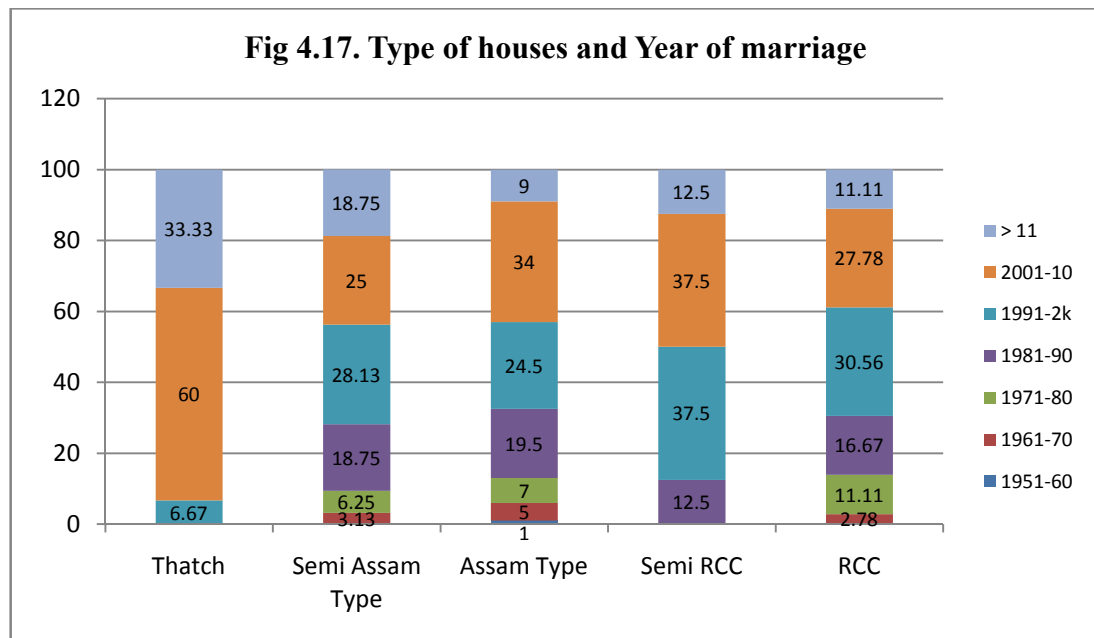


Table 4.15. Correlations

		Type of House	Year of marriage group
Spearman's rho	Type of House	Correlation Coefficient	1.000
		Sig. (2-tailed)	.037
		N	291
	Year of marriage group	Correlation Coefficient	-.122*
		Sig. (2-tailed)	.037
		N	291

*. Correlation is significant at the 0.05 level (2-tailed).

There is a significant correlation between the years of marriage and type of houses. It is significant at 0.05 but the correlation is negative ($r = -.122^$) meaning that there is an inverse relationship between the two variables. By this statistical validity, the older year of marriage means the better house they have.*

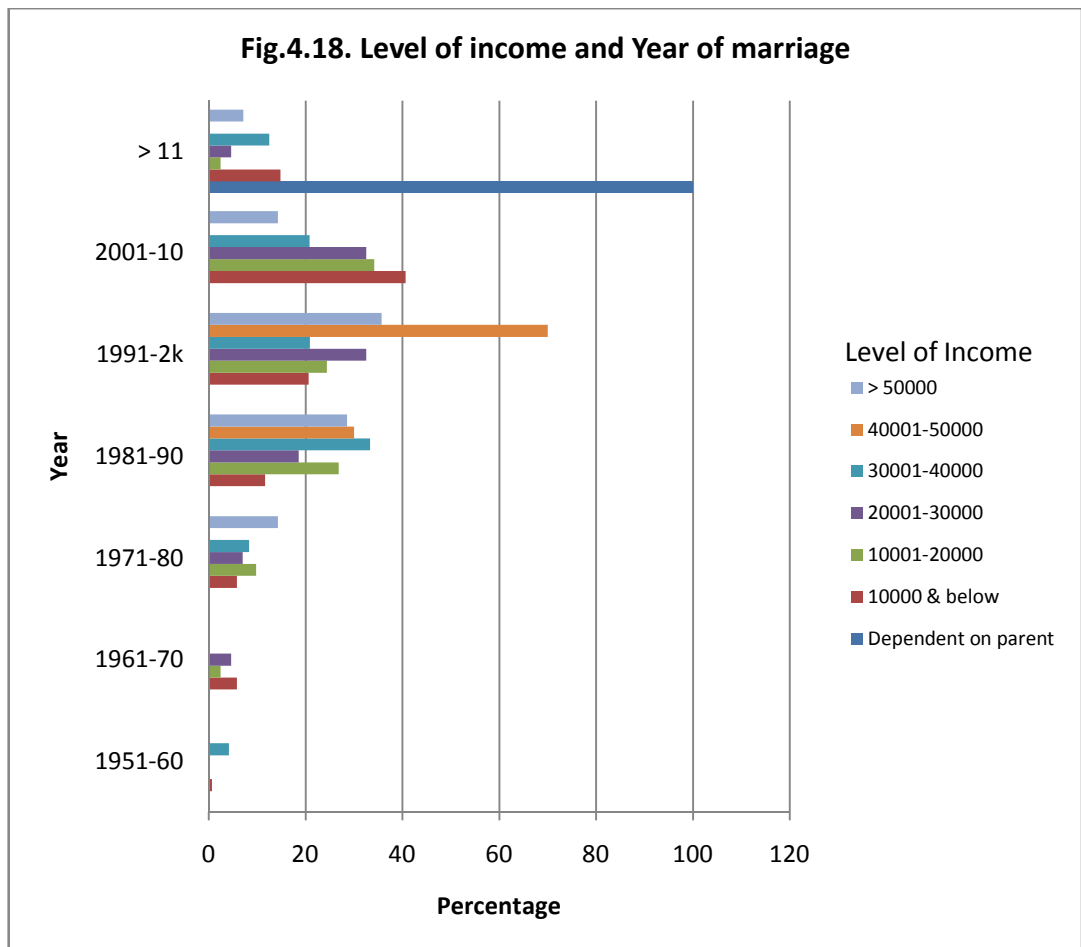
4.6. Income and year of marriage

The level of income is divided into 10000 & below 10001-20000, 20001-30000, 30001-40000, 40001-50000, above 50000 and dependent on the parent. The couples married in the classified marriage years earn different categories of the classified level of income. There are 4 couples dependent on their family income which all falls in the year category of 2011 and above. In the level of income of 10000 & below out of 155 families there are 0.65% in the year 1951-60, 5.81% in 1961-70 and 1971-80, 11.61% in 1981-90, 20.65% in 1991-2k, 40.65% in 2001-10 and 14.84% in 2011 and above. The next level of family income i.e. 10001-20000 consist of no family in 1951-60, 2.44% in 1961-70, 9.76% in 1971-80, 26.83% in 1981-90, 24.39% in 1991-2k, 34.15% in 2001-10 and 2.44% in the year 2011 and above. In the criteria of family income of 20001-30000 there are no family in 1951-60, 4.65% in 1961-70, 6.98 % in 1971-80, 18.6 % in 1981-90, 32.56 % in 1991-2k, 32.56% in 2001-10 and 4.65% in 2011 and above. The income level of 30001-40000 comprises of 4.17% families in 1951-61, no families in 1961-70, 8.33% in 1971-80, 33.33% in 1981-90, 20.88% in 1991-2k, 20.83% in 2001-10 and 12.5% in the year 2011 & above. In the next level of the family income which is 40001-50000, there are no families in 1951-60, 1961-70, 1971-80, 2001-10 and 2011 & above. From the sample collected, this level of income is only found in the year 1981-90 and 1991-2k with a percent sharing 30% and 70%. The highest level of income >50000 started from the year 1971-80 with 14.29% and this percentage rises up to 28.57% in 1981-90. It is also found out that the largest percent of couples marrying in the year 1991-2k has the highest share (35.71%) of the category of highest level of income. After this year the percent decreases to 14.29% in 2001-2010 and 7.14% in 2011 and above.

Year of marriage	Dependent on parent	10000 & below	10001-20000	20001-30000	30001-40000	40001-50000	> 50000
1951-60	0	0.65	0	0	4.17	0	0
1961-70	0	5.81	2.44	4.65	0	0	0
1971-80	0	5.81	9.76	6.98	8.33	0	14.29
1981-90	0	11.61	26.83	18.6	33.33	30	28.57

1991-2k	0	20.65	24.39	32.56	20.88	70	35.71
2001-10	0	40.65	34.15	32.56	20.83	0	14.29
2011& above	100	14.84	2.44	4.65	12.5	0	7.14
N=291	4	155	41	43	24	10	14
Source: Field Survey 2014							

Fig.4.18 shows that all category of level of income increases with the year of marriage. While the level of income of 30000 and below rises moderately 1971-80 the level of income of 30000 and above increases up steeply. The two highest level of income reaches the peak in 1991-2k while others level of income like 20001-40000 increases moderately till 2011 and above. The level of income of 20000 & below, from the figure, increase sharply from the year 2001 and above. Meanwhile, the two high level of income, 40001-50000 and 50000 above, decreases from the year 1991-2k. It appears that the high level of income comes from the older year of marriage.



By correlating the Year of marriage and the family income the correlation is significant at the 0.01 level (R= -.244**). The correlation of these two variables according to the Spearman's Rho is very strong.

Table 4.17. Correlations				
			Year of marriage group	family income group
Spearman's rho	Year of marriage	Correlation Coefficient	1.000	-.244**
		Sig. (2-tailed)	.	.000
		N	291	291
	family income	Correlation Coefficient	-.244**	1.000
		Sig. (2-tailed)	.000	.
		N	291	291

** . Correlation is significant at the 0.01 level (2-tailed).

The year 1981-2k is the highest is the year where large number of high income families are found where dependent on families are found largely in 2011 and above. Thus, it can be concluded that year of marriage determine the income of the family.

4.7. Conclusion

According to the study, the mean age at marriage of husband in Saiha District is 25.16 and mean age of marriage of wife of Saiha District is 20.88 and most marriages happen between the age group of 21-27 for boys and 18-24 for girls respectively. The current prices of the bride are now paid in cash under a proper customary law according to the Marriage Age Act of 2006. Though the regulation of marriage age is, properly, framed by the Government Indian Act, there have few people about among boys and girls who do not consider much the marriageable age of marriage. As it has already revealed, there is 19.24% of the marriage of boys below 21 and 26.46% of girls below 18 years. From this 19.24% of boys, 18.82% comes from rural and 19.83% are from urban. Among the girls of 26.46% of adolescence marriage, 28.23 come from rural and 23.93% from urban. This underage marriage of girls is found highest in the year 1981-90 by taking the sample from 1951 having the percentage of 36.53%. But the marriage age below 18 years is

decreasing with the increase of years. Among boys, the underage marriage is found highest 1991-2k with a percentage of 28.76. Unlike girls, there is no significant correlation between the year of marriage and age of marriage. The age group 21-27 maintain the highest peak of marriageable age among boys since 1951-2013. In the study of the mean age of marriage of girls and the year of marriage, it is found out that the mean age of marriage of girls is increasing with the passage of time. But among boys, the mean age of marriage seem to remain stable throughout all the time. By correlating the year of marriage of boys and mean age marriage of boys there is a weak negative correlation which means the older year of marriage have higher mean age marriage than the recent year of marriage. In the study of the year of marriage and type of houses and income of the family, the recent year of marriage has also the lower income and the poor quality of houses because they are not yet settled in the economy than the older year of marriage.

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CHAPTER V

DETERMINANT OF AGE OF MARRIAGE IN SAIHA DISTRICT

5.1. Introduction

Marriage is the basis of social life and it happens in almost all societies. It is determined by various factors like family status, education of spouses, parents of the spouses, etc. It is, therefore, an important event which reflects the socio-cultural practices and socio-economic condition of the communities. Based on the previous chapter while the mean age at marriage of husband in Saiha District is 25.16 the mean age of marriage of wife is 20.88 with a gap of 4.28. As it has been found out that there are 19.24% of boys and 26.46% girls of early marriages, it is believed that there is some determinant that causes the age of marriage of both boys and girls. Various researchers have information and finding that poverty and low level of education are determinants contributing to early marriage. It is, evidently, found out that with higher education and employment females will choose to marry late than those who do not work or engaged in the modern occupation. It has also been assumed that the family status of the family is also believed to be one of the determinants of the age of marriage. Poor families are likely forcing their daughters or sons to marry at a young age for their economic survival because staying at home and dependent on their parents for a long time are sometimes regarded as a burden in a family. Therefore, establishing new families with a new separate economy is sometimes regarded as a strategy to solve economic problems.

Moreover, the other factors that determine the age of marriage are believed to be love and arrange marriage. Early marriage is supposed to be related to love marriage and arrange marriage is with late age of marriage. The study of this kind of marriage also gives an idea about the prevalence of love and freedom of one's choice. Therefore, the study of love and arrange marriage is not only vital for the causes and determinants of marriages but also for the occurrence of the kinds of marital unions in the community. With regards to the all of the above mention statement, this chapter considers the age of marriage and the background for the

marriage of both males and females in term of education and economy and also explain the love and arrange a marriage with a statistical explanation.

5.2. Education and age of marriage

The educational level is one of the determinants of marriage. A low level of education is understood to be related to being married at a young age. In communities where early marriage is widespread, there used to be a drop out of school signifying that marriage is a barrier for higher education. This can be due to the fact that the belief of spending resources for girls is not safer and economically less rewarding than boys since girls are only considered to be taken away by husbands. Girls are also vulnerable to marriage earlier than boys before reaching graduate level because some parents consider that educating girls is not necessary for their roles would only be doing household chores. However, this type of educational belief in which boys are only considered as an investment might have boys marrying latter than girls. Hence, education plays huge role in age of marriage of boys and girls.

5.2.1. Level of Wives' Education and Age of Marriage

The composition of the percentage of the educational level of wives in Saiha District which is calculating from the total sample, 291 is 4.47% for non-literate, 76.63% for below class 10, 14.09% for tor class 11 & 12, 4.47% for graduate and 0.34% post graduate.

Education level grouping of wife	Age Group of Wife								Total Age Group	% from the total samples
	< 18		18 - 24		25 -31		>32			
	N=291	% from the total level of education	N=291	% from the total level of education	N=291	% from the total level of education	N=291	% from the total level of education		
Non Literate	1.03	23.07	3.09	69.23	0.34	7.69	0	0	13	4.47
10 and below	23.37	30.49	41.24	53.81	9.28	12.11	2.75	3.58	223	76.63
11 and 12	1.72	12.19	7.22	51.21	5.15	36.58	0	0	41	14.09
Graduate	0.34	7.69	2.41	53.84	1.72	38.46	0	0	13	4.47
Post Graduate	0	0	0	0	0.34	100	0	0	1	0.34

Source: Field Survey 2014

Regarding the female age at marriage of Saiha District almost all the underage marriage of females happen below Class 10. The rural area has a higher figure than the urban area. The highest number of marriage age group i.e 18-24 years has also the highest figure of marriage under matriculation. Contrary to the young age of marriage, all the old age marriage falls below class 10. But the figure is much lesser than the age group below18, 18-24, and 25-31. Table no. 5.1 also shows that the underage marriage age is also decreasing with the increase in the level of education. By reaching graduate level only 1 out of 3 married before 18 years.

5.2.2. Statistical validity

The correlation of the age group of wife and level of education is significant at 0.01 which exposes that educational qualification plays an important role. It determines the age of marriage by having a positive correlation ($r=.216^{**}$). With the higher level of education, the age of marriage is also increasing because the majority of the marriage falls under matriculation.

Table 5.2. Correlations				
			Age Group of Wife	Education Level of Wife
Spearman's rho	Age Group of Wife	Correlation Coefficient	1.000	.216**
		Sig. (2-tailed)	.	.000
		N	291	291
	Education level Wife	Correlation Coefficient	.216**	1.000
		Sig. (2-tailed)	.000	.
		N	291	291

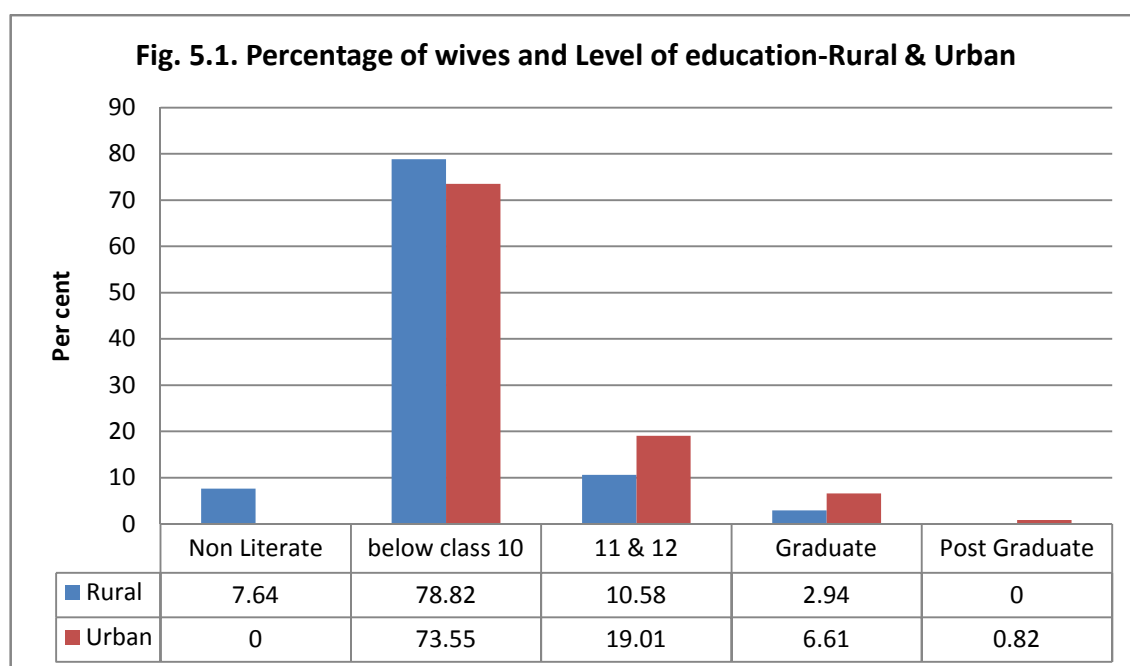
** . Correlation is significant at the 0.01 level (2-tailed).

It has been found out from the analysis of the age of marriage and level of education that almost all the marriage of girls before 18 years and the oldest age of marriage happen below class10. The highest educational qualification i.e. post graduate comes from the age group of a marriage of 25-31. It has also been found out

that age of marriage and level of education has a significant relationship where the underage marriage is decreasing with the increasing level of education.

5.2.3. Rural to Urban comparison of level of education and age of marriage

There are 170 samples of wives in urban and 121 samples in rural areas. Calculating from their own total sample, rural areas have 7.64% wives are non-literate, 78.82% are below class 10, 10.58% wives are the higher level of class 11 & 12 and only 2.94% wives are graduate. No postgraduate level of education is come across by wives in rural areas. In Urban, no illiterate woman is recorded from the sample. There are 73.55% of wives having the educational qualification below 10, 19.01% of 11&12, 6.61% graduate and 0.82% of postgraduate



The analysis of rural education and age of marriage of girls (Table 5.3) find out that from the 7.64% of rural illiteracy of wives, 23.07% comes from the age group of the marriage of girls below 18. The percent is 69.23% in the age group of 18-24 and 7.69% in the age group of 25-32. In the level of education class 10 & below, the age of marriage of girls below 18 has 32.08%. This is also the highest share of the percentage of all underage marriage classify on the basis of the level of education. In the age group of 18-24, the percent of the educational level of class 10

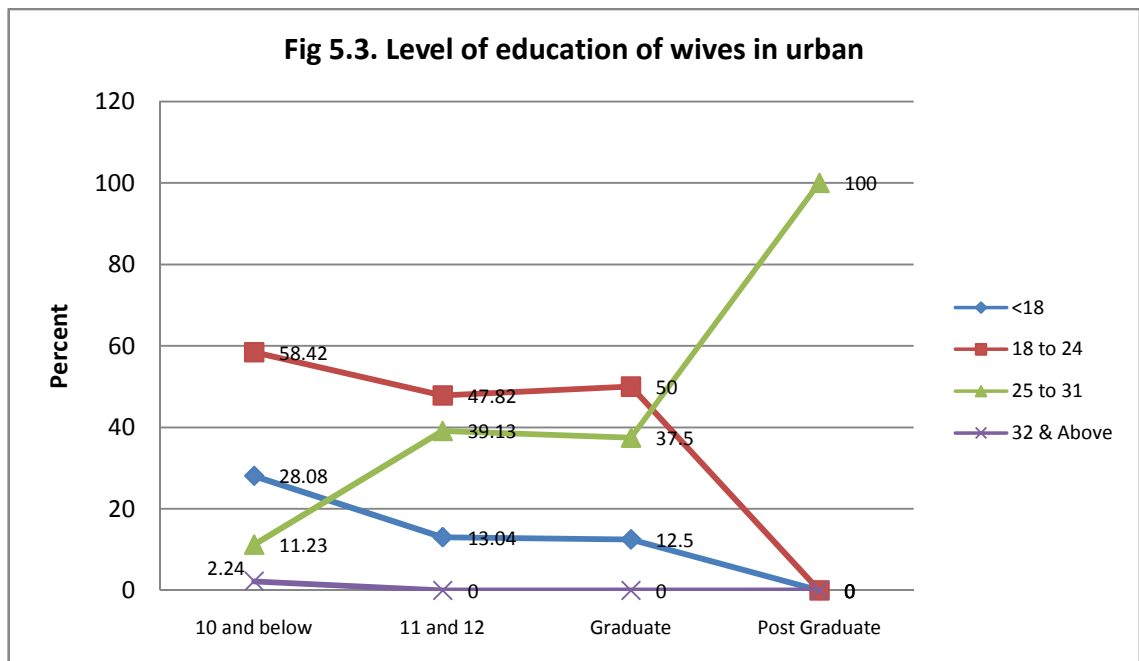
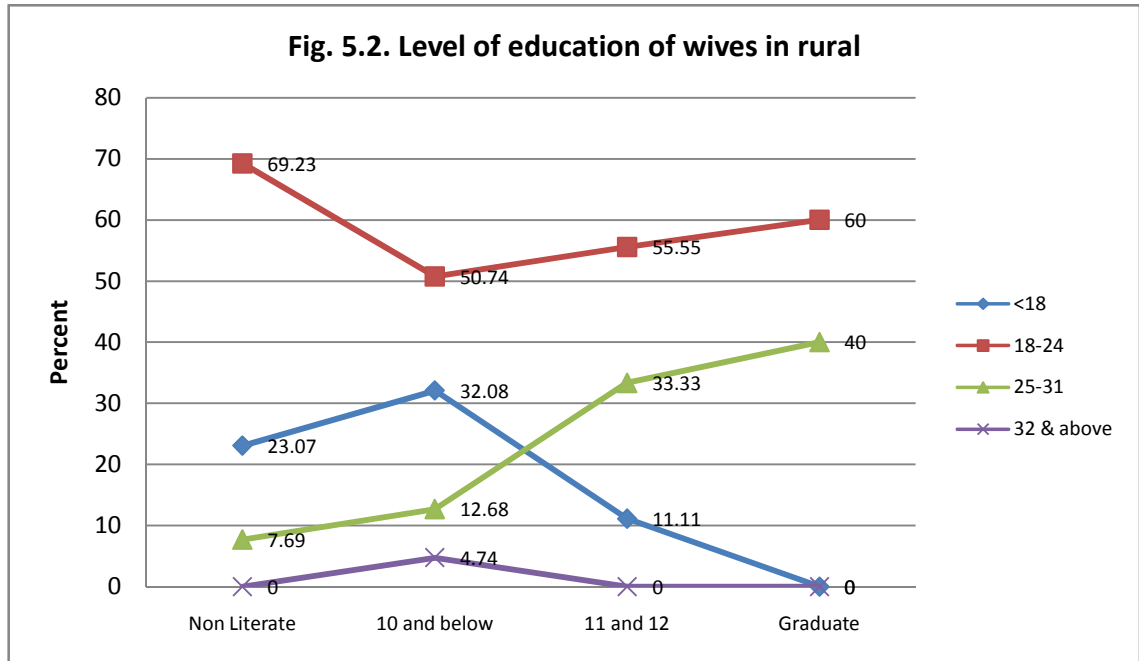
& below is 50.74% and this percent is decreasing toward with the increase in the age group of marriage after the age group. In the educational category of class 11 & 12, 11.11% of wives belong to the age group of marriage below 18. The percent of educational level increase to 55.55% in the age group of 18-24 and 33.33% in the age group of 25-31. The category of the educational level of graduate has no underage marriage of girls. But in the age group of 18- 24 and 25-31, there are 60% and 40% of girls respectively.

Sector			Age Group of Wife								Total
			Below 18		18 to 24		25 to 31		32 & Above		
Rural	Education level of wife	Non Literate	3	23.07	9	69.23	1	7.69	0	0	13
		10 and below	43	32.08	68	50.74	17	12.68	6	4.74	134
		11 and 12	2	11.11	10	55.55	6	33.33	0	0	18
		Graduate	0	0	3	60	2	40	0	0	5
	Total		48		90		26		6		170
Urban	Education level of wife	10 and below	25	28.08	52	58.42	10	11.23	2	2.24	89
		11 and 12	3	13.04	11	47.82	9	39.13	0	0	23
		Graduate	1	12.5	4	50	3	37.5	0	0	8
		Post Graduate	0	0	0	0	1	100	0	0	1
	Total		29		67		23		2		121

Source: Field Survey 2014

In urban, in term of the number of wives in each level of education, there are no illiterate wives. In the category of class 10 & below, out of the total number of the category. There are 28.08% of women who marry below 18. This percentage is the highest per cent of cross-tabulation among all the educational level of women and the year of marriage of girls below 18. In the age group of 18-24 there 58.52%; 11.23% in the age group of 25-31 and only 2.47% of women fall in the age group above 32 years of marriage age. In the classification of class 11 & 12 of the educational level of women in urban 13.04% come from the age group below 18, 47.82% from the age group of 18-24 and 39.13% from the 25-31. The educational level of graduate has 12.5% of marriage age of girls below 18, 50% of the age group of 18-24 and 37.5% of the age group of 25-31. Unlike the rural areas, urban has the postgraduate

level of women which only fall in the marriage age group of 25-31 create 100% post graduate marriage in the age group.



In comparison to urban and rural, there are a higher percentage of non-literates in rural where no illiteracy is found in urban. Furthermore, rural girls have also a higher percentage below class 10 where urban girls have a higher percentage of a higher level of education. By studying age group and level of education in rural

and urban the age group of 18-24 has the highest percentage of non-literate girls which is followed by the age group <18. From Fig 5.2 the research reveals that there is a declining underage marriage in rural, though there has been a little rise from non-literate to 10 and below when there is an increasing level of educational qualification. In urban underage marriage begins at a high percentage of 28.08% which also decreases with the increasing level of educational attainment. Here, it is evident that both rural and urban education is an important factor affecting the underage marriage. The research also finds out that marriage age of girls 25-31, both in urban and rural, has a marriage with a low percentage in a low level of education and then the marriage percentage increases with the increase of the level of education.

5.2.4. Level of Husbands' Education and Age of Marriage

The level of education of boys, calculating from the total sample 291, exposes that the highest samples of educational qualification fall in the category of class 10 and below sharing the percentage of 69.76%. It is followed by class 11&12 (13.40%), Graduate (12.71%) and Non-literate (2.75%). The level of education of husband with postgraduate level of education share only 1.37% from the total samples.

Education level grouping of husband	Age group of Husband								Total	%
	Below 21		21 to 27		28 to 34		35 & Above			
	% from the total level of education N=291		% from the total level of education N=291		% from the total level of education N=291		% from the total level of education N=291			
Non Literate	25	0.69	25	0.69	0	0	50	1.37	8	2.75
10 and below	21.18	14.78	54.18	37.80	20.19	14.09	4.43	3.09	203	69.76
11 and 12	15.38	2.06	53.84	7.22	28.21	3.78	2.56	0.34	39	13.40
Graduate	13.51	1.72	45.94	5.84	37.83	4.81	2.71	0.34	37	12.71
Post Graduate	0	0	25	0.34	25	0.69	50	0.34	4	1.37

Source: Field Survey 2014

In the non-literate category, calculating from the total level of education in each category, there are 25% boys below 21 age of marriage. It is the highest among all the below 21 age of marriage and educational level cross-tabulation. The same percentage (25%) married in the age group of 21-27 with the educational qualification of non-literacy. There is no non-literate husband in the age group of 28 and 34. But in the marriage age of boys 35 & above the share of the non-literate husband is 50% sharing the highest per cent of all the non-literate samples of husbands.

In the category of class 10 & below there is 21.18% of marrying wives at the age of below 21, 54.18% in the age group of 21-27, 20.91% in the age group of 28-34 and 4.43% in the age of 32 & above.

In the educational level of class 11 & 12 the highest share of percentage belongs to the age group 21-27 which is followed by the age group of 28-34 with a percent of 28.21%. The age group of below 21 marriage age share 15.38% and the smallest percentage is shared by the marriage age of 35 & above with only 2.71% from the total educational level.

The education level of graduate has 13.51% of below 21 age of marriage of boys, 45.94 % of the age group of 21-27, 37.83% of the age group 28-34 and 2.71% of the marriage age of 35 & above. At the postgraduate level, there is no under the marriage of boys. The marriage in the highest educational level begins with the age group 21-27 with a per cent of 25, 25 again in the age group 28-34 and 50% in the age of marriage of 35 & above.

5.2.5. Statistical validity

Unlike girls, there is no such correlation between the education level of husband and the age of marriage of husband.

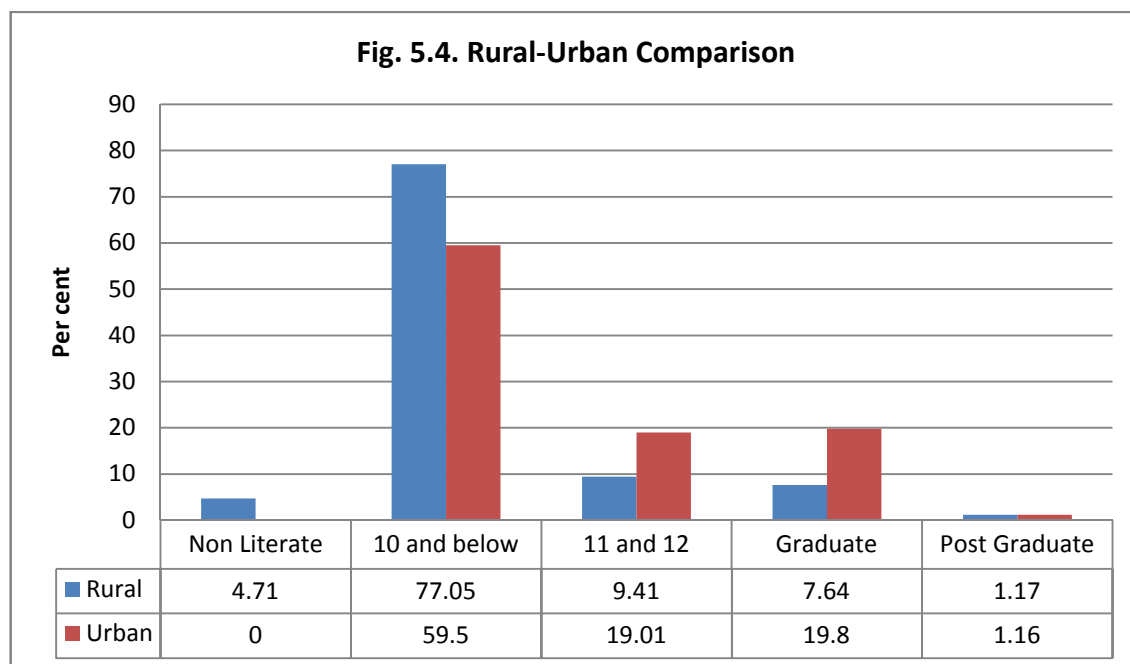
Table 5.5. Correlations				
			Age group of Husband	Education level grouping of husband
Spearman's rho	Age group of Husband	Correlation Coefficient	1.000	.100
		Sig. (2-tailed)	.	.089
		N	291	291

	Education level of husband	Correlation Coefficient	.100	1.000
		Sig. (2-tailed)	.089	.
		N	291	291

Thus, it is clear from the above explanation that there is no statistically valid relationship, as a whole in Saiha district, between the levels of education with an age of the marriage of boys. Here, the level of education age does not play an important role in the age of marriage. But it is important to highlight that the postgraduate level of education begins from the age group of 21-27 to 32& above and is not found among the marriage of boys below 21. Among illiterate males, 25% married before the legal age and 50% married after 35 years.

5.2.6. Rural-Urban Comparison

Fig. 5.4 shows the rural and urban variation of the level of education and marriage age of the husband. In the rural area, calculated out of the total sample of rural husband, there is 4.71% of non-literate husband, 77.05% of class 10 & below, 9.41% of class 11 & 12, 7.64% of graduates and 1.17% for postgraduate. In urban, there are no illiterate husbands. The lowest level of education among husbands according to the classification is class 10 & below with a per cent of 59.50. In the category of class 11 & 12 there are 19.01% of husbands, 19.8% in the category of graduate and 1.16% of husbands are post graduated.



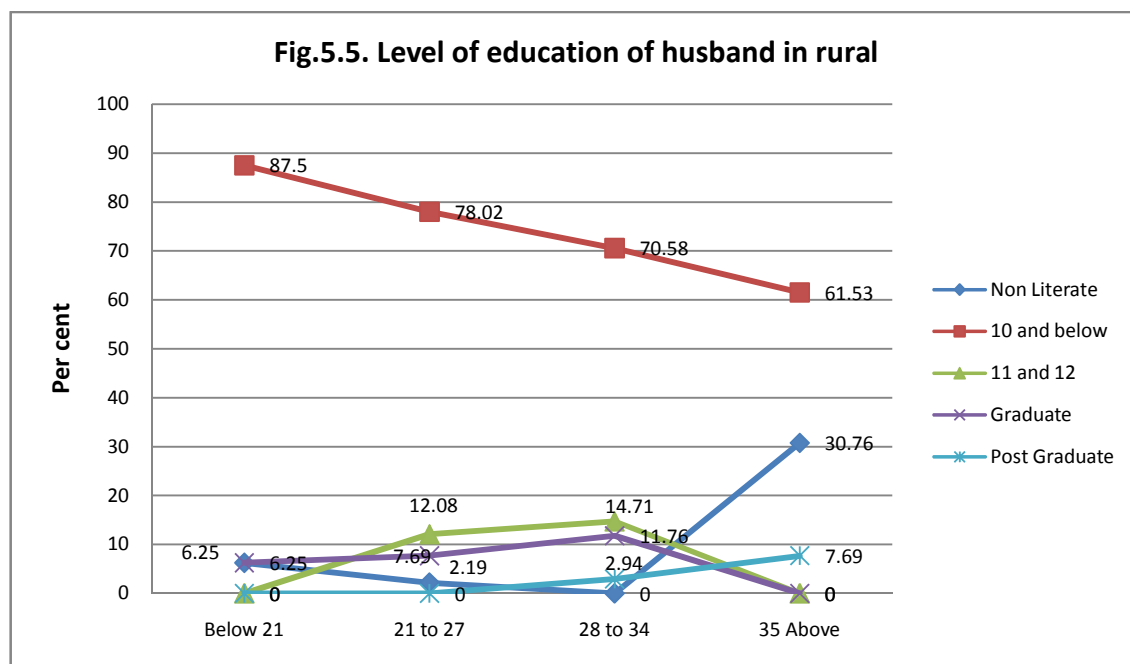
In rural areas, among the age group of husband below 21 years of age, there are 6.25% of non-literate husbands, 87.5% of the class 10 & below, no person in the educational level of class 11 & 12 and 6.25% of husbands are graduates. The age group of 21-27 has 2.19% of non-literate husbands, 78.02% of class 10 & below, 12.08% of class 11 & 12, 7.69 % of graduate and no person in postgraduate. In the age group of 28-34, there are no persons in the category of non-literate husbands, 70.58% of class 10 & below, 14.71% of class 11 & 12, 11.76% of graduate and 2.94% of postgraduate. The highest age group of a marriage of boys, 35 & above has a large number of non-literate husbands with a per cent of 30.76. There are 13 husbands in this castigatory. The majority belongs to class 10 & below with a percentage of 61.53 where there are no husbands in the educational level category of class 11& 12 and graduate. In the postgraduate level, there are 7.69% of husbands out 13 husbands in the category of marriage age of 35 & above.

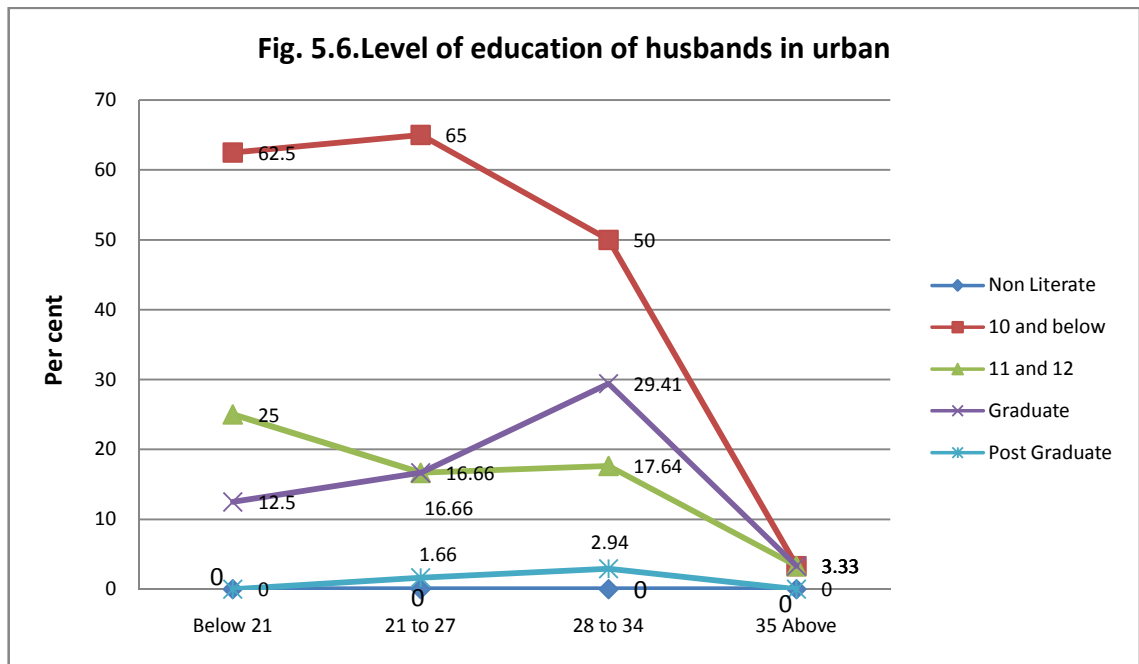
Sector		Education level grouping of husband										Total	
		Non Literate		10 and below		11 and 12		Graduate		Post Graduate			
Rural	Age group of	Below 21	6.25	2	87.5	28	0	0	6.25	2	0	0	32
		21 to 27	2.19	2	78.02	71	12.08	11	7.69	7	0	0	91

Husband	28 to 34	0	0	70.58	24	14.71	5	11.76	4	2.94	1	34
	35 Above	30.76	4	61.53	8	0	0	0	0	7.69	1	13
Total			8		131		16		13		2	170
Urban of Husband	Age group	Below 21	0	0	62.5	15	25	6	12.5	3	0	24
		21 to 27	0	0	65	39	16.66	10	16.66	10	1.66	60
		28 to 34	0	0	50	17	17.64	6	29.41	10	2.94	34
		35 Above	0	0	3.33	1	3.33	1	3.33	1	0	3
	Total					72		23		24		2

Source: Field survey 2014

In urban, there are no illiterate husbands in all age groups. Among the age group of below 21 years of marriage age boys, the maximum percentage of husbands belongs to class 10 & below which is followed by 25% of classes 11& 12 and 12.5% of graduates. In the age group of 21-27, the level of education begins with class 10 & below sharing the percentage of 65. The other category of the level of education like 11 & 12, graduate and post-graduate share the same percentage, i.e. 1.66%. The age group 28-34 has 50% of class 10 & below, 17.64% of class 11 & 12, 29.41% of graduates and 2.94% of postgraduate. The age group of 35 & above has all 3.33% each in the educational level of class 10& below, class 11 & 12 and graduate.





If we take a look separately at rural and urban husbands with level education, it is evident from the analysis that rural husbands have a higher percentage in non-literate and class 10 and below. Husbands in urban have a higher level of education and there are no illiterate husbands in urban. Fig5.5 and 5.6 shows that there is a relationship between the level of education and age of marriage of husbands if urban and rural is analyzed independently. The relationship is that class 10 & below, both in urban and rural, is found very high at low age of marriage of boys and the percentage decreases with the increasing age of marriage.

5.3. Parent's Education and Marriage

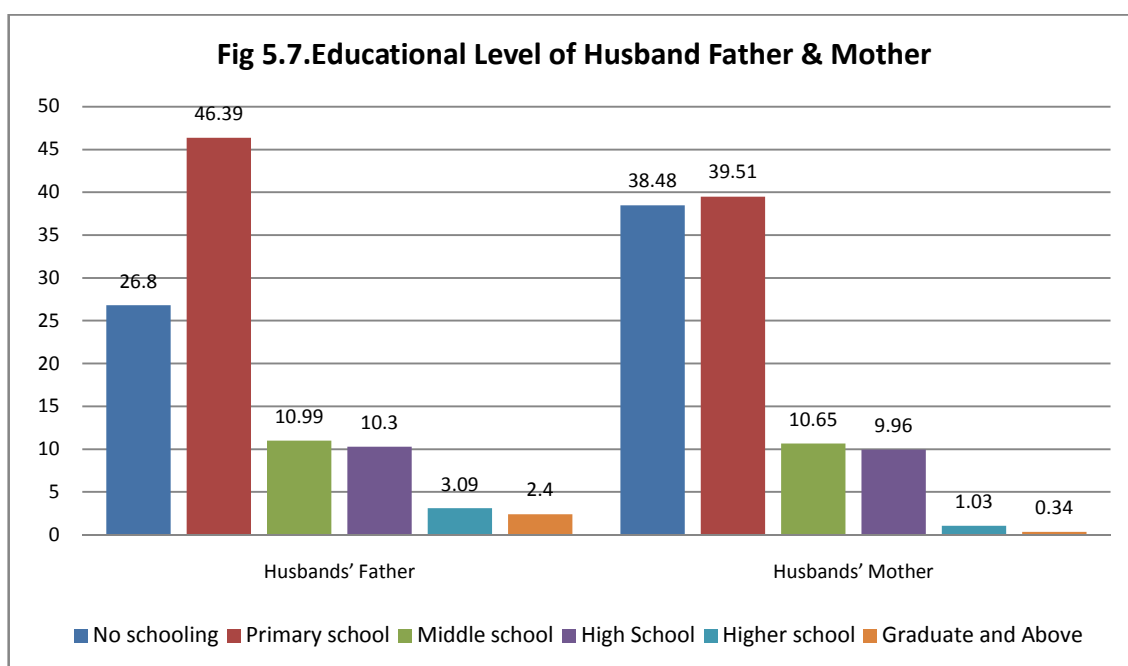
Besides, there is also a big question that the educational level of the parent of both husband and wife play a role in the age of marriage. Parents with a low level of education would have poor knowledge regarding the age of marriage and would let their children enter early marriage. They would be unaware of what the adverse effect could happen when women come into a very early or very late age of marriage. The relationship between parental educations and the age of marriage is, therefore, an important factor that determines the age of marriage.

5.3.1. Education of Husbands' Parent and age of marriage of husbands

The educational background of husbands' parents as shown on table 5.7 unveil that almost all the larger percentage of educational level in a different category is found among Husbands' fathers than husbands' mothers. Only in the no schooling category, husbands' mothers have a larger share. There percentage of husbands' fathers in no schooling is 26.80%, 46.39% of primary level, 10.99% of middle, 10.30% of high school, 3.09% of higher level, and 2.40% of graduate and above. The share of husbands' mothers in the no schooling is 38.48%, 39.51% of primary level, 10.65% of the middle, 9.96% of high school, 1.03% or higher, and 0.34% of graduates and above.

Educational Level	No schooling		Primary school		Middle school		High School		Higher school		Graduate and Above		
	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%	
Husbands' Father	78	26.80	135	46.39	32	10.99	30	10.30	9	3.09	7	2.40	291
Husbands' Mother	112	38.48	115	39.51	31	10.65	29	9.96	3	1.03	1	0.34	291

Source: Field Survey 2014



Taking age group of below 21 years of marriage of boys as an dependent variable on level of education of their father as on Table 5.8, out of 56 under marriage of boys paternal education with no schooling is only 16 (28.57%) while maternal education with no schooling is 21 (37.5%). The number of no schooling of mothers is higher than no schooling of fathers among the marriage of boys below 21 years. In the educational level of parents belonging to primary school, there are 25 husbands' father and 22 husbands' mother. The percentage calculated from the total samples of the age group is 44.64% for husbands' father and 39.29% for husbands' mothers. The figure is falling with the increasing educational level of parents of the husbands. In the educational level of middle school, the percentage of husbands' fathers within this category is 12.5% and the percentage among their wives is only 10.71%. In the category of high school level, the percentage share among fathers and mothers of the husband is equal sharing 8.92% each. In higher level of education there are fathers 3.57% fathers and 1.78% of mothers of the husbands who reached this level. The highest group of level of education graduate & above share small per cent in the marriage age group below 21 of husbands. The per cent among fathers and mothers is only 1.78.

In the age group of marriage between 21- 27, the highest number of parental education is below matriculation. No schooling of fathers contributes to 25.16%, 44.37% reach primary school level, 11.92% reach middle school and 13.9% attain high school level. The percentage among the mothers is 35.09% of no schooling, 43.04 of primary school, 9.93% of middle school and 10.59% of high school. The percentage above class 10 is also higher among the husband fathers in the age group of 21-27 sharing 1.96% of higher level and 2.64% of graduate & above. This percent among the mothers of husband is 1.32% in higher level of education and there are no graduate & above among them.

In the age group of 28-34, the highest percentage is primary level and parent without school education. 68 persons (55.88%) among husband father have got educational level of class IV and below which is followed by father without proper school education (25%), middle school level (7.35%), high and higher school level (4.41%) and graduate & above (2.94%). Among mother of the husbands, the highest percentage goes to no schooling (42.64%) followed by primary school level

(36.76%) and middle school and high school 12.5% each. There are no mothers in the category of higher and above.

The marriage age of husband above 35 years has the level of education of father; 56.25% for no schooling, 18.75% for primary, 12.5% for middle, 6.25% for high school and higher level of education. The overall percentage calculated from the total age group among the mothers of the husbands is 56.25% for no schooling, 18.75% for primary, 12.5% for middle and high school.

Table 5.8. Age group of Husband and Educational Level of Husband and Mother														
		Education level of Husbands' fathers												Total
		No schooling		primary school		Middle school		High School		Higher school		Graduate and Above		
		N=291	% from total age group	N=291	% from total age group	N=291	% from total age group	N=291	% from total age group	N=291	% from total age group	N=291	% from total age group	
Age group of Husband	Below 21	5.49	28.57	8.59	44.64	2.4	12.5	1.71	8.92	0.68	3.57	0.34	1.78	56
	21 to 27	13.05	25.16	23.02	44.37	6.18	11.92	7.21	13.9	1.03	1.96	1.37	2.64	151
	28 to 34	5.84	25	13.05	55.88	1.71	7.35	1.03	4.41	1.03	4.41	0.68	2.94	68
	35 Above	2.4	43.75	1.71	31.25	0.68	12.5	0.34	6.25	0.34	6.25	0	0	16
	Total	78		135		32		30		9		7		291
		Educational Level of Husbands' Mothers												
		No schooling		primary school		Middle school		High School		Higher school		Graduate and Above		
	Below 21	7.21	37.5	7.56	39.28	2.06	10.71	1.71	8.92	0.34	1.78	0.34	1.78	56
	21 to 27	18.21	35.09	22.33	43.04	5.15	9.93	5.49	10.59	0.68	1.32	0	0	151
	28 to 34	9.96	42.64	8.59	36.76	2.74	11.76	2.06	8.82	0	0	0	0	68
	35 Above	3.09	56.25	1.03	18.75	0.68	12.5	0.68	12.5	0	0	0	0	16
Total	112		115		31		29		3		1		291	

Source: Field Survey 2014

By examining them statistically, the relationship between the age group of husband and their parent by Spearman Rho's proves that there is no significant co-relationship between them. In the co-relationship between the age group of a marriage of husband and the educational level, $r = -.043$ and in the correlation

between age group of the marriage of husband and educational level of mother $r = -.062$.

Table 5.9. Correlations				
			Age group of marriage of Husband	Education level of Husband father
Spearman's rho	Age group of Husband	Correlation Coefficient	1.000	-.043
		Sig. (2-tailed)	.	.466
		N	291	291
	Education level of Husband father	Correlation Coefficient	-.043	1.000
		Sig. (2-tailed)	.466	.
		N	291	291

Table 5.10. Correlations				
			Age group of Husband	Educational Level of Husband Mother
Spearman's rho	Age group of Husband	Correlation Coefficient	1.000	-.062
		Sig. (2-tailed)	.	.293
		N	291	291
	Educational Level of Husband Mother	Correlation Coefficient	-.062	1.000
		Sig. (2-tailed)	.293	.
		N	291	291

The result of the study is that husband fathers are more highly educated than mothers because of having larger percentages in all schools and a higher level of education. Girls, mothers of the sample husbands, have a higher percentage of no schooling. In a deeper study about parental education and age of marriage of husbands, examining them with statistical correlation, there is no significant correlation between parental education and age of marriage of husbands.

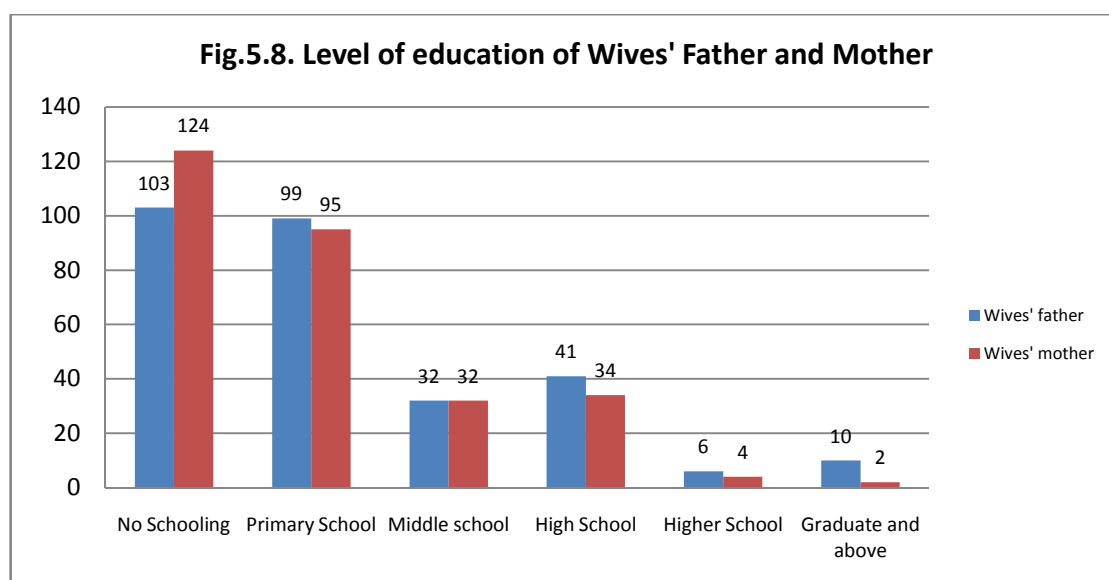
5.3.2. Wives parents and age of marriage of wives

The analysis of the educational level of wives father comprises of 35.39 % of No schooling, 34.02 % of Primary school, 10.99 % of middle-level school education, 14.08 % of High school, 2.06 % of higher level, and 3.43 of Graduate and

above. On the other hand, among the mother of the wife, the two highest percentage of the educational level is also the same as the father's of the wife i.e. no schooling and primary level of education. The comparison between father and mother of the wife exposes that percentage of no schooling is higher among the mother of the wife than of the father. Among wives' father, the percentage out of the total sample of all age group is 35.39% while wives' mother is 42.61%. Furthermore, the percentage of the educational level of wives' father, in all aspect, is higher than wives' mother except in middle school level. Here, the percentage of wives' father is equivalent to wives' mother.

	Educational Level of Wife Father						Total
	No schooling	Primary school	Middle school	High School	Higher school	Graduate and Above	
Educational Level of Wife Father	35.39	34.02	10.99	14.08	2.06	3.43	291
Educational Level of Wife Mother	42.61	32.64	10.99	11.68	1.37	0.68	291

Source: Field Survey 2014



Same with the case of husbands, wives have also a higher percentage of no schooling of mothers. At the middle school level, there is equality sharing the same figure. The resting level of education is dominated by wives' fathers. The finding is therefore be

concluded the wives fathers are dominating in attaining a higher level of the school education.

5.3.3. Age group of wives and educational level of parents

Calculating from the total samples girls marrying before reaching 18 years has 11.68 % of No Schooling of father's education, 8.25 % of primary school, 3.43 % of middle school, 2.4 of high school and 0.68% of higher education. The educational level of fathers within the age group of wives marriage of 18 to 24 has 18.21 % for primary and middle school, 5.84 % high school, 1.03 % higher, and 2.06% of graduate and above. In the age of girls who married between 25 to 31, the percentage of No schooling fathers are 4.46, Primary school 6.52, middle school 1.37, High school 2.74, Higher school 0.34 and graduate and above 1.37. Age at the marriage of girls above 32 has 1.03 % of no schooling and primary school father, 0.34% middle school and high school.

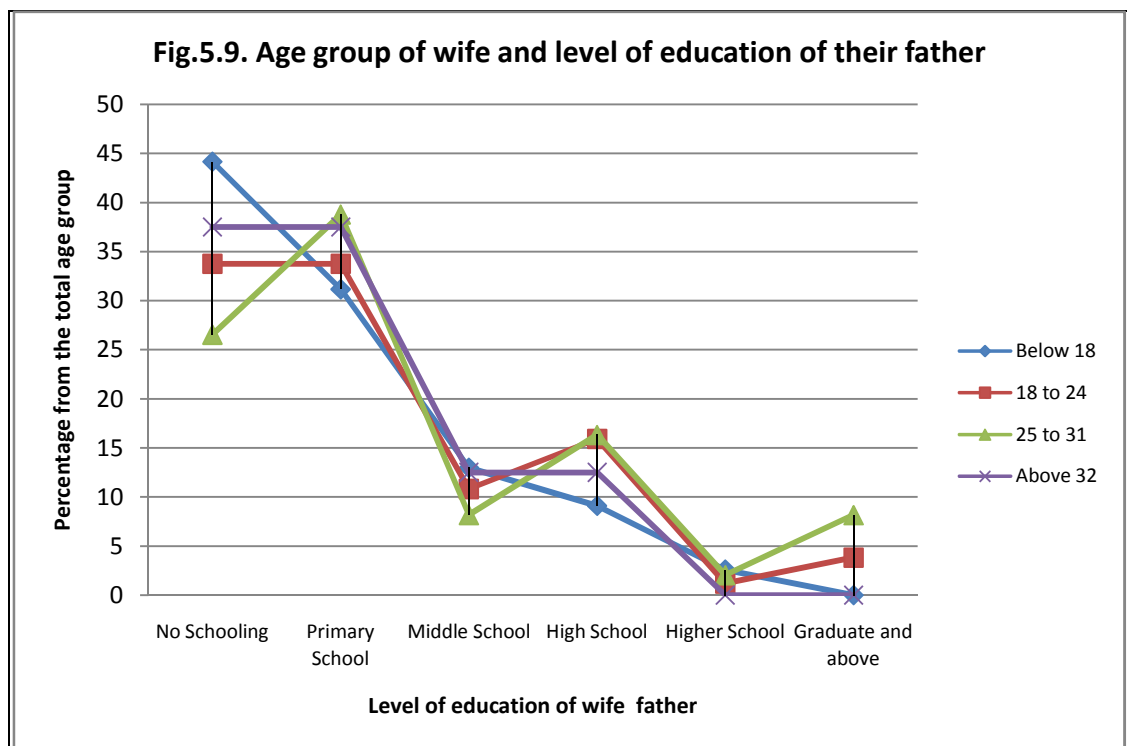
Age Group of Wife	Educational Level of Wife Father												Total
	No schooling		Primary school		Middle school		High School		Higher school		Graduate and Above		
Below 18	11.68	44.15	8.24	31.16	3.43	12.98	2.4	9.09	0.68	2.59	0	0	77
18 to 24	18.21	33.75	18.21	33.75	5.84	10.82	8.59	15.92	1.03	1.91	2.06	3.82	157
25 to 31	4.46	26.53	6.52	38.77	1.37	8.16	2.74	16.32	0.34	2.04	1.37	8.16	49
32 Above	1.03	37.5	1.03	37.5	0.34	12.5	0.34	12.5	0	0	0	0	8
Total	103		99		32		41		6		10		291

Source: Field Survey 2014

The analysis of the level of education of wife father from different categories of the age group reveals that the no schooling percentage decreases with the increase of the age group. When calculated from the total number of the age group, the marriage age below 18 years has 44.14% of no schooling of father's education. It decreases to 33.75% in the age group of 18 to 24. In the marriage age group of 25 to 31, the per cent, again, decreases to 26.53. But the per cent rise to 26.53% to 37.5% at the age above 32. Again, the primary level of education of father calculated from the sum of the age group of 18 years below of wife is 31.16%, 33.55% in the age

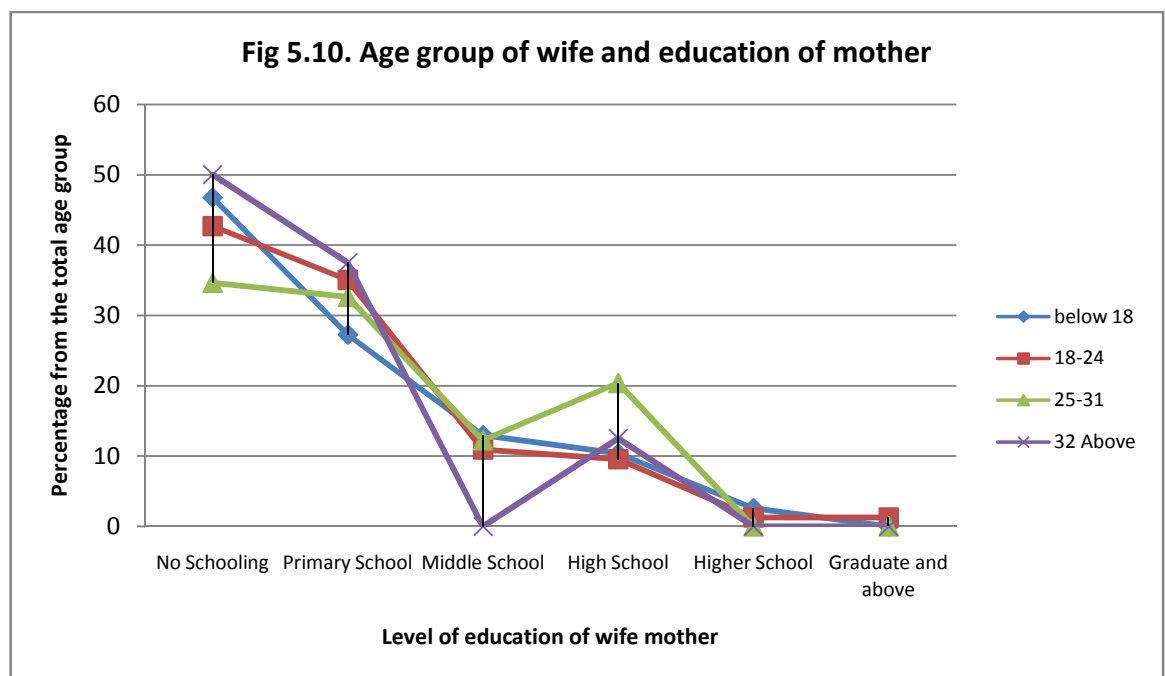
group of 18 to 24, 38.77% in the age group of 25 to 31 and fall to 37.5% in the age group of the marriage age above the 32.

By studying the educational level of a father, the highest percentage fall in no schooling and primary level of education. The empirical evidence from the data is that almost all the adolescent marriage of girls is due to no schooling and low level of education of a father because the highest number of marriage among girls more than half of the total adolescence marriage which, in a total of no schooling and primary school, is 75.31%. In the age group, the no schooling and primary school level of education of father is decreasing 67.5%. The percentage is, again, fall at the age group of 25-31 to 65.5. The data also shows that the late marriage which is above 32 years is also due to the low level of education of a father because the per cent rise to 75%.



The percentage calculated from the total age group of underage marriage is found highest among the no schooling mother of wives. The per cent decline from 46.75% to 27.27%. The middle school level education has 12.98%, high school 10.38%, and higher school 2.59%. The marriage age group 18-24 has also a

declining trend in percentage from no schooling to Graduate and above. The highest percentage no schooling has 42.67, followed by primary school 35.03, middle school 10.91, high school 9.55, higher 1.27 and graduate and above 1.27. The marriage age group of girls 25-31 has also the highest percentage of no schooling but lesser to the previous mention age group. 34.64% no schooling, 32.6 primary schools, 12.24 middle school, and rise to 20.4% in high school level. The following chart made clear the differences in the educational level of the wife's mother in the different age groups.



From the above chart, no schooling level is all high in each age group. The two highest among the age group is below 18 and Above 32. The above 32 years of age at marriage of girls with the mother educational level is still very in primary school. The two other age groups, the age group 18-24 and 25-31 have a lower percentage of no schooling of mother education. This means that no schooling has an impact on the marriage of their daughter below 18 years and above 32 years.

Table 5.13. Age Group of Wife and Educational Level of Wife Mother													
Age Group Wife	Educational Level of Wife Mother												Total
	No schooling		Primary school		middle school		High School		Higher school		Graduate and Above		
Below 18	12.37	46.75	21	27.27	10	12.98	8	10.38	0.68	2.59	0	0	77
18 to 24	23.02	42.67	55	35.03	16	10.91	15	9.55	0.68	1.27	0.68	1.27	157
25 to 31	5.84	34.64	16	32.65	6	12.24	10	20.4	0	0	0	0	49
32 Above	1.37	50	3	37.5	0	0	1	12.5	0	0	0	0	8
Total	124		95		32		34		4		2		291

Source: Field Survey 2014

When examining the age group of husband and educational level of their parent, the age group of marriage of wife and their parents have a positive and significant relationship in the age group of wife and educational level of wives' father but not in wives' mother. In the statistical correlation of the age group of wives and educational level of their father the correlation is significant at 0.05 level and $r = .123^*$.

Table 5.14. Correlations				
			Age Group of Wife	Educational Level of Wife Father
Spearman's rho	Age Group of Wife	Correlation Coefficient	1.000	.123*
		Sig. (2-tailed)	.	.037
		N	291	291
	Educational Level of Wife Father	Correlation Coefficient	.123*	1.000
		Sig. (2-tailed)	.037	.
		N	291	291

*. Correlation is significant at the 0.05 level (2-tailed).

Table 5.15. Correlations				
			Age Group of Wife	Educational Level of Wife Mother
Spearman's rho	Age Group of Wife	Correlation Coefficient	1.000	.055
		Sig. (2-tailed)	.	.351
		N	291	291
	Educational Level of Wife	Correlation Coefficient	.055	1.000

	Mother	Sig. (2-tailed)	.351	.
		N	291	291

Therefore, it can be concluded that the parental level of education determined the age of marriage of their daughter because of the statistically significant co-relationship between the age group of wives and level of education of their father.

5.3.4. Rural-Urban Comparison

In a comparison of the rural and urban areas of educational level husband' parents as below the table, the study discovers no schooling of parents is higher in rural areas. In rural areas, there are 38.2% of no schooling of fathers in rural and 51.2% of mothers out of 170 samples. In urban, there are very few percentages of no schooling of parents which is 10.7% of husbands' fathers and 20.7% of husbands' mothers, which is calculated from the 121 samples in urban, are without school education. At the primary school level, the percentage of husbands' fathers both in rural and urban areas is almost the same. In rural, it is 46.5% and in urban it is 46.3%. In the same educational level among husbands' mother, there are only 28.2% and the percentage in urban mother of husbands are 55.4%. In middle school level, there is 10% of boys' father in rural and 12.4% in urban. The percentage of husbands' mothers in rural having this educational qualification is 8.8% in rural and 13.2% in urban. In high school, while there are only 5.3% of husbands' fathers in rural and in urban there are 17.4%. But the percentage among husbands' mothers having the educational level of high school is higher in rural than in urban. In urban Saiha there are only 7.4% of mothers having the educational level, and the per cent in rural is 11.8%.

Education level of Husband father	Sector			
	Rural		Urban	
	Husband Father	Husband Mother	Husband Father	Husband Mother
No schooling	38.2	51.2	10.7	20.7
primary school	46.5	28.2	46.3	55.4
middle school	10	8.8	12.4	13.2

High School	5.3	11.8	17.4	7.4
Higher school	0	0	7.4	2.5
Graduate and Above	0	0	5.8	0.8
	170	170	121	121
Source: Field Survey 2014				

In higher and above, rural areas do not have any single parent having the educational level. In Urban there are 7.4% of husbands fathers and 2.5% of husbands' mothers reach higher school education. Moreover, there are 5.8% of husbands' fathers and 0.8% husbands' mothers stepping foot to college and the above level.

The study of the educational level of parents of wives shows those wives' fathers in rural have a high percentage in no schooling (50%). In primary school, there is 22.9%, 11.8% in middle school, 12.9% in high school, 1.8% in higher school and 0.6% in Graduate and above. In urban, the percentage of no schooling of wives fathers is found lower having 14.9% only. There is a very large percentage in primary school having 49.6%, 9.9% in middle, 15.7% in high school and 2.5% in higher education. There are 7.4% of wives father in graduate and above in urban where there is only 0.6% in rural.

Among wives' mothers in rural, the highest educational level is ever reached is the only higher section (11 & 12 class) sharing a very small percentage (0.6%). In Urban, there are 2.5% at this level. Studying graduate and above is also found in urban but not a very large percentage. It is only 1.7% mothers which calculated from all the sample of rural wives' mothers. In high school, rural wives' mothers have a higher percentage, calculated from their own sample, than urban. In urban there are 10.7 % of wives' mothers and in rural there are 12.9%. Below high school level in rural, there are 10% in the middle, 22.9% in primary school, and 54.1% no schooling. In urban, there are 12.4% in middle school, 46.3% in primary school and 26.4% do not have any school education.

Table 5.17.Sector-wise of wife and Education level of their parents				
Education level of Husband father	Sector			
	Rural		Urban	
	Wife Father	Wife Mother	Wife Father	Wife Mother
No schooling	50	54.1	14.9	26.4
primary school	22.9	22.9	49.6	46.3
middle school	11.8	10	9.9	12.4
High School	12.9	12.4	15.7	10.7
Higher school	1.8	0.6	2.5	2.5
Graduate and Above	0.6	0	7.4	1.7
	170	170	121	121

Source: Field Survey 2014

It can be concluded from the analysis that rural parents are less educated than urban parents. Among husbands' parents, there are 38.2% of husband father and 51.2% of husbands' mothers in rural without school education. The per cent in urban is only 10.7% of husbands' fathers and 20.7% of husbands' mothers. The study also found out there are no parents who studied above high school level in rural but found in urban. In the case of wives' parents, education with no schooling is largely found in rural areas. But in urban a larger percentage of parents study higher education.

5.3.4.1. of Rural-Urban Comparison age of marriage of boys and educational level of parents

The study of rural and urban of the age group of the marriage of boys and their parents, separately, reveals that in the marriage age of all age groups in rural areas the highest percentage of the level of education of husbands' fathers is a primary school except in the age group of 35 & above. The percentage of primary school level of fathers in the marriage age group of boys <21 is 46.88%, 46.15% in the age group of 21-27, 50% in the age group of 28-34 and 38.46% in the age group of marriage of 35 & above. No schooling is also found very high among husbands, fathers in rural where there are 46.88% again in the marriage age group of <21, 34.07% in the age group of 21-27, 35.29% in the age group of 28-34 and 53.85% in the age group of 35& above. There is a lesser number of husbands, fathers in the

educational level of middle school, and high school level reaches the peak of education among rural samples of husbands' fathers. In middle school, there are 6.25% in the marriage age group of <21, 12.09% in the age group of 21-27, 8.82% in the age group of 28-34, and 7.69% in the age group of 35 & above. In the high school section, the age group of 21-27 and the age group of 28-34 have only samples fathers having the educational qualification of this level. There is 7.69% in the age group of 21-27 and 5.88% in the age group of 28-34.

In urban, there are few numbers of no schooling husbands' fathers. In the age group <21 there are 4.17% of fathers having no school education. In 21-27 the percentage rises up to 11.67% and 14.71% in the age group of 28-34. There is no sample found in the age group of 35 & above. In primary school, there is 41.67% in the age group of marriage <21 and the marriage age group of 21-27. In the age group of 28-34, there is 61.76%; there are no fathers in the age group of 35 & above. In middle school and high school, the percentages do very high not as comparable to primary school. In middle school and high school percentages of fathers reaching this level in the age group of marriage age of husbands <21 is 20.83%, 11.67% and 23.33% in the age group of 21-27, 5.88% and 2.94% in the age group of 28-34. In the age group of 35 & above, there are 33.3% both in middle and high school as well as in higher education. In higher education, another age group has 8.33% in the age group <21, 5% in the age group of 21-27, and 8.82% in 28-34. Unlike rural, there are persons having the qualification above matriculation. In Graduate & above, there are 4.17% in the age group <21, 6.67% in 21-27 and 5.88% in the age group of 28-34.

Sector			Age group of Husband				Total
			Below 21	21 to 27	28 to 34	35 & Above	
Rural	Education level of Husband father	No schooling	46.88	34.07	35.29	53.85	65
		primary school	46.88	46.15	50	38.46	79
		middle school	6.25	12.09	8.82	7.69	17
		High School	0	7.69	5.88	0	9
	Total		32	91	34	13	170
U	Education level	No schooling	4.17	11.67	14.71	0	13

of Husband father	primary school	41.67	41.67	61.76	0	56
	middle school	20.83	11.67	5.88	33.33	15
	High School	20.83	23.33	2.94	33.33	21
	Higher school	8.33	5	8.82	33.33	9
	Graduate & Above	4.17	6.67	5.88	0	7
Total		24	60	34	3	121
Source: Field Survey 2014						

In the analysis of the rural-urban comparison of the education level of husbands' mothers, (Table 5.19.) rural mothers of husbands are observing lower than urban because there are no mothers having the educational qualification above high school. From no schooling of husbands' mothers, the highest age of marriage of daughters i.e. 35 & above has the highest percentage of marriages. It is followed by the age group of <18 (56.25%), 28-34 (52.94%) and 21-27 (46.15%). In primary school level of husband mothers, there are 25% of underage marriage, 34.07% of 21-27 age of marriage, 23.53% married at the age of 28-34 and 7.69% married at the of 35 & above. Among mothers having education of middle level and high school level, there is a 9.38 % underage marriage both in middle and primary level. The percentage in the marriage age group of 21-27 is 6.59% having the middle level and 13.19% have high school level. In the marriage age group of 28-34, 14.71% of marriages happen among the middle level of mothers' education and 8.82 % among high school level. The highest age group of marriage 35 & above has 7.69% of middle-level mothers and 15.38% of high school level mothers.

In urban, there are 12.5% of <21 marriage among the mothers having no school education. The percentage in primary school level is 58.33%, 12.5% in the middle level, 8.33% in high school and 4.17% both in higher and graduate & above. The percentage of marriage in the age group of 21-27 among no schooling mothers is 18.33%, which is a little higher than that of the age group <21. In the primary school level, there is 56.67%, 15% in the middle level, 6.67% in high school, and 3.33% in the higher level of mothers' education. Since there are no mothers having the level of graduate & above, there is no marriage at this level. In the marriage age group of 28-34, there is 32.35% of marriage among no schooling

mothers. This is also the highest of all no schooling level of mothers. At the primary level, there are 50%, 8.22% in middle and high school level. There are no samples found in high school and at the above level. In the marriage age group of 35 & above, there are marriages only among the level of primary (66.67%) and middle level (33.33%) of mothers' education.

Sector			Age group of Husband				Total
			Below 21	21 to 27	28 to 34	35 & Above	
Rural	Educational Level of Husband Mother	No schooling	56.25	46.15	52.94	69.29	87
		primary school	25	34.07	23.53	7.69	48
		middle school	9.38	6.59	14.71	7.69	15
		High School	9.38	13.19	8.82	15.38	20
	Total		32	91	34	13	170
Urban	Educational Level of Husband Mother	No schooling	12.5	18.33	32.35	0	25
		primary school	58.33	56.67	50	66.67	67
		middle school	12.5	15	8.22	33.33	16
		High School	8.33	6.67	8.22	0	9
		Higher school	4.17	3.33	0	0	3
		Graduate and Above	4.17	0	0	0	1
	Total		24	60	34	3	121

Source: Field Survey 2014

The findings when correlated with partial method of correlation and sector is taken as controlling factor, there is no significant correlation between age of marriage and educational level of their parents.

5.3.4.2. Rural- Urban comparison of age of marriage of girls and educational level of parents

The study of the educational level of wives' fathers and age of marriage of girls in rural areas as shown in the table 5.20, that there is a large prevalence of no schooling among rural mothers. 58.33% of the underage marriage of girls has mothers with no proper school education. When the percentage of no schooling is

decreasing, having 45.56% of the marriage age of girls is 18-24. In the marriage age group of 25-31 and 32 & above, there are 50% no schooling mothers of wives which is much lower than that of the marriage age <18. The primary level of education of wives' mothers is not as much as no schooling, but showing higher percentages as compared to higher levels than primary education. In the marriage age group <18, 18.75% comes from the mothers having a primary school education only. In the marriage group of 18-24, the percentage of having the education level is higher 25.56% of them declining to 23.08% in the age group of 25-31 and finally reaching 16.67% only in the age group of 32 & above. In middle school and high school level of mothers' education, there is 14.58% and 8.33% underage marriage. 10% of middle level and 15.56% of the high school level mothers have their daughter's married at the age of 18-42. The age group of marriage age of 25-31 has 11.54% of mothers' education in middle and high school. At a higher educational level of mothers, there are no <18 marriage and the marriage age of 32 & above. At this educational level, the marriage found is in the age group of 18-24 (2.22%) and 25-31(3.85%). Mothers who have a degree of graduate and above have their daughter's marriage only in the age group of 18-24 with a percentage of 1.11%.

In urban areas, the percentage of no schooling is lower than in rural areas. Though it is not very high as compared to rural, the highest percentage of no schooling mothers falls in the marriage age below 18 (20.69%). It is followed by the age group of 18-24 having a percentage of 17.91%. There are no marriages found among no schooling mothers in the marriage age group of 25-31 and 32 & above. The educational level of the primary school mothers is extremely high in all age groups of marriage. Here, holding this educational level by wives, mothers the highest marriages is found in the age group of 32 & above where all samples (100%) from the age group falls on this level. It is followed by the age group of 25-31 (56.52%), <18 (51.72%) and 18-24 (44.78%). There are 10.34% of mothers in middle and high school who have their daughter married <18. In the age group of 18-24, there is a marriage of 11.94% of middle level and 16.42% of high school level of mothers' education. At the age of 25-31, there are 4.35% of middle school mothers and 21.74% of high school mothers. At higher levels, though there are some mothers having this level of education they have <18 marriage, but not a very high percentage

of 6.9%. And in the age group of 18-24 there are 1.49% of mothers have a higher educational qualification. Lastly, a mother who studied graduate or above graduate has their daughter's marriage begins at the age of 18 and ended at 31. In the age group of 18-24, there are 7.46% and in the age group of 25-31 there is 17.39%. There are no early and late marriages among the graduate and above graduate mothers in urban.

Table 5.20. Sector wise educational Level of Wife Father and Age Group of Wife							
Sector			Age Group of Wife				Total
			Below 18	18 to 24	25 to 31	32 & Above	
Rural	Educational Level of Wife Father	No schooling	58.33	45.56	50	50	85
		primary school	18.75	25.56	23.08	16.67	39
		middle school	14.58	10	11.54	16.67	20
		High School	8.33	15.56	11.54	16.67	22
		Higher school	0	2.22	3.85	0	3
		Graduate & Above	0	1.11	0	0	1
	Total		48	90	26	6	170
Urban	Educational Level of Wife Father	No schooling	20.69	17.91	0	0	18
		primary school	51.72	44.78	56.52	100	60
		middle school	10.34	11.94	4.35	0	12
		High School	10.34	16.42	21.74	0	19
		Higher school	6.9	1.49	0	0	3
		Graduate & Above	0	7.46	17.39	0	9
	Total		29	67	23	2	121

Source: Field Survey 2014

In the analysis of table no. 5.21, it has been found out that no schooling mothers in rural areas are having 54.17% daughters of <18 marriage, 53.33% of marriages aged between 18-24, 53.85% of 25-31 and 66.67% by 32 & above. At the primary school level, there are 22.92% of <18 marriages, 26.67% of 18-24, 11.54% of 25-31 and 16.67 % of 32 & above. At the middle and high school level, there are 12.5% and 10.42% of <18 marriage. The percentage of marriages in the age group of 18-24 is 8.89% among middle level and 10% among high school level. From the marriage age group of 25-31, 11.54% of daughters come from middle level and 23.08% come from high school level of mothers and there are no mothers studying

above high school level in this marriage age group. The marriage age group of 32 & above has 16.67% of high school level of mothers and there is no middle level and above high school level.

In the analysis of urban, there are 34.48% of <18 marriage from the educational background of mothers having the educational level of no schooling and primary level. The percentage in the age group of 18-24 is 28.36% no schooling and 46.27% primary level. In the age group of 25-31, there is 13.04% no schooling and 56.52% of primary school level mothers. In the age group of a marriage of 32 & above, all the samples of the educational level of wives' mothers are fall in the educational level of the primary which means that there are no other samples found in the other educational level. In middle school, there are 13.79% of mothers in the marriage age group <18, 11.94% in the age group of 18-24, and 13.04% in the age group of 25-31. In high school and higher level, there is 10.34% and 6.9% of wives' mothers having these educational level in the age group <18, 8.96% high school and 1.49% higher in the age group of 18-24, and 17.39% high school in the age group of 25-31. The education level of graduate and above mothers is only found in the age group of 18.24.

Sector			Age Group of Wife				Total
			Below 18	18 to 24	25 to 31	32 & Above	
Rural	Educational Level of Wife Mother	No schooling	54.17	53.33	53.85	66.67	92
		Primary school	22.92	26.67	11.54	16.67	39
		Middle school	12.5	8.89	11.54	0	17
		High School	10.42	10	23.08	16.67	21
		Higher school	0	1.11	0	0	1
	Total	48	90	26	6	170	
Urban	Educational Level of Wife Mother	No schooling	34.48	28.36	13.04	0	32
		Primary school	34.48	46.27	56.52	100	56
		Middle school	13.79	11.94	13.04	0	15
		High School	10.34	8.96	17.39	0	13
		Higher school	6.9	1.49	0	0	3
		Graduate & Above	0	2.99	0	0	2
	Total	29	67	23	2	121	

Source: Field Survey 2014

It can be concluded that there is no co-relation because by analyzing them by the partial method of co-relation, there is no significant co-relationship between the level of parents' education and the age of marriage of girls and sector (rural and urban) as a controlling factor.

5.4. Poverty and Marriage

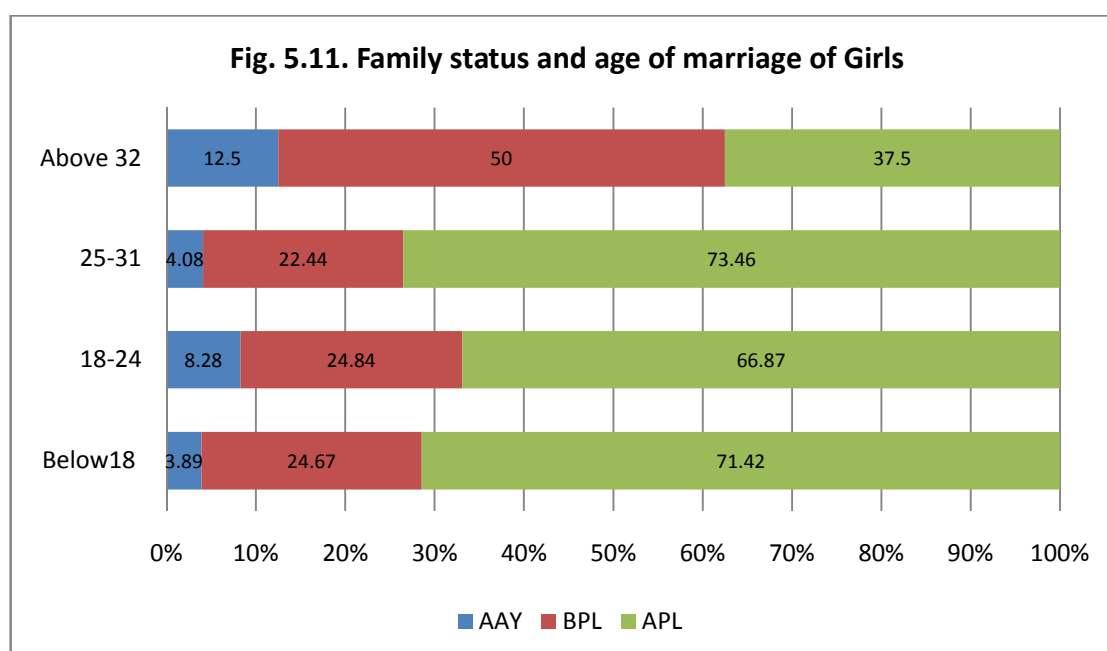
Poverty is an important issue in India. The concepts are explained by different scholars around the world. Harrington (1958) defined poverty with reference to 'deprivation'. According to him, poverty is the deprivation of those minimal levels of food, health, housing, education, and recreation which are comparable to the technology, belief, and value of a particular society. As a matter of fact, the situation gives rise to a feeling of a discrepancy among society. For many poor families, marrying their daughter is a policy for economic sustenance. Therefore, in marriage, it is believed that poverty is one of the causes of early marriage.

For the measurement of the poor, the scheme of BPL and AAY is considered for the indication of the spouses. The Antyodana Anna Yojana Scheme, which was introduced in 2001 represents the poorest of the poor. *The BPL, which stands for Below Poverty Line is an economic benchmark to indicate economic disadvantages and to identify individuals and households in need of government and assistance.* Therefore, the number of couples holding BPL and AAY cards is considered for Poverty measurement.

The entire respondent of the couples in this study is 291. The largest number is Above Poverty Line having has 199 couples. It is followed by Below Poverty Line having 73 couples and Antyodaya Anna Yojana 19 couples. From 199 APL wives, there are 55 in the age group of below 18 of marriage age of girls, 105 females in the age group of 18-24, 36 females in the age group of 27-31 and only 3 in the age of female marriage above 32. In BPL, from the total BPL cardholders among wives, there are 19 card holders among the female age group of marriage below 18 years, 39 in the age group of 18-24, 11 in the age group of 25-31, and 4 persons in the marriage age above 32.

Table 5.22. Age Group of Wife and Family Status								
		Family Status						Total
		AAY		BPL		APL		
Age Group of Wife	Below 18	3	3.89	19	24.67	55	71.42	77
	18 to 24	13	8.28	39	24.84	105	66.87	157
	25 to 31	2	4.08	11	22.44	36	73.46	49
	32 Above	1	12.5	4	50	3	37.5	8
Total		19		73		199		291

Source: Field Survey 2014



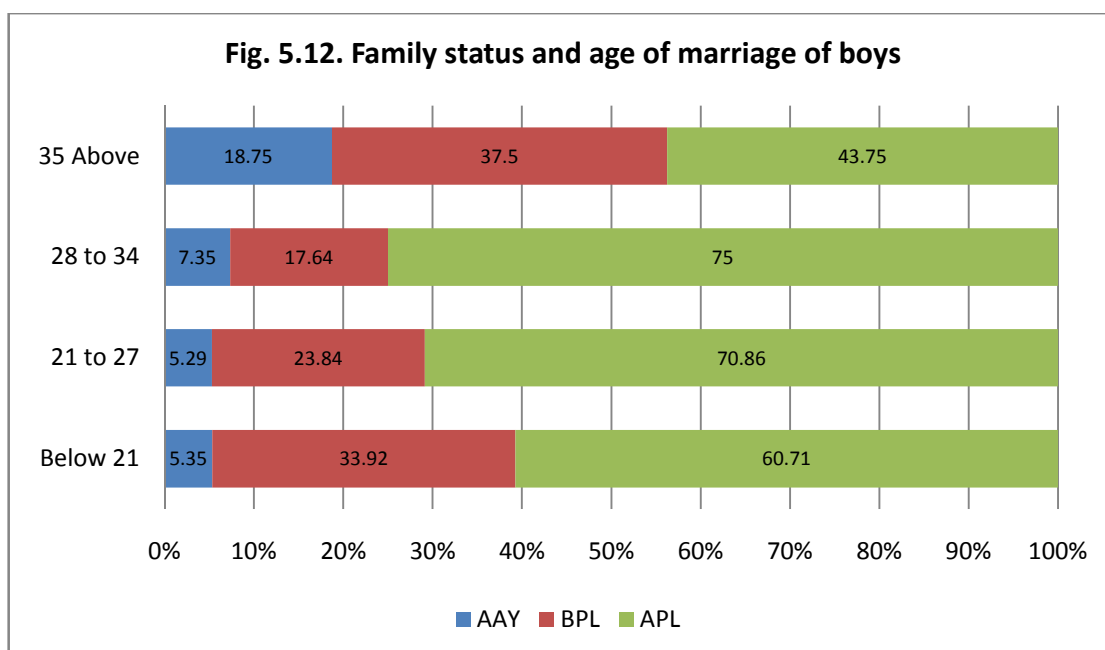
Calculating from the total age group out of 77 samples of marriage age of girls below 18, there are 3.89% of girls belonging to AAY, 24.67% in BPL family and 71.42% in APL. The age group 18-24 has 8.28% AAY, 24.84% of BPL and 66.87% of APL. In the age group of 25-31 the smallest share is AAY with a percent of 4.08 while BPL and APL has 22.44 and 73.46 respectively.

Among boys, out of 56 early marriage age of boys, there are 5.35% AYY. The age group of 21-17 comprises 5.29% of AYY, 23.84% of BPL and 70.86% of APL. In the age group of 28 – 34, there are 7.35% AAY, 17.64 BPL and 75% of APL The highest marriage age group of boys which is above 35 years has 18.75% of

AAY and this is the highest of all composition of AAY calculated from its own age group. In BPL, the per cent rise up to 37.5 and in APL there is 47.75% of boys.

Table 5.23. Age Group of Husband and Family Status								
		Family Status						Total
		AAY		BPL		APL		
		No	%	No	%	No	%	
Age Group of Husband	Below 21	3	5.35	19	33.92	34	60.71	56
	21 to 27	8	5.29	36	23.84	107	70.86	151
	28 to 34	5	7.35	12	17.64	51	75	68
	35 Above	3	18.75	6	37.5	7	43.75	16
Total		19		73		199		291

Source: Field Survey 2014



It can be summarised as above poverty level (APL) dominated in all age group of marriage both in husbands and wives except in the marriage age group of girls of 32 & above. In the age group of 32 & above BPL has the highest percentage having 50% of wives in this category of status.

5.4.1 Rural -Urban Variation

In rural-urban comparison out of the total AAY in Saiha District, rural area has 68.42% and urban has 13.57%. In BPL the variation of rural and urban region is 87.67% for rural and 12.32% for urban. This mean 83.69% of poverty (AAY+BPL) belongs to rural and only 16.31% of poverty happens in urban. From the total Above Poverty Level (N=199), rural area comprises of 46.73% and urban has 53.26%.

		Family Status						Total
		AAY		BPL		APL		
Sector	Rural	68.42	13	87.67	64	46.73	93	170
	Urban	13.57	6	12.32	9	53.26	106	121
Total		19		73		199		291

Source: From Field Survey 2014

The study find out that rural family are prone poverty because the larger share of poverty is found in rural area. It has been clarified by correlation of Pearson's method with the correlation significant at the 0.01 level and $r=.290^{**}$.

		Family Status	Sector
Family Status	Pearson Correlation	1	.290 ^{**}
	Sig. (2-tailed)		.000
	N	291	291
Sector	Pearson Correlation	.290 ^{**}	1
	Sig. (2-tailed)	.000	
	N	291	291

****.** Correlation is significant at the 0.01 level (2-tailed).

Here, it can be seen that there is a statistical correlation between poverty and sector (classification or rural and urban. The interpretation, in other words, means that people living in rural areas are prone to poverty where the urban area has a smaller number of poverty families.

5.4. 1. 1. Age group of marriage girls and rural-urban variation of family status

In the age group of below 18 years of the marriage of girls out of the total sample in the age group 77, there are 48 girls in rural and 29 girls in urban in the entire categories of family status. Of the 48 girls in rural, there are 3 (6.25%) girls in AAY, 18 (37.5%) in BPL, and 27 (56.25%) in APL. At urban of the same age group of girls out of 29 there are no girls belong to in AAY category, 1(3.45%) in BPL and 28 (96.55%) in APL.

In the age group of 18-24 age of marriage of girls, there are 157 samples in which 90 girls are from rural and 67 are from urban. Out of 90 girls of rural 8(8.8%) belongs to AAY, 33 (36.6%) are BPL and 49 (54.4%) are APL. This figure in urban is 5 (7.46%) in AAY, 6 (8.95%) in BPL and 56 (83.58%) in APL.

Out of 49 samples in the age group of 25-31 26 girls are from rural and 23 are from urban. Of 26 girls in this age group, 1 (2.04%) is AAY, 10 (20.41%) are BPL and 15 (57.69%) are APL. In urban out of 23 there is only 1(4.34%) girl each in the category of AAY and BPL and 21 (91.30%) in APL.

In the highest age group out of 8 samples there are 6 and girls from rural and urban. From 6 girls in rural 1 (16.7%) is AAY, 3 (50%) are BPL and 2 (33.3%) are APL. This figure in urban is 1 each in BPL and APL .

Age Group of Wife			Family Status			Total
			AAY	BPL	APL	
Below 18	Sector	Rural	6.25	37.5	56.25	48
		Urban	0	3.45	96.55	29
	Total				77	
18 to 24	Sector	Rural	8.8	36.6	54.4	90
		Urban	7.46	8.95	83.58	67
	Total				157	
25 to 31	Sector	Rural	2.04	20.41	57.69	26
		Urban	4.34	4.34	91.3	23
	Total				49	
32 Above	Sector	Rural	16.7	50	33.3	6

	Urban	0	50	50	2
	Total				8
Source: From Field Survey 2014					

It is found out that there are 50% in urban and 66.7% in rural live in poverty among the age group of 32 & above. The result can be stated that the marriage of girls both is rural and urban, is not related to family status. The poorest age of marriage of girls is the age group of 32& above. The late age of marriage can be determined, from the study, by family status.

5.4.1. 2. Age group of marriage boys and rural-urban variation of family status

By studying the age group of a marriage of husbands and family status there are 2(6.25%) in AAY, 17 (53.12%) in BPL and 13(40.62%) in APL out of 32 samples in the age group of <21 in rural areas. At the same age group in urban, there are 1(4.16%) AAY, 2 (9.52%) BPL and 21 (87.5%) APL. Rural areas are higher in poor percentage in this age group for their percentage is all higher in poor indicators of family status like AAY and BPL.

In the age group of marriage of 21-27, there are 6 (6.59%) of AAY, 33 (36.26%) in BPL and 52 (57.14%) of APL in rural areas. In urban, the numbers of husbands who are holding AAY cards are 2 (3.33%), 3 card of BPL (5%) and 55 (91.66%) cards of APL. The finding in this age is also same as the age group of <21 age of marriage because a large number of poverty in the age group in rural where urban has a very high above poverty husbands.

From 34 samples both in urban and rural in the age group of a marriage of boys 28-34; 2 (5.88%) in rural and 3 (8.82%) in urban are in AAY, 8 (23.52%) in rural 4 (11.16%) in urban are in BPL and 24 (70.58%) in rural and 27 (79.41%) in the urban areas in APL. In this age group, the gap between rural and urban in all categories of family status comes closer than all other age groups. Though, APL is found higher in urban the gap between are only 8.83%. In all other age groups, this difference is more than 35%.

The highest age group of marriage group of a marriage of boys 35 & above has 3 (23.07%) in AAY, 6 (46.15%) in BPL and 4 (30.76%) in APL. In all age groups, except in this age group, APL has the highest percentages of all the family

status in rural. But here in this age group, BPL has the highest percentage. Meanwhile, in this age group, there are no AAY and BPL, which mean that all the marriage found in the age group in urban is APL.

Table 5.27. Sector wise Family Status and Age group of Husband									
Age group of Husband			Family Status						Total
			AAY		BPL		APL		
Below 21	Sector	Rural	6.25	2	53.12	17	40.62	13	32
		Urban	4.16	1	9.52	2	87.5	21	24
	Total			3		19		34	56
21 to 27	Sector	Rural	6.59	6	36.26	33	57.14	52	91
		Urban	3.33	2	5	3	91.66	55	60
	Total			8		36		107	151
28 to 34	Sector	Rural	5.88	2	23.52	8	70.58	24	34
		Urban	8.82	3	11.76	4	79.41	27	34
	Total			5		12		51	68
35 Above	Sector	Rural	23.07	3	46.15	6	30.76	4	13
		Urban	0	0	0	0	100	3	3
	Total			3		6		7	16

Source: From Field Survey 2014

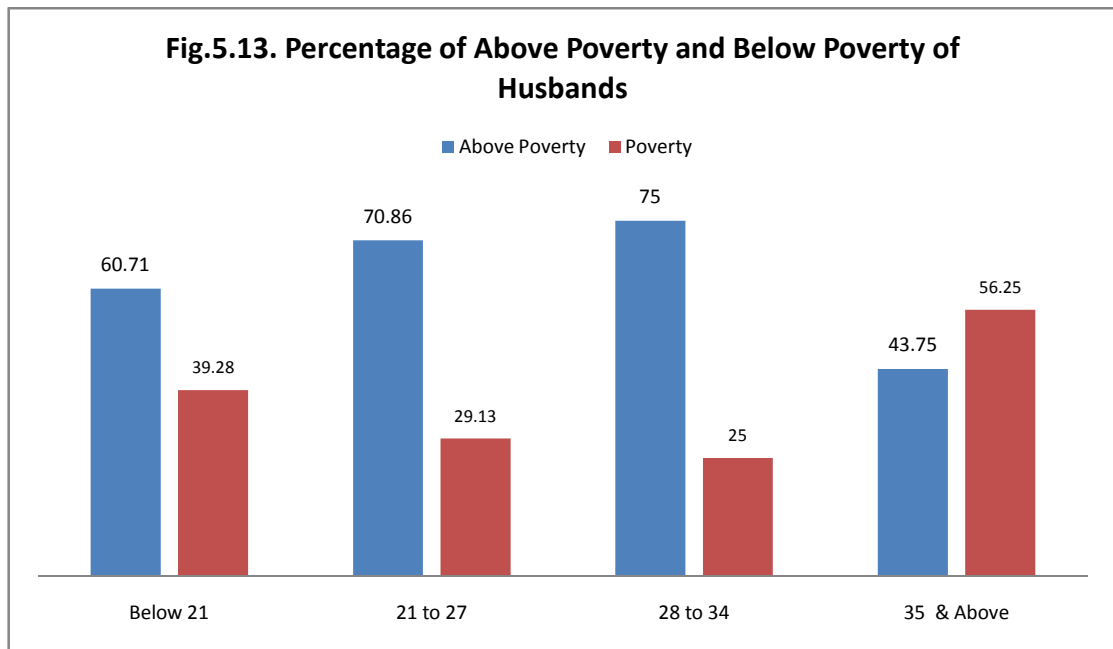
Among boys in rural, highest percentage of poverty is found among the age group of 35 & above which is followed by the age group <21. Therefore, it can be stated that one of the determinant of early marriage and late marriage of boys can be poverty.

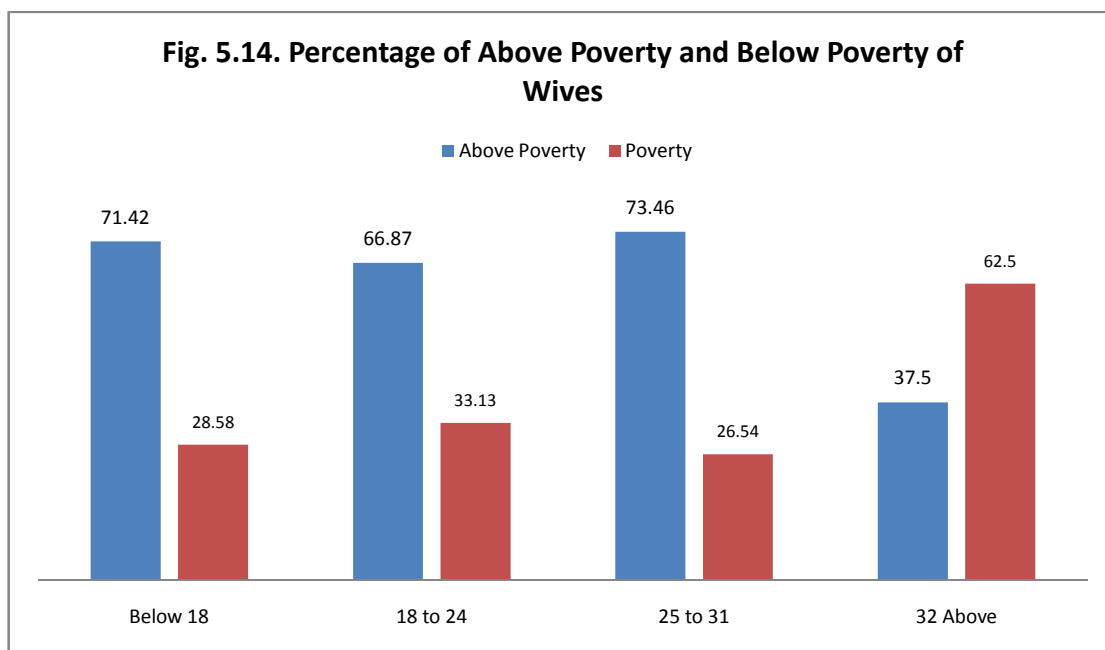
5.4.2. Relationship between Poverty and Age of Marriage

To study the relationship between poverty and marriage age, family status is classified into- Poverty and Above Poverty. Both AAY and BPL is considered as Poverty Indicator and APL is considered as the Above Poverty Level. Of the 291 samples of couples of husband and wife 92 (31.61%), couples live in poverty. Of 56 samples from the marriage age of <21 of husbands 39.28% live in poverty. The marriage age group of 21-27 has 29.13% of husbands are holding the poverty card. In the marriage age group of 28-34, there is only 25% of poverty of husbands. This is the lowest among all the age group of marriage of husbands. The highest poverty

husbands are found among the age group of 35 & above having a poverty percent to 56.25%.

Among wives, the marriage age group of 32 & above has the highest percentage of poverty card with a per cent of 62.5%. It is followed by the marriage age group of 18-24 having 33.13%. The marriage age group <18 and 25-31 has 28.58% and 26.54% of poverty. Here, the marriage age group of 32 and above have the highest poverty card showing that there is a relationship between poverty and this age group of marriage.





5.4.3. Statistical Validity of Poverty and Age of marriage

By seeking the correlation between by poverty and age of marriage of husbands and wives, there is no significant correlation as shown in table 5.28.

Table 5.28. Correlations				
			Poverty	Age Group of Wife
Spearman's rho	Poverty	Correlation Coefficient	1.000	.033
		Sig. (2-tailed)	.	.572
		N	291	291
	Age Group of Wife	Correlation Coefficient	.033	1.000
		Sig. (2-tailed)	.572	.
		N	291	291

From the above analysis, there are larger numbers of poor girls and boys marrying at a very high age of marriage because fig 5.12 shows that largest of poor percentage (aggregation of AAY and BPL) are found in the highest age group of marriage in both boys and girls. In girls, the percentage of poor girls at marriage age of 32 & above (AAY+BPL) are more than half having a percentage of 62.5% and in boys, the percentage is poor boys(AAY+BPL) at a marriage age of 35 & above is 56.25%. In boys, the second-highest poor marriage is among the legal age

of marriage having a percentage of 39.27%. Thus, it can be concluded that there is a relationship between the late age of marriage and poverty in boys and girls as well as a very little relationship between poverty and early marriage of boys.

5.5. Block Level Analysis of Age of marriage and family status

By taking various indicators of poverty from the age group marriage of wife in different sectors the study brings to light that in the age group < 18 in Saiha RD block (excluding Saiha town) out of their total in the age group, there are 5.88% AAY, 32.35 BPL, and 61.76% of APL. This percent in Saiha town is 0 in AAY, 3.34% in BPL and 96.55% in APL. In Tuipang RD within this age group, there are 7.14% of AAY, 50% of BPL and 42.85% of APL.

The higher age group 18-24 age of marriage of girls in the Saiha RD block has 7.84% in AAY, 41.17% in BPL and 50.98% in APL. In Saiha town the per cent in AAY is 7.46%, 8.95% of BPL and 83.58% of APL. This per cent in Tuipang RD block is 10.25% in AAY, 30.76% in BPL and 58.97% in APL.

In the age group of 25-31 there no women in Saiha Rd block in AAY, but 40% in BPL and 60% in APL. In the District Capital Saiha there are 4.34% in AAY and BPL, and 91.30% in APL. In Tuipang the percentage in the age group of a marriage of 25-31 of women of AAY is 9.09%, 36.36% in BPL and 54.54% in APL.

The highest age group of marriage of girls has 25% AAY, %, 50% of BPL and 25% of APL in Saiha RD block; 50% BPL and 50% APL in Tuipang RD block and Saiha town.

Age Group of Wife		Family Status						Total
		AAY		BPL		APL		
Below 18	Saiha RD	2	5.88	11	32.35	21	61.76	34
	Tuipang RD	1	7.14	7	50	6	42.85	14
	Saiha town	0	0	1	3.44	28	96.55	29
	Total	3		19		55		77
18 to 24	Saiha RD	4	7.84	21	41.17	26	50.98	51
	Tuipang RD	4	10.25	12	30.76	23	58.97	39
	Saiha town	5	7.46	6	8.95	56	83.58	67
	Total	13		39		105		157
25 to 31	Saiha RD	0	0	6	40	9	60	15

	Tuipang RD	1	9.09	4	36.36	6	54.54	11
	Saiha Town	1	4.34	1	4.34	21	91.30	23
	Total	2		11		36		49
32 Above	Saiha RD	1	25	2	50	1	25	4
	Tuipang RD	0	0	1	50	1	50	2
	Saiha town	0	0	1	50	1	50	2
	Total	1		4		3		8
Source: From Field Survey 2014								

From the above analysis, the Above Poverty Level is comparatively higher in Saiha urban than that of Tuipang and Saiha RD Block in the different age groups of wives. In Comparison of Tuipang and Saiha RD block, in almost all indicators of poverty Tuipang has a higher percentage.

5.5.1. Block-wise analysis of Age of marriage of boys and family status

The analysis of the marriage of boys and family status in block level-wise show that in the age group of below 21 age of marriage of boys in Saiha RD block there is 4.16% in AAY, 58.33% in BPL and 37.5% APL. In Tuipang RD block the per cent in AAY in this age group is 12.5%, 37.5% in BPL and 50% in APL. This per cent in Saiha town is 4.16% AAY, 8.33% BPL and 87.5% in APL.

In the higher age group of 21-27 of boys in Saiha RD block, there are 7.14 % AAY, 33.92% BPL and 58.92% of APL. The percentage distribution of the family status is Tuipang RD block consist of 5.71% in AAY, 40% in BPL and 54.28% APL. The Saiha town in the age group has low poverty with 3.33% in AAY and 5% in BPL. The above poverty, family in this age group in the town is 91.66%.

The differences in the family status in different blocks and towns in the age group of 28-34 show that there are no differences in Tuipang and Saiha RD Block. Both in these blocks, the share of AAY is 5.88%, 23.52% in BPL, and 70.58% in APL. But there is a slight variation in Saiha town where AAY has 8.82%, 11.76% for BPL, and 79.41% for APL.

In the highest age group, the percentage of AAY in Saiha RD Block is 14.28%, 42.85% in BPL and APL. The percentage in Tuipang RD block is differentiated to 33.33% in AAY, 50% in BPL , and 16.66% in APL. In Saiha town

the age group has no husband either in BPL and AAY which means that all of the age group has the status of APL.

Age Group of		Family Status						Total
		AAY		BPL		APL		
Below 21	Saiha RD	1	4.16	14	58.33	9	37.5	24
	Tuipang RD	1	12.5	3	37.5	4	50	8
	Saiha town	1	4.16	2	8.33	21	87.5	24
	Total							56
21 to 27	Saiha RD	4	7.14	19	33.92	33	58.92	56
	Tuipang RD	2	5.71	14	40	19	54.28	35
	Saiha town	2	3.33	3	5	55	91.66	60
	Total							151
28 to 34	Saiha RD	1	5.88	4	23.52	12	70.58	17
	Tuipang RD	1	5.88	4	23.52	12	70.58	17
	Saiha Town	3	8.82	4	11.76	27	79.41	34
	Total							68
35 & Above	Saiha RD	1	14.28	3	42.85	3	42.85	7
	Tuipang RD	2	33.33	3	50	1	16.66	6
	Saiha town	0	0	0	0	3	100	3
	Total							16

Source: From Field Survey 2014

The study shows that among <21 age of marriage, Tuipang RD block has the highest percentage (12.5%). In BPL Saiha RD block is the highest having 58.33%. In the age group of 21-27, the highest AAY boys are found in Saiha RD block (7.14%) where the highest BPL is found in Tuipang RD block(40%). In 28-34, Saiha town has the highest percentage of AAY (8.82%). There are equal percentages (23.52%) in BPL, which are Saiha RD block and Tuipang RD block having the highest per cent of BPL. In 35 & above, Tuipang RD block has both highest percentage of AAY (33.5%) and BPL (50%). Saiha town dominates APL husbands in all age groups of a marriage of boys.

5.5.2 Block-wise analysis of poverty and above poverty level in different age group of boys and girls

In the analysis of determinant of marriage as poverty in block-wise (Table 5.31) using the percentage ratio among the age group of a husband in Saiha

district shows that the husband who belong in the category of poverty in the age group <21 has a higher percentage of poverty husband than the APL husband. The ratio between them is 62.5% and 37.5%. In the age group of 21-27 the percentages of poverty husband go down to 41.07%, 29.41% in the age group of 28-34 which also give an idea that the percentage of poverty decreases with the increasing age group except in the age of marriage of 35 & above. The percentage ratio in the age group of 21-27 is 41.07% poverty husband and 58.93% of above poverty husband. These percentage ratios become 29.41% for poverty husband and 70.59% for above poverty husband in the age group of 28-34. But the age group of a marriage of 35 & above has a clearly noticeable increase of poverty which is higher in percentage than the two preceding age group. Here, the ratio is 57.14% of poverty and 42.86% for APL.

In Tuipang RD block the ratio starts with 50% each for both poverty and above poverty in the age group of <21. The ratio in the age group of 21-27 has a lower percent for poverty husband and a higher percentage of above poverty than the age group below 21. It has a ratio of 45.71% of poverty and 54.29% of non-poverty in the age group of 21-27. The ratio in the age group of 28-34 is 29.41% of poverty and 70.59% of above poverty.

The only urban in Saiha district, the Saiha town has not much poverty husband. The percentage ratio begins with 12.5% poverty and 87.5% APL in the lowest age group of a marriage of boys. The poverty percentage decreases in the age group of 21-27 with the ratio of 8.33% of poverty and 91.67% of above poverty. But there is an increase in poverty in the age group of 28-34; the ratio is 20.59% for poverty and 75.91% of APL. The age 35 & above have no poverty in the age group. All the marriage age happens in this age group is APL husband.

Table 5.31. Block-wise percentage of poverty and above poverty among husbands									
Locality		Age Group of Husband							
		Below 21		21-27		28-34		35 & Above	
Saiha RD	Poverty	15	62.5	23	41.07	5	29.41	4	57.14
	APL	9	37.5	33	58.93	12	70.59	3	42.86
Tuipang RD	Poverty	4	50	16	45.71	5	29.41	5	83.33
	APL	4	50	19	54.29	12	70.59	1	16.67

Saiha Town	Poverty	3	12.5	5	8.33	7	20.59	0	0
	APL	21	87.5	55	91.67	27	79.41	3	100
Source: From Field Survey 2014									

Among the age group of a marriage of girls, the percentage ratio in the age group of < 18 in Saiha RD block is 38.23% of poverty and 61.77% of APL. In all the age groups in Saiha RD block, the percentage of poverty is above the percent in the age group of <18. The per cent of poverty wives in the age group 18-24 is 49.01% and the above poverty wives are 50.99%. The poverty per cent of wives decreases in the age group of 25-31 to 40%, while the above poverty is increased to 60%. There is a maximum increase of poverty in the marriage age of 32 & above reaching to 83.33% and the above poverty in the age group is only 16.64%.

In Tuipang RD block the percentage ratio in the age group <18 is 57.14% for poverty and 42.86% for APL. This per cent is the only per cent of poverty that fall below 50% among the different age group categories in Tuipang RD block. The percentage of poverty is falling down to 41.03% in the age group of 18-24 where the above poverty per cent raises to 58.97%. In the age group of 25-31 the percentage ratio is 45.45% of poverty and 55.55% for above poverty. It ended with the 50:50 in the age of marriage of 32 & above.

In Saiha town the Above Poverty Level has a higher percentage in all different age group of a marriage of girls except in the age group of 32 & above. The percentage ratio in the age group <18 is 26.32% of poverty and 73.68% of APL. It is found out that the percent of poverty increase to 39.13% in the age group of 18-24 while the non-poverty wives decrease to 60.87%. However, the age group of 25-31 has the remarkable fall of poverty wives to 30% and a steep rise of above poverty to 70%. The highest age group of marriage age of 32 & above share 50% for both poverty and non-poverty.

Table 5.32. Block-wise percentage ratio of poverty and above poverty among wives									
Locality		Age Group of Wife							
		Below 18		18 to 24		25 to 31		32 & Above	
Saiha RD	Poverty	13	38.23	25	49.01	6	40	5	83.33
	APL	21	61.77	26	50.99	9	60	1	16.64
		34		51		15		6	
Tuipang RD	Poverty	8	57.14	16	41.03	5	45.45	1	50
	APL	6	42.86	23	58.97	6	55.55	1	50
		14		39		11		2	
Saiha Town	Poverty	10	26.32	36	39.13	9	30	1	50
	APL	28	73.68	56	60.87	21	70	1	50

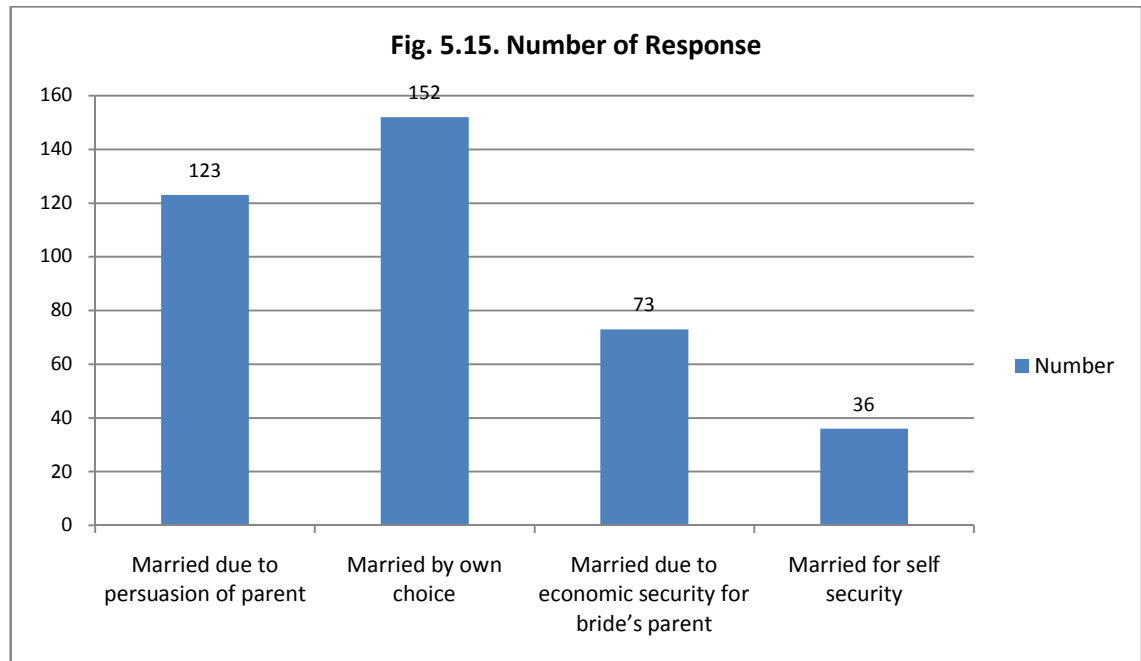
Source: From Field Survey 2014

The result reveals that in Saiha RD block the highest percentage of poverty of boys is found among the age group <21 (62.5%. The percentage of poverty decreases the increasing age of marriage but rises in the highest age group i.e.35 & above (57.14%). In Tuipang Rd block, the highest percentage of poverty is found among the age group of 35& above (83.33%) which is followed by the age group <21 (50%). It can be concluded that underage marriage of boys and late age of marriage of boys in Saiha RD block and Tuipang RD block is determined by economic factors like poverty. Among girls, in the light of the above analysis, it can be concluded that the age group of 32& above is severely affected by poverty in Saiha RD block only. The study reveals that poverty is less significant in urban Saiha.

5.6. Responses from the questionnaire for the causes of marriage

The following figure shows that there is a relationship between marriage and the economy. But the questionnaire, from the sample, find out marriage is caused by various factors. From the given questionnaire the wives and husbands could choose from the option- Married by the own choice, Married due to persuasion by parents, married for the economic security of the bride's parents and married for self-security of boys/girls. The wives/husbands chose and tick the reason for their marriage from the options which are specified and they were allowed to choose more than one

option if the causes of marriage are more than one. From the four options, the highest option chose by the bride is married by their own choice. There are 152 responses in this option and it is followed by married due to the persuasion of parents, which have 123 respondents, 73 in married for the security of the parents and 36 responds of married for self-security.



At age-wise analysis (Table 5.33), the marriage to choose husband persuaded by their parents among young girls who get early marriage has 27.84% which is calculated from the total 97 responses in this age group. Within this age group of girls, the highest responses marry by their own choice having a percentage of 44.33%. There is 17.53% response among girls marrying their husbands because of the economic security of their husbands and there are 10.31% of girls marrying husbands for their self-security in this age group.

The percentages in the age group of 18-24 are 36.36% married due to the persuasion of parents, 35.41% married by own choice, 18.18% married for the security of their parents and 10.50% married for their self-security. It is important to note that married due to persuaded by parents are found higher in this age group.

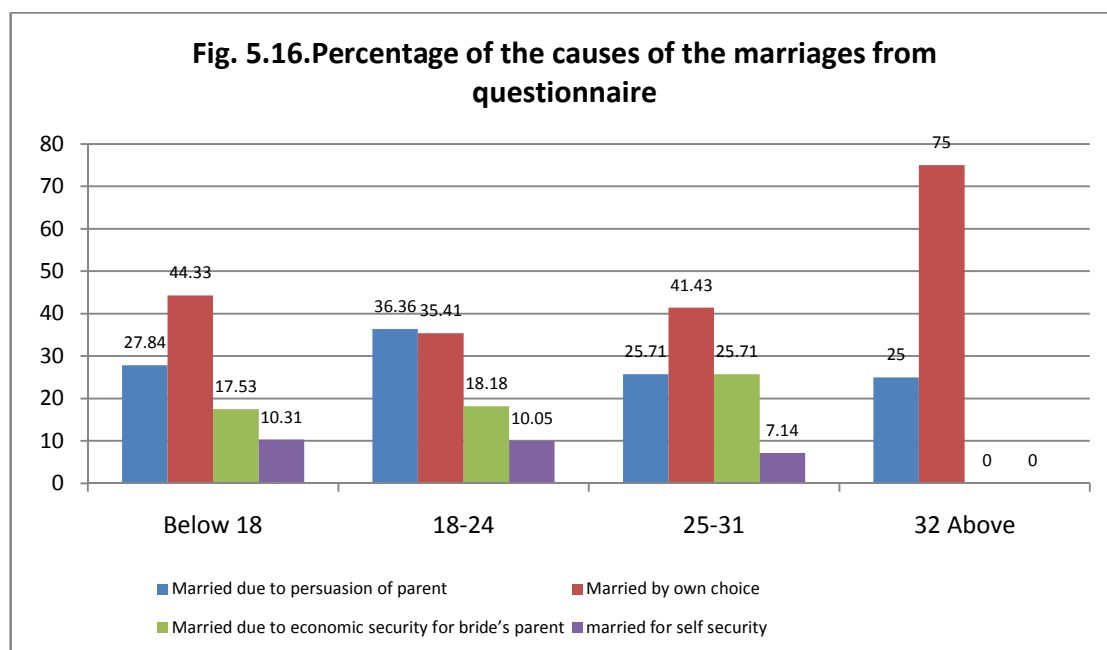
In the age group of 25-31 there is 25.71% of girls marrying husbands due to the persuasion of parents, 41.43% married by choosing the option of married by own

choice, 25.71% choosing for the economic security of their parents and 7.14% choose the option of marriage for self-security. Here again, in this age group of marriage, married by own choice is the most optional responses were given by the brides.

The marriage age of 32 & above has 8 responses from all the options given for the causes of marriage. Out of this, 25% opted for the causes of marriage due persuasion by parents and 75% opted for the causes of marriage by their own choice.

	Below 18		18-24		25-31		32 Above		Total
Married due to persuasion of parent	27	27.84	76	36.36	18	25.71	2	25	123
Married by own choice	43	44.33	74	35.41	29	41.43	6	75	152
Married for economic security for bride's parent	17	17.53	38	18.18	18	25.71	0	0	73
married for self security	10	10.31	21	10.05	5	7.14	0	0	36
	97		209		70		8		

Source: From Field Survey 2014



The findings from the preference given from the questionnaire for the causes of marriage in the Saiha community is that girls marry for their partners are

normally by their own choice in all age groups of marriage except in the age group of 18-24. In the age group of 18-24, the most common cause of marriage is marriage persuaded by their parents. In all age group, the age group 32 & above has the highest percentages of marriage by own choice (75%) and the lowest is the age group 18-24 (35.41%). Married due to economic security for the brides' parents and married for self-security do not have many answers. Even the highest percentage of these options have 25.71%, which is in the age group of 25-31 and 10.31% in the age group of <18.

5.7. Background of the parents of wives

In the evaluation of marriage of girls and background as the determinant, there are 9.1% of <18 marriage of girls whose parents were divorced. It can also be defined as there are 90.9% of girls who married <18 whose parents were divorced, signifying largest marriage of underage marriage is happening with no divorcing parents. It followed by the age group of 32& above (87.5%). In 18-24 there 86.62% and in the age group of 25-31 there is 85.71%. It is evident that a larger number of girls who have divorcing parents tend to stay longer by delaying their age of marriage where no divorcing parents usually do have husbands with underage.

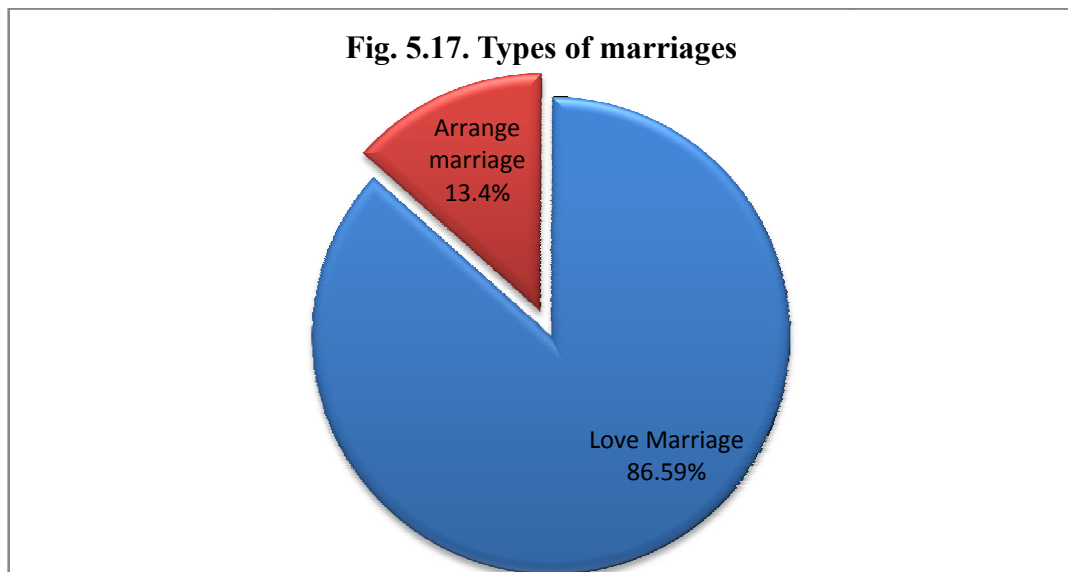
		Was you parent Divorce				Total
		No		Yes		
Age Group of Wife	Below 18	70	90.9	7	9.1	77
	18 to 24	136	86.62	21	13.37	157
	25 to 31	42	85.71	7	14.28	49
	32 Above	7	87.5	1	12.5	8
Total		255		36		291

Source: Field Survey 2014

One of the determinants of the age of marriage is about the background of her family where she comes from. According to the examination of the field survey, it has been found out that parents who do not divorce have daughters married earlier than those of divorcing parents.

5.8. Arrange Marriage and Love Marriage in Saiha District

The societies of a different culture are associated with two types of marriage - love marriage and arrange marriage. Basically, the marriage when it is arranged by people other than the individuals who get married is called arranged marriage. The other people who arranged the marriage could be parents, matchmaking agents, matrimonial sites, or trusted parties. The arranged marriages are mostly arranged by parents by taking their consent, of male and female who are going to marry. Contrary to this, love marriage is a type of marriage when the husband and wife are not selected by their families or other third parties. It begins from the likeness and emotional feeling of both male and female to form a marital union. The society Saiha District is also associated with these types of marriages. Of these, two the prevalent type of marriage, love marriage has 86.59% and arrange marriage constitute only 13.4%.



The studied cover 170 samples of couples in rural and 121 samples in the urban. Of the 170 couples in rural areas, there are 88.8% love marriages and only 11.6% are arranged marriages. In urban, there are 84.29% love-marriage and 15.7% of arranged-marriage out of the total sample of urban couples. The study of love and arrange marriage in the Saiha district shows that rural marriages have lesser marriages of arranged than urban areas but a higher percentage of love marriages calculated from their total of samples.

Table 5.35. Sector-wise of type of marriage				
		Type of Marriage		No of sample
		Love	Arrange	
Sector	Rural	88.23%	11.76%	170
	Urban	84.29%	15.7%	121
Percent of love and arrange marriage		86.59%	13.4%	291
Source: Field Survey 2014				

The analysis of the block-wise type of marriage reveals that the highest percentage of arrange marriage is found among in Saiha Urban (15.71%). The second highest Tuipang RD Block has 15.15% and Saiha RD Block has the least with 9.61% of arrange marriage. Saiha RD block has the highest love marriage have the percentage 90.38, followed by Tuipang RD Block sharing 84.84% and Saiha Urban has 84.29%.

Table 5.36. Block-wise and type of Marriage				
		Type of Marriage		Total
		Love	Arrange	
Block/ Urban	Saiha RD Block	90.38	9.61	104
	Tuipang RD Block	84.84	15.15	66
	Saiha Urban	84.29	15.71	121
Source: Field Survey 2014				

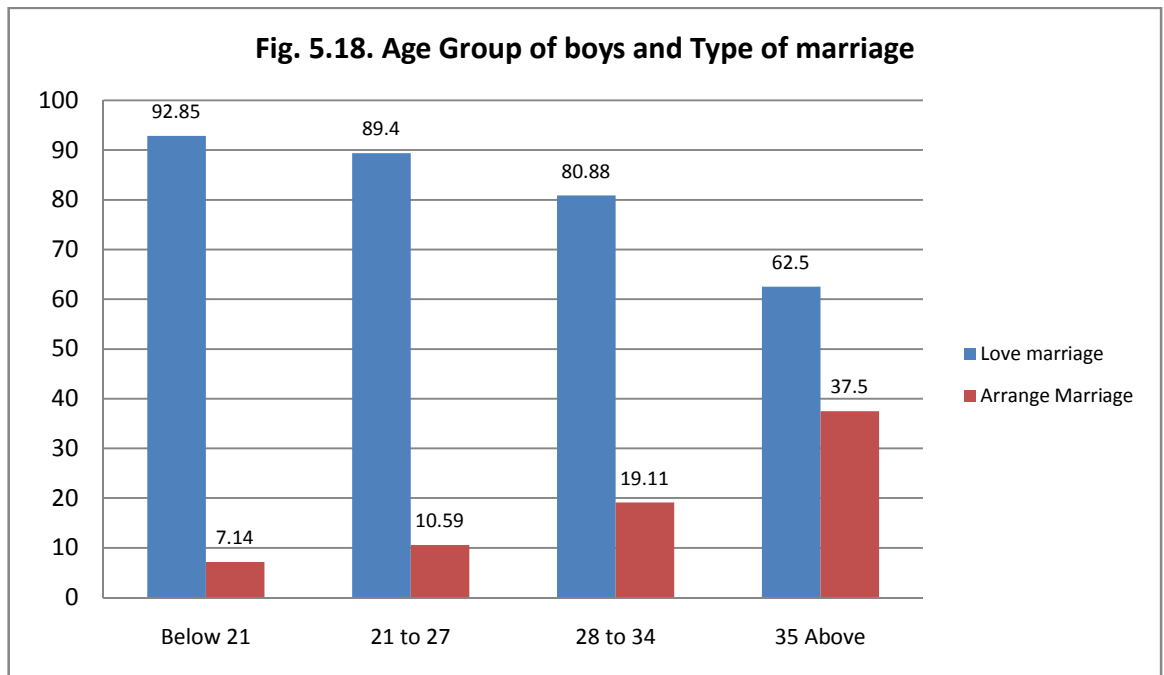
The result from the study of love and arrangement of marriage, the whole community of the Saiha district is absolutely dominated by love marriage. It has also been found out that there is also the prevalence of arrange-marriage but occupies a very small percentage of marriage. The study of the rural and urban type of marriage reveals that rural areas have a higher love-marriage than urban while urban area is higher in arrange marriage. In the block-wise analysis, Tuipang RD block is higher than the Saiha RD block in love-marriage and the Tuipang RD block is higher in arrange marriage if excluded Saiha urban.

5.8.1. Age group and type of marriage

The age-wise study of love and arrange marriage of husband and wife find highest per cent of love marriages of boys happen among the age group below 21. This percentage has been calculated out from the sum of their own age-group. The assumption from the table 5.37 & 3.39 reveals that boys who married below 21 intense feeling of deep affection to girls the age group of the age group of 18 to 24 because these two age gro The age-wise study of love and arrange marriage of husband and wife find the highest per cent of love marriages of boys happen among the age group below 21. This percentage has been calculated out from the sum of their own age-group. The assumption from table 5.37 & 3.39 reveals that boys who married below 21 intense feelings of deep affection to girls the age group of 18 to 24 because these two age groups are the highest in love marriages. Where arrange marriage among boys is well-liked in the age group above 35 years and above. Here, it is obvious that boys who are arranged, mostly, pick up girls younger than their age groups are the highest in love marriages. Where arrange marriage among boys is well-liked in the age group above 35 years and above. Here, it is obvious that boys who are arranged, mostly, pick up girls younger than their age.

		Type of Marriage				Total
		Love		Arrange		
			%		%	
Age group of Husband	Below 21	52	92.85	4	7.14	56
	21 to 27	135	89.4	16	10.59	151
	28 to 34	55	80.88	13	19.11	68
	35 Above	10	62.5	6	37.5	16
Total		252		39		291

Source: Field Survey 2014



5.8.2. Correlation between type of marriage and age of marriage of boys

The correlation by Spearman's Rho between the age of marriage and type of marriage at table no. 5.38 shows that there is a good significant correlation. The correlation is significant at 0.01 level ($r=.173^{**}$). It is, therefore, proved that the arrange marriage among boys is increases with the increasing year of marriage of boys.

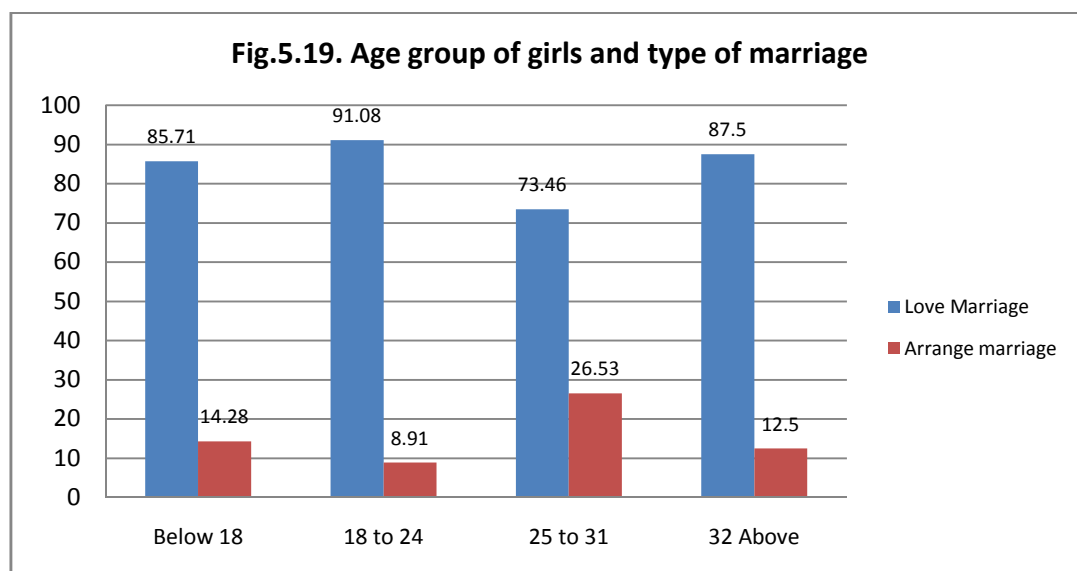
			Age at Marriage of Husband	Type of Marriage
Spearman's rho	Age at Marriage of Husband	Correlation Coefficient	1.000	.173 ^{**}
		Sig. (2-tailed)	.	.003
		N	291	291
	Type of Marriage	Correlation Coefficient	.173 ^{**}	1.000
		Sig. (2-tailed)	.003	.
		N	291	291

******. Correlation is significant at the 0.01 level (2-tailed).

Table 5.39. Age Group of Wife and type of Marriage						
		Type of Marriage				Total
		Love		Arrange		
Age Group of Wife	Below 18	66	85.71	11	14.28	77
	18 to 24	143	91.08	14	8.91	157
	25 to 31	36	73.46	13	26.53	49
	32 Above	7	87.5	1	12.5	8
Total		252		39		291

Source: Field Survey 2014

Based on the survey, the highest per cent of love marriage among girls is in the age-group of 18-24. Among girls the highest arrange marriage take place in the age group of 25 - 31. But among girls the most victim of love marriage is beyond the legal age of marriage. The study, therefore, shows that the marriage age of 21 for boys is a little bit higher for the study area.



In the correlation between the type of marriage and the age of marriage of wife, there is no significant level in the correlation between them.

Table 5.40. Correlations				
			Type of Marriage	Age at Marriage of Wife
Spearman's rho	Type of Marriage	Correlation Coefficient	1.000	.109
		Sig. (2-tailed)	.	.063
		N	291	291
	Age at Marriage of Wife	Correlation Coefficient	.109	1.000
		Sig. (2-tailed)	.063	.
		N	291	291

From the study, it is found out that love-marriage is highest among the marriage age group of boys below 21 years. Among girls, love-marriage is found highest in the age group of 18-24. In the arrange-marriage, the age of boys of 35 & above has the highest arrange marriage. Among girls, it is highest in the age group of 25-31. Thus, it can be concluded that boys with a low age of marriage are likely to have love-marriage where old age of marriage is related with arrange marriage because there is a statistical relationship between age of marriage of boys and type of marriage. In girls, there is no statistical co-relationship.

5.9. Conclusion

From the overall statement, it is, thus, apparent that education determines an essential factor for the causes of marriage. This has appeared from the result that almost all the underage marriage of females happens below Class 10. With the higher level of education, the age of marriage of girls is also increasing. This finding is also relevant to the rural and urban comparison of the age of marriage and level of education. But the dissimilarity between them is that urban area has higher educational qualification not only graduate but also postgraduate girls. The majority of the high educational qualification comes from the marriage age group of 25-31. In rural the highest educational qualification of girls is graduate level in which the majority come from the age group of 18-24. Among boys, though there is no statistically significant correlation between the age of marriage and level of education the highest <21 marriage is found among the educational level of class & below. This educational level dominated the age group of boys except in the age

group of 21-27 where the majority in this age group is class 11 & 12. The 35 & above years of marriage age has also dominated by class 10 & below and non-literary which mean older age of marriage of boys is somehow caused by a low level of education and illiteracy. In rural and urban comparison rural boys have a higher percentage of non-literate and class 10 & below. These two levels of education are interestingly found dominant in the marriage age group of 35 & above. It has also been found out that in urban there are no illiterate husbands. In urban, there is also a high number of class 10 & below education level and with the increasing age group of marriage, this level of education is also falling down. Moreover, the level of education of both parent of the spouse also plays a significant role in the causes of marriage. The study unveiled that husbands' father have a larger percentage in almost in the educational level of different categories like Primary school, middle school, high school higher and graduate and above. The husbands' mother has a larger share in no schooling category than the husbands' father. From the study calculated from the total age group, the marriage age group of 35 & above has the highest no schooling father signifying the late age of marriage of boys are caused by no school education of father and mother having the highest percentage of 43.75% and 56.7% respectively. On the other hand, the educational level of wives' parents and the age of marriage their daughter has a better relationship than that of husbands and their parents. There is a spearman's correlation validity between the age group of the wife and the wife's father, which is significant at 0.05 levels where $r = .123^*$. Besides this, the study also finds out that rural people are prone to poverty due to the fact that a larger share of poverty is found in rural areas. It is, therefore, can be concluded economic security is one of the causes of age, marriage of girls but is it is not the biggest reason. From the questionnaire given, there are 23.29% and 27.78% who married to husband for the economic security of their parents and for their self-security. It is, from this answer, girls are finding out their security to boys who are a financially reliable person. The study also finds out <18 age of marriage is determined by the background of the bride where she comes from. Girls who do not have divorcing parents tend to married husbands < 18 years of marriage and girls who do have divorced parents tend to delay their age of marriage. Lastly, it has also been found out that there are 86.59% love-marriage and 13.4% of arrange-marriage.

The highest per cent of love marriages of boys happen among the age group below 21 while girls have the highest per cent of love-marriage in the age-group of 18-24. In rural areas, there are 88.8 per cent love marriages and only 11.6 per cent are arrange-marriage while in urban, there are 84.29 per cent love-marriage and 15.7 per cent of arrange-marriage out of the total sample of urban couples.

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CHAPTER VI

THE IMPACT OF AGE OF MARRIAGE

6.1. Introduction

Marriage is a matter of great importance in every society because it influences fertility, population growth and the nature of relationships. The study and analysis of the impact of marriage hold a very important place in population geography because the legitimacy of childbearing is responsible for population change. Moreover, when girls or boys, married at a very early age, it is a barrier to their education causing several losses of opportunities for human development. This repercussion of marriage can be variously differing based on the age of marriage of boys and girls. A vulnerability to reproductive and child health care maintenance can also be related to a marriage at a young age or old age. There is a programme called Reproductive and Child Health Care (RCH) which include antenatal care, iron prophylaxis for pregnant and lactating women, a dose of tetanus toxoid vaccine, detection and treatment of anaemia in mothers, natal care, safe delivery and postnatal care both in urban and rural areas. Thus, this chapter tries to identify the relationship between age of marriage and places of delivery of babies, a number of children, expected number of children, offspring and infant mortality Birth weight, antenatal care and child immunization before one year, gender space and so on.

6.2. Delivery of Baby

One of the most important programmes of Reproductive Child Health is to encourage the place of delivery of the baby. According to the programme the baby must be delivered under careful and hygienic condition. Delivery services are responsible by personnel of the government health institution including Asha. Any kind, either government institutions like sub-centres, primary health centres, first referral unit, district hospital or private clinic is called institutional delivery of a baby. Institutional delivery is a very important factor among the community because it promotes child survival and reduces the risk of maternal mortality. It is also one of

the socio-demographic goals mentioned in the National Population Policy 2000 of India.

The proportion of the institutional deliveries in the community of Saiha is 33.17% is only. The remaining 66.8% of the babies are non-institutional. The lowest institutional delivery is found the women married under 18 years of age where the percentage is only 26.08. The proportion increases from 26.08% to 33.51% in the age group of 18 to 24. Then, a significant increase is observed in institutional delivery is found among the age group of 25 to 31 age which reach 46.05%. The highest institutional delivery is found among the age group of women married above 32 years of age. Here, the reason of high institutional delivery in the age group is that woman above 32 are in a high-risk factor. Though the age group has the highest proportion of institutional delivery this is not significant to the National Population Policy 2000 of India, which tries to achieve 80% delivery by health personnel by 2015.

Table- 6.1. Age group of mother and Type of delivery of Baby									
		Type of delivery of Baby							Total no of offspring
		No of couple in the age group having No offspring	Institutional Delivery			Non Institutional Delivery			
			Out of the total age group	Out of 1079		Out of the total age group	Out of 1079		
Age group of mother	Below 18	1	90	26.08	8.34	255	73.91	23.63	345
	18 to 24	6	188	33.51	17.42	373	66.48	34.56	561
	25 to 31	3	70	46.05	6.48	82	53.94	7.59	152
	32 Above	1	10	47.61	0.92	11	52.38	1.01	21
Total		11	358		33.17	721		66.82	1079
Source: Field Survey 2014									

A community-based cross-sectional study between urban and rural reveals that rural areas have higher non- institutional delivery. In rural community, 73.9 %

delivery of babies is non-institutional. It is comparative low in urban area having only 26.07% of non-institutional delivery. In case of institutional delivery urban community has higher percentage reaching more than half (58.65%) of the deliveries are institutional. This is due to the fact that good availability of health care facilities and transportation. In rural community the institutional delivery is 41.34% only.

It is apparent the non-institutional delivery is very high in a rural area among the age-group of below 18 years of women who are taken out of their total sample in the age group in rural areas. In each category of the age-group, the non-institutional delivery is found prevalent among exceeding more than half delivery in rural society. Below 18 years have the highest percentage reaching 82.37% of all the total deliveries in the age group and delivery per cent is decreasing toward the increasing age group. Among the age 18 to 24, it is declining to 78.65%, 71.73% in the age group of 25 to 31 and 55 % in the age above 32.

Among the women in urban non-institutional delivery, which is calculated from the total sample in each category of age group, the highest non-institutional is again among the age below 18. It is decreasing trend is same as the case with rural but the per cent does not exceed 50%, except among the age at marriage below 18 where there is 57.62%. Age group between 18 to 24 and 25 to 31 has 47.48% and 26.66% respectively. There is no non-institutional delivery among the age of marriage above 32.

In case of institutional delivery, both rural and urban has the highest institutional delivery at the age above 32 years of wives. Percentage, here, in this age group, is 45% in rural and 100% in urban. Though, institutional delivery is highest of all the institutional delivery of babies in the age group of above 32 in the rural it is lower than that of the non-institutional delivery in the same age. The lowest institutional delivery, in Saiha urban, falls among the adolescence, marriage (42.37%). From the lowest age group, the delivery increases to reach 100% at the marriage age above 32. It is increased from 42.37% to 52.51% in the age group 18 to 24 and 73.33% in the age group of 25 to 31.

Table- 6.2. Age group of mother and Type of delivery of Baby												
Type of delivery of Baby			Age group of mother								Total	
			Below 18		18 to 24		25 to 31		32 Above			
Woman with No offspring	Sector	Rural	1		4		3		1		9	
		Urban	0		2		0		0		2	
	Total		1		6		3		1		11	
Institutional Delivery	Sector	Rural	40	17.16	73	21.34	26	28.26	9	45	148	41.34
		Urban	50	42.37	115	52.51	44	73.33	1	100	210	58.65
	Total		90		188		70		10		358	
Non Institutional Delivery	Sector	Rural	187	82.37	269	78.65	66	71.73	11	55	533	73.92
		Urban	68	57.62	104	47.48	16	26.66	0	0	188	26.07
	Total		255		373		82		11		721	

Source: Field Survey 2014

After analysing the data, it is found out that institutional delivery of a baby is significantly low in Saiha community as a whole with a percentage of 33.17% only. The marriage age of <18 of the girls is vulnerable non-institutional delivery, but the age of marriage of 32 and above has the highest percentage of institutional delivery. The reason behind this is that having a baby at a later age of marriage age increases the risk of producing a child than the lower age of marriage. The first delivery of a baby and the maternal age above 32 is associated with pelvic complication and other related problems which is the main factor to higher institutional delivery of a baby. In the comparison of rural and urban, non-institutional delivery of a baby is 73.9% in the rural area and in an urban area, it is only 26.07%. It can be concluded that the age of marriage has an impact on types of delivery of the baby both in urban and rural and Saiha community as a whole.

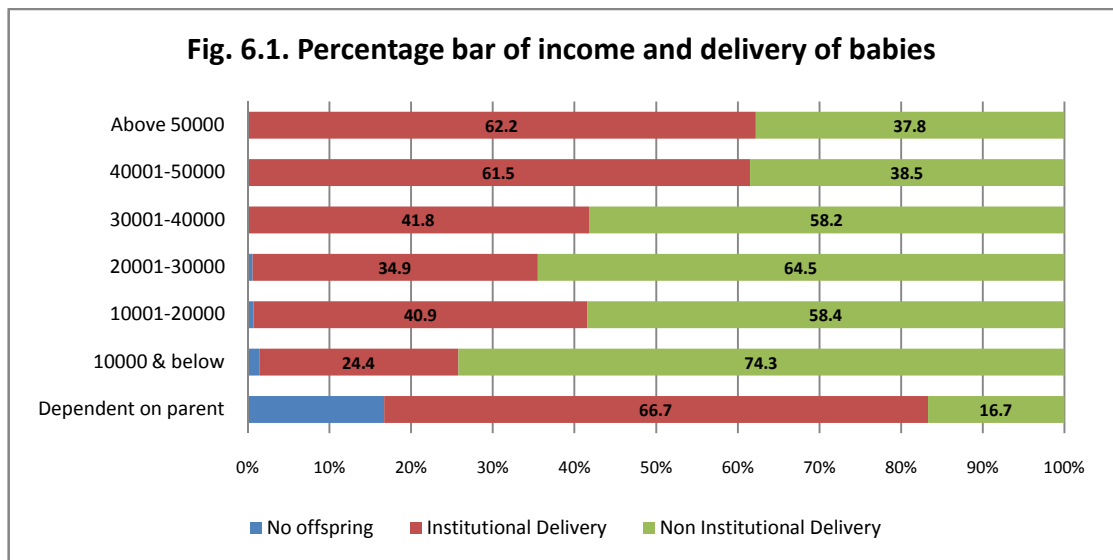
6.2.1. Income and delivery of baby

It is already said that the place of delivery is one of a key factor that affects the health and well being of children. But from the case study in the field, the type of delivery is determined by the economic condition of the family. Bases on the family income classification, there are 16.7% of couples who do not have children between dependent parents. But it is interesting to find out that among these dependent parents, institutional delivery is far higher than non-institutional delivery. In the lowest category of income group, the delivery of baby displayed that non-

institutional delivery is extremely higher than institutional delivery. Out of 591 children in this category of income, institutional delivery is only 24.4%, meaning that 74.3% are non-institutional delivery. There are also 1.4% couples who do not have children in this income group. The next level of income group 10001-20000 has 0.7% of couples having no child. From 149 children under this income group, 40.9% are institutional and 58.4% are non-institutional. The percentage gap between them in this income group becomes closer than children born from parents with an income of 10000 & under. Among parents having an income of 20001-30000, the percentage gap between institutional and non-institutional delivery is raising higher where the non-institutional delivery increases to 64.5%. At the level of income 30001-40000, the percentage gap between institutional and non-institutional delivery of a baby is again declining where institutional delivery is 41.8% and non-institutional delivery is 58.2%. The family income group of 40001-50000 witness a vital change in the delivery of the baby. Here in this income group, institutional delivery is higher than non-institutional delivery. Institutional delivery in this group is 61.5% and non-institutional delivery is 38.5%. The highest level of income group >50000 has also a higher percentage of institutional delivery with a percentage of 62.2% of institutional delivery and 37.8% of non-institutional delivery.

Table 6.3. Family income and Type of delivery of Baby								
		Type of delivery of Baby						Total
		No offspring		Institutional Delivery		Non Institutional Delivery		
Family income	dependent on parent	1	16.7	4	66.7	1	16.7	6
	10000 & below	8	1.4	144	24.4	439	74.3	591
	10001-20000	1	0.7	61	40.9	87	58.4	149
	20001-30000	1	0.6	59	34.9	109	64.5	169
	30001-40000	0	0	38	41.8	53	58.2	91
	40001-50000	0	0	24	61.5	15	38.5	39
	above 50000	0	0	28	62.2	17	37.8	45
Total		11		358		721		1090

Source: Field Survey 2014



The correlations between family income and type of delivery of baby by Pearson method of correlation show that the correlation between these two variables is significant at 0.01 levels.

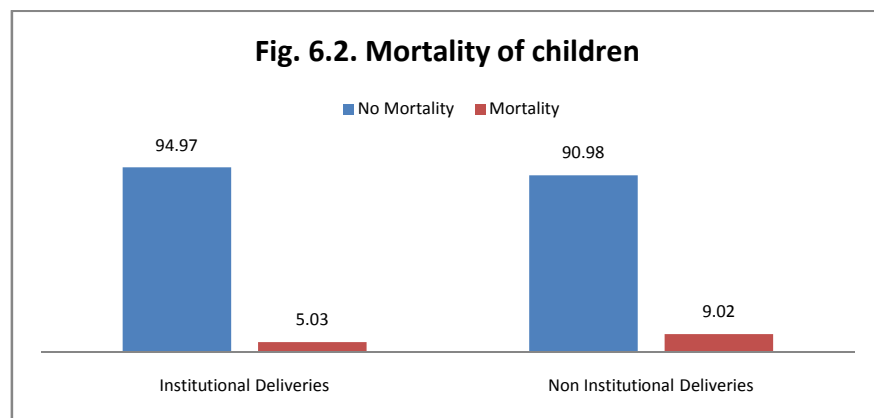
Table 6.4. Correlations			
		Family income	Type of delivery of Baby
family income group	Pearson Correlation	1	-.172**
	Sig. (2-tailed)		.000
	N	1090	1090
Type of delivery of Baby	Pearson Correlation	-.172**	1
	Sig. (2-tailed)	.000	
	N	1090	1090

** . Correlation is significant at the 0.01 level (2-tailed).

It is clear from the finding that the two highest levels of income have larger institutional delivery of the baby. The levels of family income, not more than 40000 are prone to non-institutional delivery. The finding also, interestingly, showed that dependent parents have lower institutional delivery where a low level of income is related to non-institutional delivery of babies. Thus, it can be concluded that the delivery of a baby is also determined by the economy of the families.

6.2.2. Infant Mortality and Delivery of baby

Reduction of infant mortality is a major concern by the Health and Family Welfare Department under Government of Mizoram. It is considered that giving birth to trained personnel with good facilities and services can put aside this infant mortality. According to the secondary data of the NHM-HMIS report, the infant mortality rate in the Saiha District is in the year 2010-11 is 75, 81 in 2011-12, 46 in 2012-13, 79 in 2013-14, 113 in 2014-15, 38 in 2015 and 24 in 2016-17. The district has been the highest infant mortality rate recorded in Mizoram. Though, the rate has decreased to 24 in 2016-17, it has still been the highest infant mortality rate with Lawngtlai district according to this data.



In the case of Saiha district, any type of mortality under the non-institutional parameter of non institutional delivery is higher than the institutional delivery parameter. Based on the study, in institutional delivery, there is 94.97% of no mortality of offspring calculating it from all the number of children born under institutional delivery which signifies that mortality under this type of delivery is 5.03%. From the 5.03% of mortality, infant mortality is 70.22%. On the other hand, non-institutional delivery has 90.98% of no mortality and having a mortality of offspring 9.02% and from this 9.02% of mortality infant mortality is only 44.62%. The percentage gap between the mortality of offspring under institutional and non-institutional delivery is 3.99% showing that a higher percentage of offspring mortality under non-institutional delivery.

Table 6.5. Mortality and type of delivery of Baby								
		Type of delivery of Baby						Total
		No offspring		Institutional Delivery		Non Institutional Delivery		
Mortality	No mortality	11	1.09	340	33.76	656	65.14	1007
	Neo Natal	0	0	8	32	17	68	25
	Post Neonatal	0	0	5	29.41	12	70.59	17
	Infant mortality	0	0	13	3.63	29	4.02	42
	Pre School Age	0	0	3	14.29	18	85.71	21
	School Age	0	0	1	10	9	90	10
	Above 14 years	0	0	1	10	9	90	10
Total		11		358		721		1090

Source: Field Survey 2014

If infant mortality is only taken into account, the sum of neonatal mortality and postneonatal mortality is only considered for this type of mortality. From all the total number of children born from institutional delivery, infant mortality has 3.63% and non-institutional delivery has 4.02% of infant mortality which is also calculated for all the total number of children born under non-institutional delivery.

The result shows that institutional delivery has lower infant mortality with a very little percentage lower. Though the percentage gap between them is very small, infant mortality, which is found higher in non-institutional delivery is not ignorable. Thus, it can be concluded that institutional delivery plays role in reducing infant mortality in Saiha district.

6.3. Sex of the offspring and Size of family

The importance of marriage and sexes as a factor influencing the structure and size of households and families is widely studied by various demographers and sociologists. (Markos Ezra). The number of male babies is slightly higher in almost all societies. It appears that the natural balance is slightly more favourable to males at birth. The sex ratio, according to the 2011 census, is 978 females per 1000 males in Soho District. The child sex ratio has also recorded as 937 females per 1000 males. The analysis of the sex of the children born from parents from the study shows that

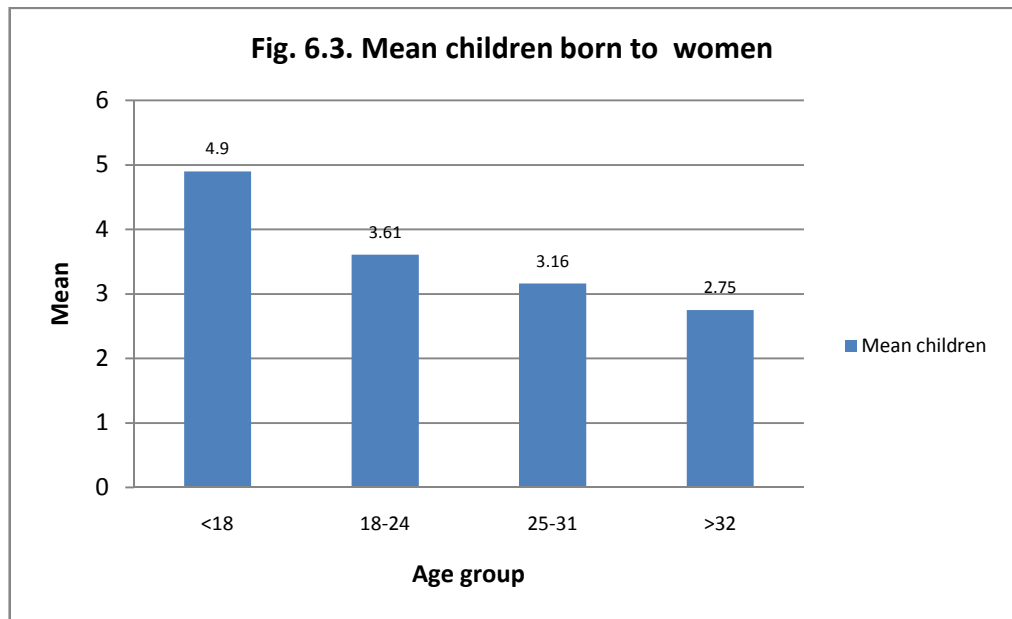
among all the sex of the children, the number of male offspring is greater than the number of female children. According to the primary data collected from the sample villages, the offspring sex ratio is 896.12 females per 1000 males which expose the number of the female population is in a declining trend.

The sex ratio at birth is determined by the biological factors. But demographic factor like age of marriage also plays an important role. From the below data, the sex ratio of offspring among the women married 18 years of age 960.22, 921.23 in the age group of 18-24, 747.12 in the age group of 25-3, and above 32 years it is 615.38. Thus, the lower age of marriage of girls is linked with high sex ratio.

Table 6.6.Age group of mother and Sex of offspring					
		Sex of offspring			Sex Ratio
		No offspring	Male	Female	
Age group of mother	Below 18	1	176	169	960.22
	18 to 24	6	292	269	921.23
	25 to 31	3	87	65	747.12
	32 Above	1	13	8	615.38
Total		11	568	509	

Source: Field Survey 2014

It is also regarded that the size of the family is also depending on female age of marriage because with a rise in the age of marriage the reproductive span of a woman is shorter. The total number of children born under the age of female below 18 years is 346 and the mean children ever born are 4.49. Among the age group of 18 to 24 the mean children born is 3.61, 3.16 in the age group of 25 to 31 and only 2.75 in the age above 32 years of female marriage age.



Thus, there is a good correlation between sex ratio and age of marriage. Lower the age of marriage has the highest number of sex ratio, which is declining with the increasing age of marriage. The study also proves that women with a lower age of marriage produce larger children and it is, therefore, can be concluded the lower age of marriage is related to a larger family size.

6.4. Number of Children

The following table shows that the number of children in Saiha community is mostly 1-3 children. In each age group they have the highest percentage sharing 41.6% at the marriage age below 18, 51.6% at a marriage age of 18-24, 61.2% at 25-31, and declining to 37.5% at the marriage age above 32. The total number of children 1-3 from the whole sample of married women is 50.2%. Next to this, the number of children 4-6 ranks the second highest with a percentage of 36.1%. From this, the marriage age <18 has the highest with 40.3%, followed by 32 & above (50%), 18 to 24 (35.7%) and 28.6% at the age of marriage 25-31. Number of children between 7-9 and >9 has percentage as compare to other classification. There are only 7.6% of 7-9 children and 2.4% of > 9 children born to the women. Still the highest percentage of children 4-6 is found highest among the age group of female marriage <18 (13.0%), 7% in the age group of 18-24 and 2% in the age group of 25-31. There are no children of this category in the age group of marriage >32. Highest

percentage of children of 7-9 is again related to the age of marriage <18 holding the percentage of 13.0%, followed by the age group of marriage of 18-24 (7%) and 25-31 (2%) where there is no category of children born in the marriage age group >32. The highest category of children i.e. >9 born to a women at the marriage age <18 has 3.9%, 25-31 has 2% and 18-24 has 1.9% and there is no children at the marriage age of 32 and above.

Table 6.7. Number of Children and Age Group of Wife										
		Age Group of Wife								Total
		Below 18		18 to 24		25 to 31		32 & Above		
Number of Children	0	1	1.3	6	3.8	3	6.1	1	12.5	11
	1-3	32	41.6	81	51.6	30	61.2	3	37.5	146
	4-6	31	40.3	56	35.7	14	28.6	4	50	105
	7-9	10	13.0	11	7	1	2	0	0	22
	>9	3	3.9	3	1.9	1	2	0	0	7
		77		157		49		8		291

Source: Field Survey 2014

6.4.1. The changing relationship between year of marriage and number of children

The Saiha district, as per the study from the sample, has a very interesting number of born children to women since 1951 – 2011 of the year of marriage. Fig.6.4. shows that the number of children born during the period of 1951- 60 is very high having 100% of children are under the category of >9. This classification of the number of children steadily decreases to 16.7% in the year of marriage of their parents of 1961-70. In the marriage year of 1971-80 there are no children >9 born from women, but in 1981-90 there are 3.8% and 2.7 % in the year 1991-2k. The year of marriage 2001-10 and 2011 and above do not have any highest number of children born from women.

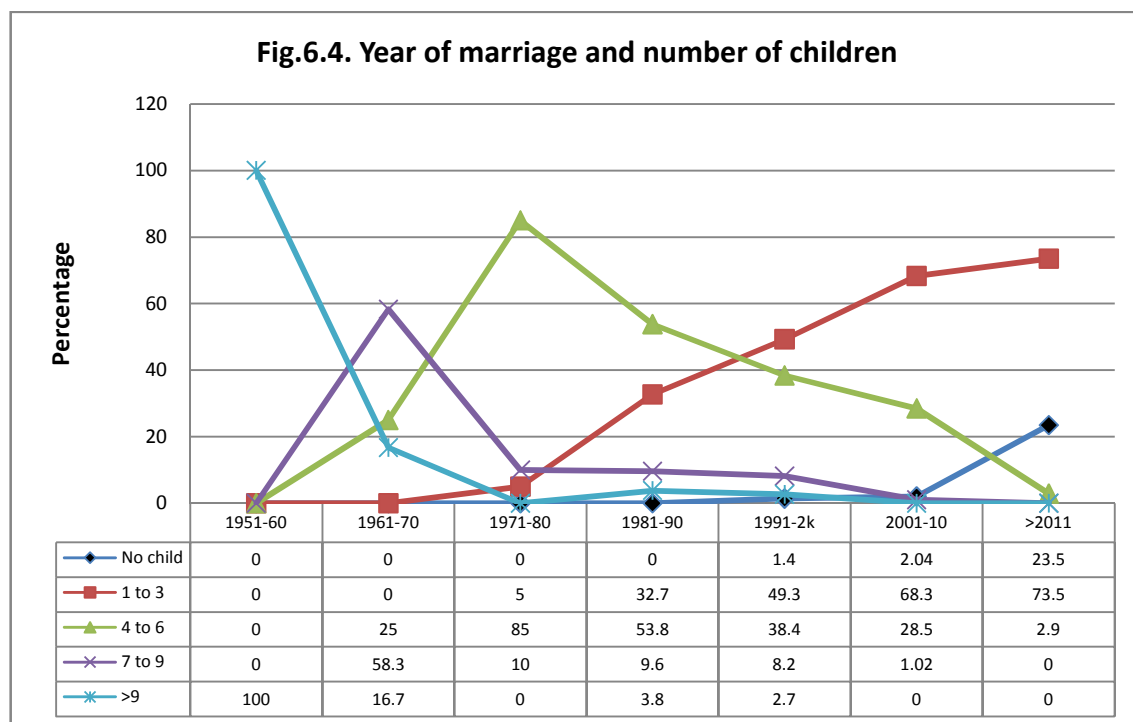
The next category children, i.e. the number of children 7-9 is found high in the marriage year of 1961-70 having a percentage of 58.3%.It drops down to 10% in the marriage year of 1971-80, 9.6% in 1981-90, 8.6% in 1991-2k, 1.02% in the

marriage year of 2001-10 and there are no 7-9 children in the marriage year 2011 & above.

The number of children 4-6 is not found among the year of marriage 1951-60. The beginning of these children is only found in the year of marriage 1961-70 with only 25%. The number of these children is higher in 1971-80 with a percentage of 85%. After this year, this number of children starts declining toward 2011. In 1981-1990 it is 53.8%, in 1991-2k it is 38.4%. 28.5% in 2001-10 and 2.9% in 2011.

The number of children 1-3 is not found among the year of marriage in 1951-60 & 1961-70. In 1971-80 there is only 5% 1-3 children among the marriage happen in the year. In 1981-91 it percentage sharply increases to 32.7%, 49.3% in 1991-2k, 68.3% in 2001-10 and decreases to 23.5% in >2011.

Besides, one of the most interesting findings is that a couple with no child is increasing with the increasing year of marriage. From the sample study, there are no couples having no children in the marriage year of 1951-60, 1961-70, 1971-80 and 1981-90. Childlessness is only found from the year 1991-2k with 1.4% of couples are infected by this problem. In 2001-10 the per cent goes up to 2.04% and in the marriage year of 2011 and above the percentage is rapid increases to 23.5%.



From the above findings, it can be concluded that the high birth rate of children is found in the early year of marriage. The lesser number of children is found only when the classification of a year of marriage increasing. Thus, the year 1980 is a divide in bearing the number of children because of the higher number of children i.e. >9, 7-9 and 4-6 are found very high in the early year of marriage. In 1971-80 the children 4-6 reaches the peak while others >9 and 7-9 children have already declined. After 1980 the lesser number of children 1-3 is increasing toward the marriage year of 2011 and above. In case of couples having no child, it started in the year 1991-2k which also increases toward the classification of a late-year of marriage. Therefore, the finding reveals a year of marriage has an impact in bearing the number of children in Saiha District.

6.4.2. Yearly Analysis of marriage and the number of children they are having in age-wise of girls.

The detailed analysis of spouses married in different categories of the year shows that in the year 1951-60, 100% of the samples, marriage comes from the age group of marriage below 18 years. From that 100%, all of the percentages bear

children more than 9. This year signifies that low age of marriage and a high number of children.

In 1961-70, there are 12 samples which are made up of 4 samples in the age group <18, 7 samples in the age group of 18-24 and 1 sample in the age group of 25-31. Out of 4 samples 25% of <18 marriage bear 4-9 children and another 25% bear children greater than 9. The majority of this age group have children 7-9 (50%). In the age group of 18-24 there is 28.57% who have children 1-3 and 71.43% who have children 4-6. In the marriage age group of 25-31, 100% of samples have >9 children. Here, during this year age did not play an important role in bearing the number of children because high birth in all found in all age groups.

In 1971-80 there are 20 samples from all different age groups. Within this year, all age groups except the age group >32 has mostly borne children 4-6. The number of children born to a woman is declining, but there is no relationship with age of marriage. The marriage age group <18 has 16.67% of 1-3 children and 83.33% of 4-6 children. The percentage in the age group of 18-24 is 83.33% of 4-6 and 16.67% of 7-9 children. In the age group of 25-31 100% of girls have children 4-6.

In 1981-90, the result from samples shows 1-3 offspring in the age group <18 are 21.05%. The percentage in the age group of 18-24 is 36%, 42.86% in 25-31 and 100% in the age group >32. The study also found out that the number of children 1-3 within this year is highest among high age of marriage while it is lower in lower age of marriage. The number of 4-6 children are found highest in the age group <18 having 57.89%. It is followed by the age group of 25-31 (57.14%) and the age group of 18-24 (52%). There are no children of this much in the marriage age group of 32 & above. The high number of children numbering 7-9 and >9 are only found in the age group of marriage <18. The study of the age of marriage in this year is clearly related that woman with a low age of marriage has longer reproductive span therefore bearing a larger number of children. There are 15.79% of 7-9 children and 5.26% of >9 children in the age group where there are no children of this number in other age groups of marriage.

In 1991-2k, the highest percentage of children in every age group is 1-3. The result found during this year shows that 1-3 children represent the normal number of children. The high number of children above 7 is not found among the marriage age group of 25 and above. The higher the number, within this year, is found only among the age group <18 and 18-24. The percentage of children 1-3 in the age group <18 is 48%, 36% of 4-6 children, 16% of 7-9 children. In the age group of 18-24 there is 2.27% of a mother having no children, 47.73% of 1-3 children, 40.91% of 4-6, 4.55% of 4-9 and >9. The age group of 25-31 has 75% of 1-3 and 25% of 4-6.

The year 2001-2010 has 98 samples. The analysis shows that women do not have children more than 6 during this year, excluding the age group of 25-31 where there are only 4% of 7-9 children in the age group. The study also found out that there is no proper relationship between age of marriage and number of children for the majority of women in all age group except the age group >32 during this year have 1-3 children. In <18 age group there is 72.22% of 1-3 and 27.78% of 4-6. The percentage in the age group of 18-24 is 72.55% of 1-3 and 25.49% of 4-6. In the age group of 25-31, 1.3 children are 68%, 28% of 4-6 children and 4% of 6-9 children. Highest age group >32 has 25% women of no children and 75% of 4-6 children.

The year 2011 and above has a lesser number of children. There are a lot of no children in the age group of marriage <18 which signifies that there are just married couples waiting for children. But it can be recognised that during this year a large number of children are not favoured by couples because there are not more than 3 children in all age group except in the age group >32. It can also be concluded the study is during this year only permitted this number of children because there is no chance to produce a larger number of children since the year 2011 & above and the year of field survey is too close. The result can be only accurate from the expected children by the mother of this classified year of marriage. According to the field survey, the desired children of a mother during the year 2011 and above are 3.

Table 6.8. Number of Children, age Group of Wife and Year of marriage group												
Year of marriage group			Age Group of Wife								Total	
			Below 18		18 to 24		25 to 31		32 Above			
1951-60	Number of Children	>9	2	100	0	0	0	0	0	0	2	100
			0	0	0	0	0	0	0	0		
	Total	2										
1961-70	Number of Children	4-6	1	25	2	28.57	0	0	0	0	3	25
		7-9	2	50	5	71.43	0	0	0	0	7	58.3
		>9	1	25	0	0	1	100	0	0	2	16.7
	Total	4		7		1		0		12		
1971-80	Number of Children	1-3	1	16.67	0	0	0	0	0	0	1	5
		4-6	5	83.33	10	83.33	2	100	0	0	17	85
		7-9	0	0	2	16.67	0	0	0	0	2	10
	Total	6		12		2				20		
1981-90	Number of Children	1-3	4	21.05	9	36	3	42.86	1	100	17	32.7
		4-6	11	57.89	13	52	4	57.14	0	0	28	53.8
		7-9	3	15.79	2	8	0	0	0	0	5	9.6
		>9	1	5.26	1	4	0	0	0	0	2	3.8
	Total	19		25		7		1		52		
1991-2k	Number of Children	0	0	0	1	2.27	0	0	0	0	1	1.4
		1-3	12	48	21	47.73	3	75	0	0	36	49.3
		4-6	9	36	18	40.91	1	25	0	0	28	38.4
		7-9	4	16	2	4.55	0	0	0	0	6	8.2
		>9	0	0	2	4.55	0	0	0	0	2	2.7
	Total	25		44		4				73		
2001-10	Number of Children	0	0	0	1	1.96	0	0	1	25	2	2.04
		1-3	13	72.22	37	72.55	17	68	0	0	67	68.3
		4-6	5	27.78	13	25.49	7	28	3	75	28	28.5
		7-9	0	0	0	0	1	4	0	0	1	1.02
	Total	18		51		25		4		98		
> 11	Number of Children	0	1	66.67	4	22.22	3	30	0	0	8	23.5
		1-3	2	33.33	14	77.78	7	70	2	66.67	25	73.5
		4-6	0	0	0	0	0	0	1	33.33	1	2.9
	Total	3		18		10		3		34		

The above analysis shows that the number of children in the year 1951-60 is associated with the age of marriage. All high birth within this year is normally found among low age of marriage. But the age of marriage, in 1961-70, is not related to the number of children for a high number of children are found in every age group of marriage. The year 1971-80 has also no relationship with age of marriage, but the difference is the number of children born from women is lower than the previous year. In 1981-1990, the study shows that women who married early have longer reproductive span, therefore, the result is a higher number of children than older age of marriage. In 1991-2 a high number of children is only found among the age group of 18-24 and <18. In 18-24, there are >9 children where there are 7-9 children in the age group <18. In higher age group there are no more than 4-6 children. In 2001-2010 women do not have children more than 6 except for the age group of 35-31, the excluding age group has 4% of 7-9 children and it can also be concluded that there is no relationship between age of marriage and number of children. The year 2011 is related to lesser number of children. Though, there is a very short gap between the year and year of field survey the desire of children in every age group is 3.

6.5. Desire of children

The desire for children is the number of children wanted in one's lifetime. The desire and attitude about having children is a big issue in world wide. Although there is some research finding regarding the reduction of the desire of children, a couple at least desire a minimum of one child during a lifetime. This desire of children and the preference of a number of children is controlled by different factors. Spouses who have either all sons or all daughters are more prone to have additional children and couples who have both sexes are like to have an attitude of not having more children. Another one big factor is the age of marriage of girls which is connected with fertility and its span allow a woman to have more children while this not much related with the age of marriage of boys because men have the longer ability of reproduction than women. Thus, based on the age of marriage of girls and boys the desire of children has been discussed as follow.

6.5.1. Desired by wives

The highest number of children desired by wives in the age group of 18 years and below is 4-6 children having a percentage of 44.15% of the total samples. Children below 3 (38.96%) and more than 6 (16.88%) follow the desire of 4-6 children. even though there is a long span of reproduction the desire of children more than 6 has only 16.88%. The marriage age group of 18-24 has the highest desire of below 3 and 3-6 with a percentage of 42.67. The desire of more the six become 14.93% only in this age group. The higher age group of 25-31 has also desired largely 3-6 children (48.89%) followed by 3 and below (46.93%). The desire of above 6, here in this age group is significantly low having a percentage of 4.08. In the highest age group, the desire of 3 and below has 25% and 4-6 has 75%.

		Number of children						
		3 or less		4-6		> 6		
Age Group of Wife	Below 18	30	38.96	34	44.15	13	16.88	77
	18 to 24	67	42.67	67	42.67	23	14.93	157
	25 to 31	23	46.93	22	48.89	2	4.08	49
	32 Above	2	25	6	75	0	0	8
Total		122		129		38		291

Source: Field Survey 2014

The result from the above data reveals that the ideal numbers of children by wives are 4-6 which has the highest percentage of all the total samples of wives (44.3%). But this percentage is not far beyond from a desire of 3 or fewer children (41.9%). The intensity of desire of children is declining with the higher age group of a marriage of girls because the capability of fertility is depended on age and therefore the intention of having so many children i.e. > 6 become decreasing with the higher age group of the age of marriage.

6.5.2 Desired by husbands

Among husbands, the highest desire of number of children is 4-6 which have 57.7% from all the total sample of husbands. It is followed by the number of children of 3 or less (27.8%) and children > 6 is the least with percentage of 14.4% only. By

studying the age group of marriage < 21, the highest desire belongs to the children of 4-6 having a percent of 58.9%. It is followed by 3 children or less with a decreasing percentage to 32.1%. The age group of 21-27 has the highest desire of children 4-6 (55.6%), followed by 3 or less (28.5%) and children >6 (15.9%). The next age group of marriage of boys 28-34 who want 3 children or less is 26.5%, 4-6 children is 55.9% and > 6 is 17.6%. The highest age group 35 & above has not much figure in all age category of number of children. From 16 samples of husbands at this age group there are 12.5% of husband wishing for 3 children or less, 81.3% desire for 4-6 children and 6.3% husband like to have children more than 6.

		Desire of children						
		3 or less		4-6		> 6		
Age Group of Husbands	Below 21	18	32.1	33	58.9	5	8.9	56
	21 to 27	43	28.5	84	55.6	24	15.9	151
	28 to 34	18	26.5	38	55.9	12	17.6	68
	35 & Above	2	12.5	13	81.3	1	6.3	16
Total		81(27.8)		168(57.7)		42(14.4)		291

Source: Field Survey 2014

From the above table age of marriage of boys and the number of children is not much related. Although, there is a low marriage age of boys they are not in favour of having a lot of children. Even with the high number if children, i.e.>6 the desire by husbands is found lowest in the age group <21 and then increasing with the higher age group of marriage except at the age of marriage of 35 &above. The ideal number of children in all the age group of marriage of boys, from the finding, is 4-6.

6.6. Birth Weight

Birth weight is an important indicator of a baby's survival. It is associated with health outcomes later in life. Asthma, low IQ, and hypertension have been reported to be common among low birth weight. Normal birth weight is one of the determinants of infant mortality. Therefore, increasing birth weight, but not exceeding the limit is a good strategy to check infant mortality rate.

In order to examine birth weights, the weight of the baby at the time of birth are classified on the basis of World Health Organisation Classification - low birth

weight, normal birth weight, and high birth weight. Low birth weight is the category of babies weighing less than 2500 grams or 2.5 kg at birth, normal birth weight is the category of babies weighing between 2500 grams to 4000 grams (2.5 kg-4 kg) and high birth weight is a baby born above 4000 grams (4 kg). But one drawback is that 468 babies' weight at birth (43.4%) is not known by their parents. There are 1079 sample children in the study area because there are 11 couples that do not have any offspring. From this, the known and recorded weight at birth is only 611 children i.e. 56.6 % and there are 12.6 % of low birth weights. Normal birth weight recorded 85.27% and high birth weights are 2.12 %.

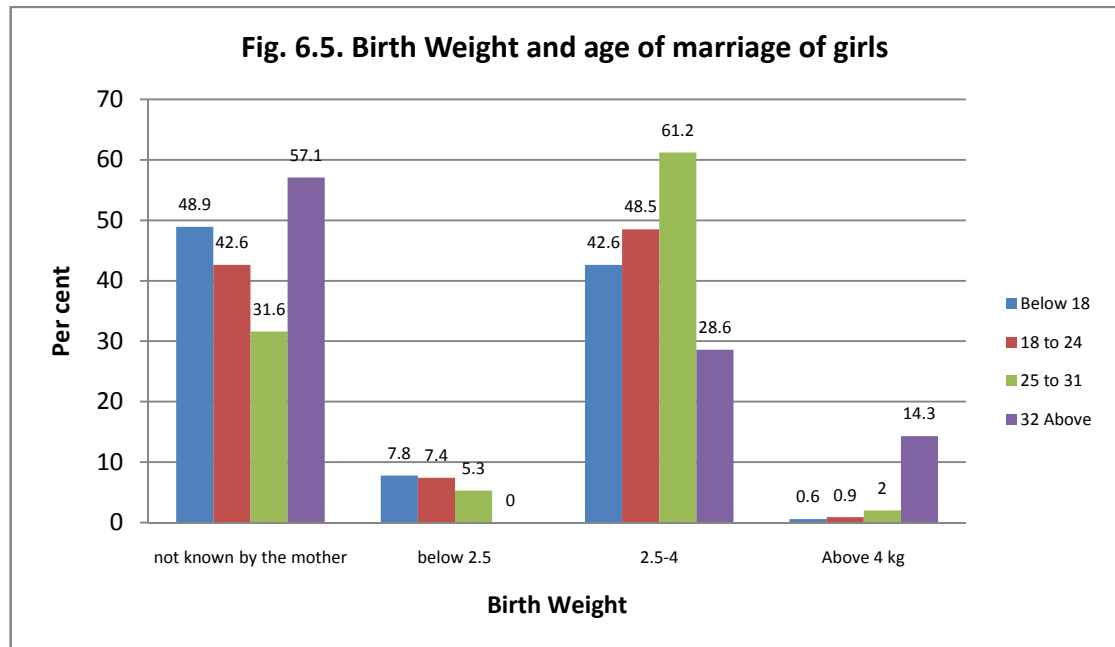
		Age group of mother				Total	
		Below 18	18 to 24	25 to 31	32 &Above	%	N=611
Weight of babies	Not known by the mother	48.9	42.6	31.6	57.1	43.4	
	Below 2.5 (Low birth Weight)	7.8	7.4	5.3	0	56.6	12.6
	2.5-4 (Normal birth weight)	42.6	48.5	61.2	28.6		85.3
	Above 4 kg (High birth weight)	0.6	0.9	2	14.3		2.2
Total		345	561	152	21	1079	

Source: Field Survey 2014

Calculating in age group wise of a mother, 48.9% of children are not mindful toward their weight of birth at the marriage age group of women <18. The per cent become 42.6% in the age group of 18-24, 31.6% in the age group of 25-31, and found highest in the marriage age group of 32 & above. The following chart shows that 7.8 % low birth weight comes from the women under 18 years, 7.4 % low birth weight in the age group of 18 to 24, 7. 5.3% of the age group of 25 to 31 and there is no underweight baby at the age above 32. This is calculated from the total number of children in each age group of the age of marriage of girls.

In the case of normal birth weight, the highest percentage comes from the age group of 25-31 to 61.2%, which also shows that there is a very wide gap between the first and second. The second highest normal birth weight has 48.5% has a range of 12.7% with the highest. The third highest normal birth weight is found among the age group below 18 having a percentage of 42.6%. The study reveals the normal

weight, birth is incredibly low among the age group of marriage age of 32 & above as compared to the other age group having a per cent only 28.6%.



Low birth is found highest in the marriage age group <18 and decrease toward the higher age group of marriage and high birth weight is numerously found at the highest age group which is 32 & above, it can be concluded that there is a relationship between birth weight and age of marriage.

6.6.1. Correlation

By taking the correlation between the age of marriage and birth weight by spearman's correlation, the level of correlation is significant at 0.01 ($r=121^{**}$). This is a proof of the relationship between age of marriage and weight of the baby at birth.

			Age group of mother	Weight of baby at Birth
Spearman's rho	Age group of mother	Correlation Coefficient	1.000	.121**
		Sig. (2-tailed)	.	.000
		N	1090	1090
	Weight of	Correlation Coefficient	.121**	1.000

	baby at birth	Sig. (2-tailed)	.000	.
		N	1090	1090
**. Correlation is significant at the 0.01 level (2-tailed).				

6.7. Mortality

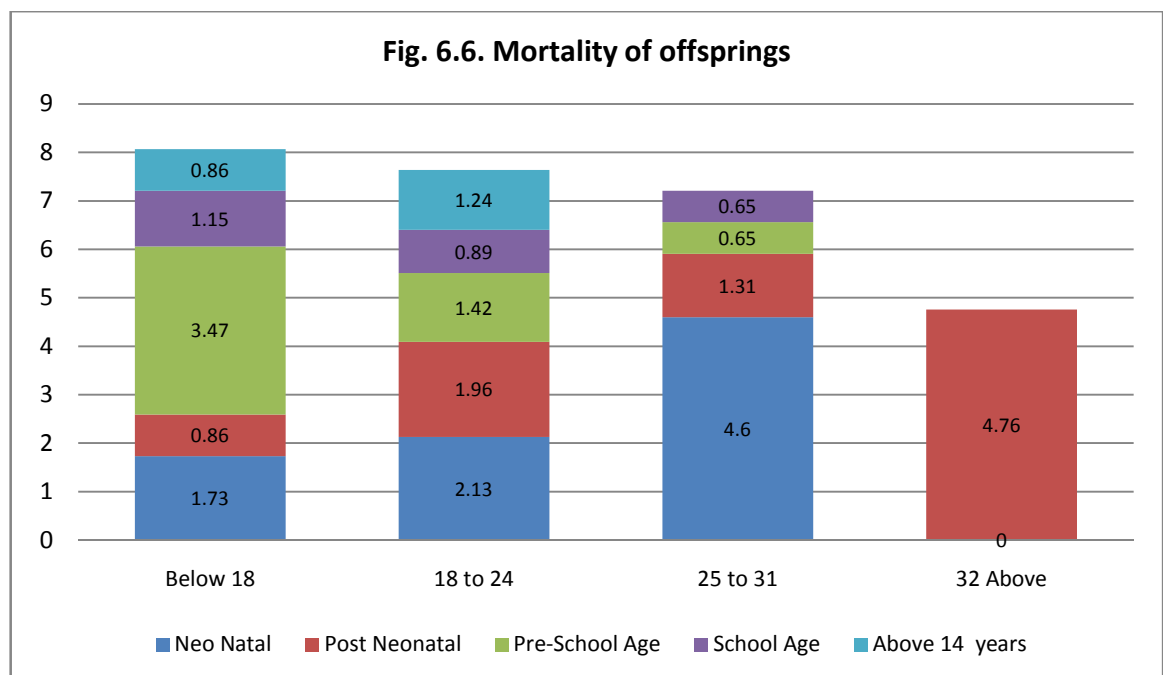
This section focuses on the Mortality of offspring of the sample couples. More importance is given to the age group between 0-14 because this period is a vital period for later life and behaviour and the mortality within this period is also a great concern by the government of India. Age of marriage has been taken a factor of mortality of offspring. In order to examine mortality condition, mortality has been divided into – neonatal period, postnatal, pre-school age, school age and above 14-year mortality.

The neonatal period of the first 28 days of infant and post-neonatal period is a period from 28th day to one year. These two periods are called infancy and the mortality during this period is term as infant mortality. Preschool age mortality includes the mortality the age of children between 1 year to 4 years and mortality between 5-14 years are kept under school age. The last classification of mortality refers to the morality of offspring above 14 years of age

		Mortality						Total
		No mortality	Neo Natal	Post Neonatal	Pre-School Age	School Age	Above 14 years	
Age group of mother	Below 18	318	6	3	12	4	3	346
	18 to 24	524	12	11	8	5	7	567
	25 to 31	144	7	2	1	1	0	155
	32 Above	21	0	1	0	0	0	22
Total		1007	25	17	21	10	10	1090
Source: Field Survey 2014								

The analysis of the study made it understandable that the high mortality in neonatal mortality, which is followed by pre-school age and postnatal. School-age mortality and above 14 years of age mortality has the same figure marking the lowest of all mortality. The table also shows that there is high infant mortality in the district.

Of all the total children born from the sample, 92.99 offspring are survived till the data collection. The remaining percentage marks the mortality of offspring in the region. By taking the percentage of mortality from each total age group of mother, the neonatal is highest among the age group 25-31 reaching 4.6% mortality. The age group has also the highest infant mortality. By adding post neonatal mortality, the percentage of infant mortality has reached 5.9%. The post neonatal is found highest among the mother who married beyond the age of 32. Despite the post neonatal and neonatal is highest in the mother marrying beyond 32 and 25 – 31, the highest mortality has come from the mother marrying below the years of 18.



Mortality of offspring is highest among the age group <18 and it decreases with the age of marriage. Thus, the age and mortality of offspring are associated with the study carried out in Saiha District. But, If considered infant mortality (aggregation of neonatal and post neonatal), the smallest infant mortality is related to the age group <18. The mortality is growing with the increasing age of marriage.

Thus, it can be said that infant mortality is not related to underage of marriage or >18 marriages have higher infant death than <18.

6.8. Maternal Health Care

Monitoring pregnancy and medical examination during pregnancy is vital for health of the mother and birth of a healthy baby. The Health and family Welfare Department of Mizoram suggested at least three times during pregnancy to have antenatal check up. During these checks up the medical personnel check the weight of mother, blood pressure, baby movement, fundal height, glucose, etc. to reduce risk factors.

According to District Level Household Survey 4 (2012-13), pregnant women who received three or more antenatal check-up in Mizoram is 61.6%. The DHLS-4 has also publicised that 44.6% of rural mother has undergone antenatal care. In urban areas, the percentage is 77.1 which are reasonably higher than those rural areas. In case of Saiha district, pregnant women who had received three or more antenatal check-up are only 51.0%. The percentage is decreasing from 63.3% in DHLS-3.

According to the data collected in 2014, there is one district hospital, four Primary Health Centre and 36 Sub Centres & Clinic in Saiha District. In addition to these, a private hospital called Maraland Gospel Centenary Hospital is also available in urban Saiha which is operated by the Evangelical Church of Maraland. Though, the government and church provided services through Sub-Centres (SCs), Primary Health Centres (PHCs) and Hospitals, the women who received three or more antenatal check-up is lower than the state percentage.

By analysing the sample marriages from different years, the following table shows that a lot of mother never visited medical personnel during pregnancy in the district of Saiha. There are 28.82 mothers whose medical check up during pregnancy is absolutely recorded zero, 6.58% mother check up only for one time, 18.07% took two times and the expected antenatal check up frequency received by mothers are only 46.52%.

Indicators	Age group at the time of marriage				Sector		
	<18	18 to 24	25 to 31	32 Above	Rural	Urban	Total
Percentage of Children received any ANC by mother while pregnancy	69.85	71.47	71.05	85.71	64.02	83.41	70.96
Percentage of Children never received ANC by mother while pregnancy	30.14	28.52	28.28	14.28	35.97	16.58	28.82
Percentage of Children only one time received ANC by mother while pregnancy	7.5	6.41	5.92	0	9.83	1.0	6.58
Percentage of Children two times received ANC by mother while pregnancy	21.73	17.82	9.21	28.57	21.87	11.55	18.07
Percentage of Children three times received ANC by mother while pregnancy	40.57	47.23	55.92	57.14	32.30	70.85	46.52

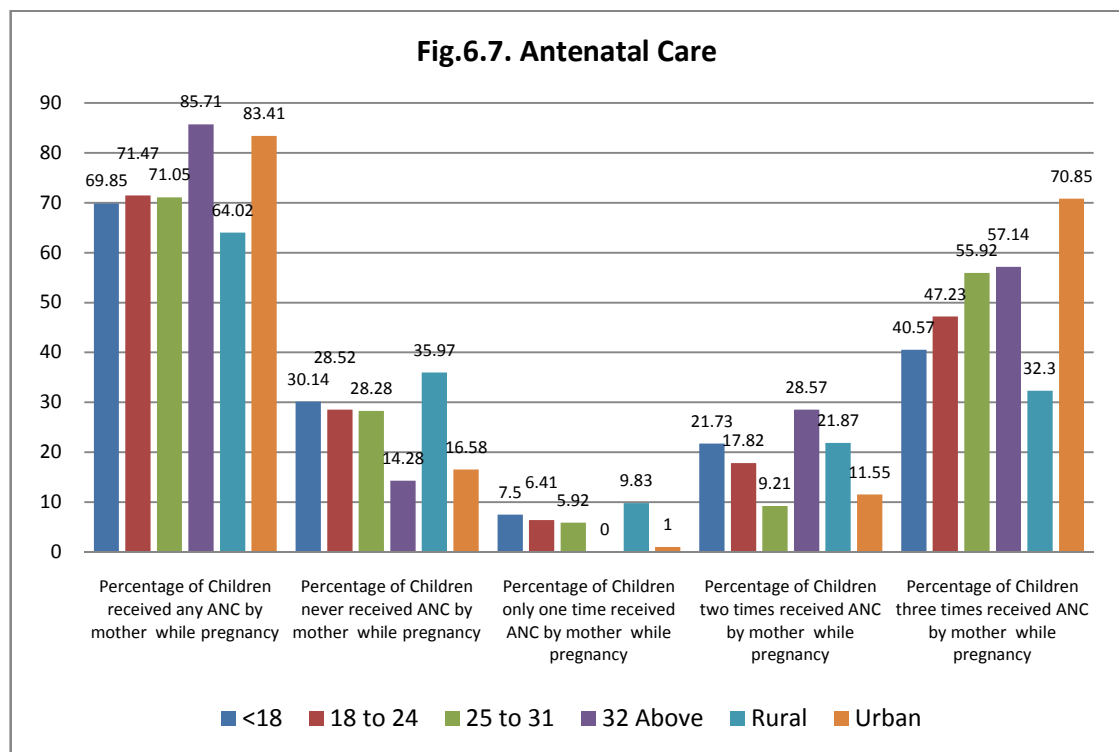
Source: Field Survey 2014

The antenatal check-ups are more common among the older age of women age above 32 years of marriage age and check-up percent is decreasing with the lower marriage age of women. The second highest of this check-up is found among the age group of a marriage of 18-24 (71.47) followed by 25-31 (71.05) and the least children received any antenatal check-up while pregnancy of mother is found among the marriage age < 18 (69.85). This percentage who received any antenatal check-up is comparatively higher in the urban area (83.41) than in rural areas (64.02). But this percentage includes the incomplete and complete Antenatal care advised by the Health and Family Welfare of Mizoram.

The percentage of children received three times or more by a mother while pregnancy is also found highest among the marriage age > 32 (57.14%), followed by 25-31(55.92%), 18-24 (47.23%) and the least is the marriage age of mother <18 years (40.57%). There is also a very wide gap between rural and urban. In rural there are only 32.30% of children where the mother received three times or more Antenatal check-up during pregnancy.

Contrary to this, there are 30.14% of children born from mothers who never received any antenatal care during the mother's pregnancy among the age at marriage below 18. This is the highest of all the age group of marriage. It is followed by 18-24

(28.52%), 25-31 (28.28%) and > 32 (14.28%). In comparison between rural and urban, the mother who never takes antenatal care is significantly very high reaching 39.57%, while in urban the per cent is lower than half of urban (16.52).



Here, urban women give more importance toward ANC more than rural women where a larger percentage received any ANC during pregnancy. The requirement fulfilled for antenatal check up is very high reaching 70.85% in urban while there is only 32.3% in rural women. The age group wise completion of the requirement is also found out to be related with age of marriage in which the lowest age group of female marriage takes the least and increase toward the increasing age group of marriage. Thus, the result which appear from the figure is that women with the marriage age group <18 give less importance toward the ANC check up during pregnancy.

6.9. Medicine taken

As stated earlier Antenatal care is important for pregnant mother for the health of herself and for the babies. Besides the recommendation of three times checked up for pregnant women by doctors or Health Workers, some preventive

measures including Tetanus toxoid and Iron and folic acid should be taken by pregnant women.

6.9.1. Iron

Iron deficiency is common during pregnancy and can be corrected by supplementation. In the non-pregnant state, a diet containing 15 to 20mg of iron per day is considered adequate, but during pregnancy, dietary iron alone may not be sufficient. An intake of 45 to 60 mg of iron daily may be needed, which may be difficult to meet without supplementation. In pregnant women, deficiency of iron increases preterm delivery and delivery of low birth weight babies. That is why, according to the sub-center card of 2014, *the Health and Family Welfare Department, The government of Mizoram, also suggested to take iron at least 100 pills or 3 months.*

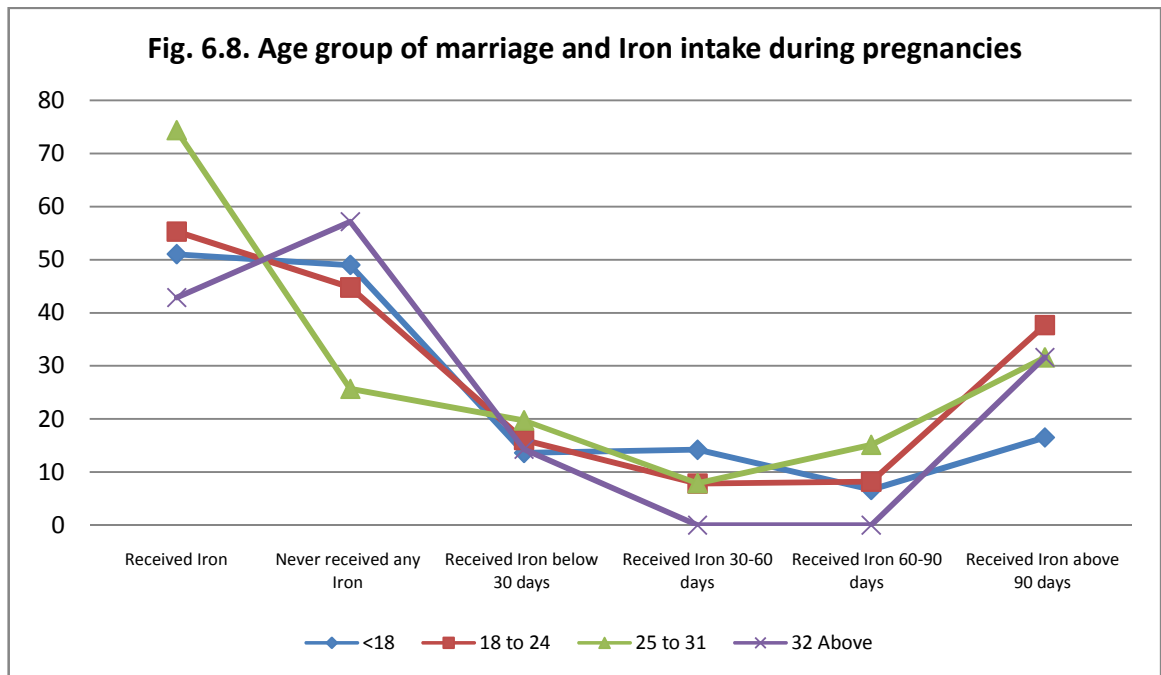
In the study area of 291 mothers, there are 280 mothers who have children. The iron intake table is based on the children born from mothers. There are 1071 children where others are asked their iron intake in each pregnancy of their children. The study reveals that the percentage of iron intake low where iron received by mothers in rural is only 48.75 and in urban it is 69.34. Table 5.15 also shows that there are lots of mothers who never take iron during pregnancy (43.97%). The per cent varies from 51.24% in rural to 30.65% in the urban area. Thus, the study finds out that rural mothers are more negligent in taking iron.

Indicators	Age group at the time of marriage				Sector		
	<18	18 to 24	25 to 31	32 Above	Rural	Urban	Total
Percentage of Children received Iron by mother while pregnancy	51.01	55.25	74.34	42.85	48.75	69.34	56.34
Percentage of Children never received any Iron by mother while pregnancy	48.98	44.74	25.65	57.14	51.24	30.65	43.97
Percentage of Children received Iron below 30 days by mother while pregnancy	13.62	16.04	19.73	14.28	17.47	12.81	15.75
Percentage of Children received Iron	14.20	7.84	7.89	0	11.6	6.53	9.73

30-60 days by mother while pregnancy							
Percentage of Children received Iron 60-90 days by mother while pregnancy	6.66	8.19	15.13	0	9.8	6.28	8.52
Percentage of Children received Iron above 90 days by mother while pregnancy	16.52	37.68	31.57	28.57	9.8	43.71	22.33
Source: Field Survey 2014							

The complete and incomplete iron intake is put under received iron by mother while pregnancy. This percentage reaches the highest among the marriage age group of 25 to 31 (74.34). The lowest is among the marriage age group of above 32 years (42.85). Though iron is very important during pregnancy, the mother that never takes any single iron is found highest among the marriage age group above 32 years (57.14%), followed by the female marriage age below 18 years (48.56%) and 18 to 24 (44.7%). The female marriage of 25 to 31 are the best in supplementing iron during pregnancy because the age group has the smallest amount of never received iron during pregnancy.

But, the highest age group in completing the course of iron before delivery of the baby is the age group of 18 to 24 female age of marriage. According to the study, there is 37.67% of the age group in taking iron above 90 days. However, this is not a very good per cent but mark the most excellent of all the age group. It is followed by the age group of 25-31 age group of female marriage having a percentage of 31.57. The marriage age > 32 years rank third having the low per cent of 28.57. The lowest is the age group < 18 years having a percentage of only 16.52.

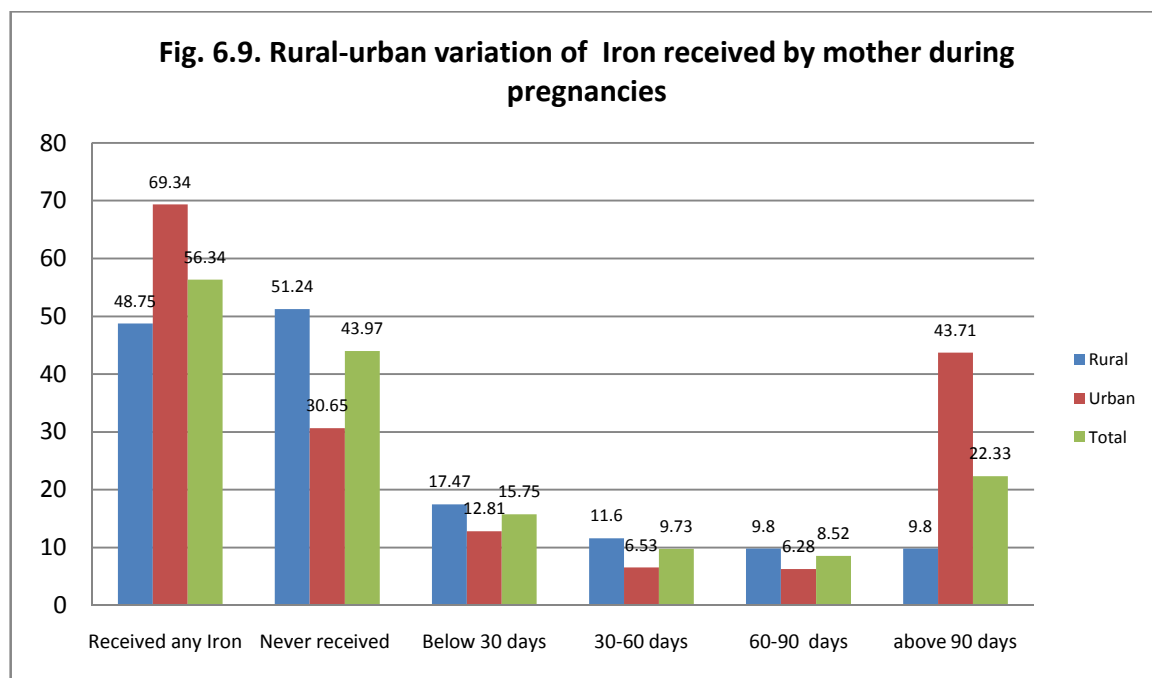


6.9.1. 1. Rural-Urban variation of Iron consumption

There is 53.64% of children received iron consumption by mother while they are in their mother's womb. This consumption means the requirement fulfilled and not fulfilled of the Health & Family Welfare Department of Mizoram. From the total samples of the urban area, the percentage of receiving any iron is 48.75% and the percentage of never received iron is 51.24%, which is a serious issue for mothers as well for the baby in rural areas. From 51.24% of never received Folic from rural areas, the highest percentage is at the level of iron received <30 days having a percentage of 17.47%. It is followed by the level of 30-60 days with a percentage of 11.6%, 9.8% at the level of 60-90 days, and the requirement intake in the area has also a very low percentage with 9.8% only.

On the other hand, from all the intake percentages of 69.34% in urban, there are only 12.81% at the level of <30 days intake of iron. The percentage becomes lower at the level of 30-60 days with 6.53% and 6.28% at the level of 60-90 days. The requirement met by mothers for their baby during pregnancy is 43.71%, which is very much higher consumption than the rural complete intake of iron. The never

received iron by mothers for their baby in urban is only 30%, while this percentage is very high in rural areas.



6.9.1.2. Age group wise of rural-urban comparison

By a deeper analysis of rural and urban mother intake of iron in term of marriage age group have separate outcome as compare from the district as a whole. The highest percentage of mothers in rural area who do not have any iron intake during pregnancy is found highest in the age group of 32 & above. They have a very large percentage sharing 61.9%. This age group is followed by the age group of 18-24 (53.48%), <18 (51.7%) and 25-31 (44.21%). The requirement fulfil by mothers in iron consumption in rural (Above 90 days) is found highest among the age group of 32& above. <18 years of marriage has the least percentage having 5.27% complete iron intake.

In urban, the remarkable find out about iron consumption is that the age group of 32 & above has 100% of complete course of iron intake. There is a very good relationship between complete iron consumption and age of marriage in urban because the percentage decreases with the decreasing age of marriage. In the age

group of 25-31 there are 70% of >90 intake of iron by mothers which decreases to 38.91% in the age group of 18-24 and 38.13% in the age group <18.

Table No. 6.16. Age group of mother and no of Iron by mother								
Sector			Number of Iron by mother					Total
			Nil	Below 30 days	30 to 60 days	60 to 90 days	Above 90 days	
Rural	Age group of mother	Below 18	51.75	15.79	17.54	9.64	5.27	228
		18 to 24	53.48	17.34	8.95	7.51	12.71	346
		25 to 31	44.21	21.05	8.42	20	6.31	95
		32 & Above	61.9	14.28	0	0	23.81	21
	Total							690
Urban	Age group of mother	Below 18	44.06	9.32	7.62	0.85	38.13	118
		18 to 24	32.58	13.57	5.88	9.05	38.91	221
		25 to 31	0	16.67	6.66	6.66	70	60
		32 & Above	0	0	0	0	100	1
	Total							400

Source: Field Survey 2014

From In the study about iron intake and age of marriage, it is proved that women with the marriage age of 32 & above have the highest percentage (57.14%) of never received any iron pills during their pregnancy. The best intake of any iron intake (incomplete course+ complete course) is among the marriage age group of 25-31(74.34%). But the result clarified that they are the best age group in iron pills intake, they are not the best in taking a complete course of iron. The complete course of the pills intake is rather associated with the marriage age group of 18-24 (25.57%). And the age group of <18 are the worst in taking >90 iron intake having 16.52% only. It can also be concluded that there is rural-urban variation in iron consumption. The finding clearly shows that rural areas (48.75%) have lesser consumption of iron than the urban areas (69.34%). In the age-wise analysis, it is found out that the poorest in iron consumption in rural is the age group 32 & above (61.9%). But the remaining per cent among the age group, who consume iron, usually take the complete course. In other words, other, age groups of girls has a high percentage of incomplete courses of iron intake. In urban, the complete intake is also

found high among the age group of 32 & above. The least percentage of iron intake is also related to the age group <18.

6.9.2. Tetanus Toxoid (TT)

Tetanus is a life-threatening disease for which there is no cure, but it is easily preventable by taking a vaccine. Therefore, the purpose of giving a tetanus toxoid vaccine to pregnant women is to protect themselves and the newborn infant from tetanus. This vaccine has proven safe to give pregnancy and two doses protect for 1-3 years, although some studies indicate even longer protection. *The Health and Family Welfare Department of Mizoram, based on World Health Organisation, also suggested two times, vaccination of Tetanus Toxoid to mother in each of their pregnancies.*

According to the field survey conducted, as the table below, there is 70.52% of tetanus toxoid received by babies through mothers while pregnancies and there are 29.47% never received this vaccination. From the age group of marriage <18, the never received percentage has been 32.75%, which is calculated from all the children born from the marriage age <18 while the percentage of received ant TT vaccination is 67.24%. From this 62.24%, 11.88% comes from the vaccination received only one time showing that there is a larger share of the complete vaccination received of TT in the age group with 55.36%. It is important to note that the never received vaccination percentage in the age group of marriage below 18 years is the highest of all the age group of a marriage of girls.

In the marriage age group of 18-24, there are 28.69% of the never received vaccinations and this is the third-highest from all different categories of the age group of marriage. The percentage of received any TT vaccination in this age group is 71.30% where 9.09% has unfinished the vaccination from 71.30%. The two times TT vaccine received in the age group is 62.21%.

The age group of 25-31 has 73.02% of TT vaccination received where there are 28.97% of never received vaccinations. This is the second-highest of all the never received of TT but not lag far behind with the age group of 18-24. Of 71.30% 9.09% are the incomplete recipient and 64.47 are the complete recipient of the TT vaccine.

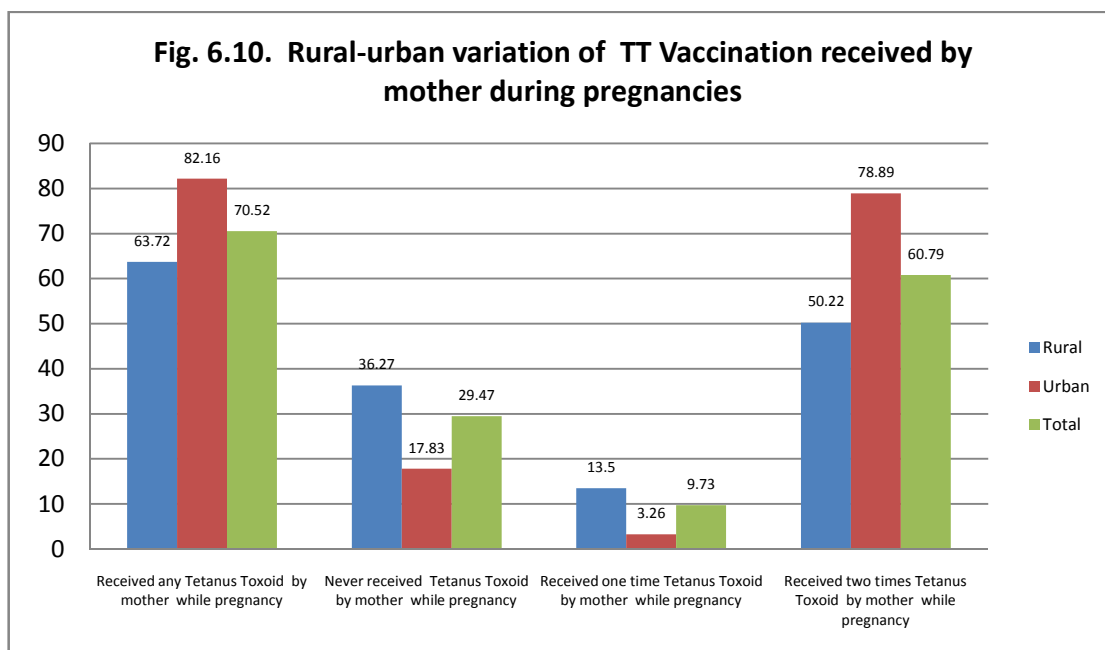
In the highest age group of the age of marriage, 85.71% received any vaccination of TT and this the highest among all the category of different age group.

The never received any vaccination is also the lowest with a percentage of 14.28% only. It is interesting to find out that all who received TT vaccine take complete vaccination and there are no incomplete receivers in this age group of marriage.

Table no. 6.17. Age group of mother and no of TT by mother							
Indicators	Age group at the time of marriage				Sector		
	<18	18 to 24	25 to 31	32 Above	Rural	Urban	Total
Percentage of Children received any Tetanus Toxoid by mother while pregnancy	67.24	71.30	73.02	85.71	63.72	82.16	70.52
Percentage of Children never received Tetanus Toxoid by mother while pregnancy	32.75	28.69	28.97	14.28	36.27	17.83	29.47
Percentage of Children received one time Tetanus Toxoid by mother while pregnancy	11.88	9.09	8.55	0	13.50	3.26	9.73
Percentage of Children received two times Tetanus Toxoid by mother while pregnancy	55.36	62.21	64.47	85.71	50.22	78.89	60.79
Source: Field Survey 2014							

6.9.2.1. Rural-Urban Comparison

In comparison of urban and rural areas, urban region of women are better in taking this vaccine. From all the total samples of urban, 82.16% received any vaccination and there are only 17.83% of non received vaccinations. In rural, calculated from the total samples of rural, 63.72% only received ant TT vaccinations and there are 36.27% who never receive any vaccination. In rural areas, from all the vaccinated women, 13.50% received incomplete and 50.22% received complete vaccination. It is found out that there is a very wide gap in receiving complete vaccination between the two areas reaching almost 20% gaps. This per cent in urban area is 3.26% of incomplete vaccination intake and 78.89% of complete vaccination. The study finds out that priority should be given to the mothers living in rural.



6.9.2.2. Age Group wise of Rural-Urban Comparison

Table no 6.18 presents the picture about age of marriage of girls and TT vaccine taken by mother during pregnancy in rural and urban separately. In rural areas the marriage age group of 25-31 has the highest percentage of never received any TT vaccine. The percentage in this age group is 46.43% while the best injection received of TT vaccine in a marriage age group of 32 & above has only 19.05% of never received TT vaccine meaning that 80.95% of mothers in this age group received TT injection. The other age group <18 and 18-24 has 32.46% and 38.73% respectively.

As mentioned before the complete doses of TT vaccine is two times and the complete vaccine injection is also found highest among the marriage age group of 32 & above with a percentage of 80.95%. The second highest vaccine intake by mother is the age group of <18 (53.07%) and this followed by the age group of 18-24 (46.8%) and 25-31(44.21%).

In urban Saiha, there are no mothers who totally miss every TT injection in the age group of 25-31 and 32 & above. Mothers with no TT vaccine during pregnancy is only found in the age group of <18 and 18-24. The marriage age group below 18 years in urban has highest percentage of mothers having 33.89% of no TT vaccination. There are few mothers in taking incomplete vaccination which are also

all lower than rural areas in incomplete or one time vaccination. In the age group of <18 there are 6.78%, 0.45% in the age group of 18-24 and 6.66% in 25-31 age group of marriage. In taking complete vaccination the highest age group of marriage has the highest complete taking of TT vaccine with all women in this age group take complete vaccine. Here, there is a very good relationship with age of marriage and TT vaccine because there is a decreasing injection of intake of vaccination with the decreasing age group. From 100% vaccination of TT in the marriage age group of 32 & above it falls down to 93.33% in 25-31 age group, 84.62% in 18-24 age group and the lowest complete vaccination is among the age group of <18 with a per cent of 59.32%.

Table. 6.18. Rural-Urban Variation of TT taken by mothers						
Sector			Number of TT taken by mother in			Total
			%			
			Nil	One time	two time	
Rural	Age group of mother	Below 18	32.46	14.47	53.07	228
		18 to 24	38.73	14.45	46.8	346
		25 to 31	46.31	9.47	44.21	95
		32 Above	19.05	0	80.95	21
	Total					690
Urban	Age group of mother	Below 18	33.89	6.78	59.32	118
		18 to 24	14.93	0.45	84.62	221
		25 to 31	0	6.66	93.33	60
		32 & Above	0	0	100	1
	Total					400
Source: Field Survey 2014						

From the above analysis the relationship between TT vaccination and age of marriage has a good relationship by analyzing them by a simple percentage. There is an increasing complete or two times vaccination with increasing age of marriage. In the comparison of urban and rural area, 82.16% in the urban area receives any time (both complete and incomplete) of vaccination and in rural, it is only 63.72%. The variation of complete doses of TT vaccine injection received in urban is 78.89% and this is only 50.22% in rural areas. From the variation finds out from urban and rural,

women in rural are worst in vaccination of TT which someone needs attention toward them to tackle the problem of this affair.

6.9.3. Calcium intake by mothers while pregnancy

When a woman is pregnant calcium is necessary for the development of the baby. All of the calcium in the newborn comes from the mother while pregnancy. The mineral content of the average mature baby at birth is about 28 gram of calcium and 16 gram of phosphorous in the skeleton which, in other words, 99% of calcium and 85% of phosphorous respectively. The combination of progressive skeletal mineralisation and exponential growth means that some 70% of this calcium is deposited in the last trimester i.e. 6-9 months of pregnancy.

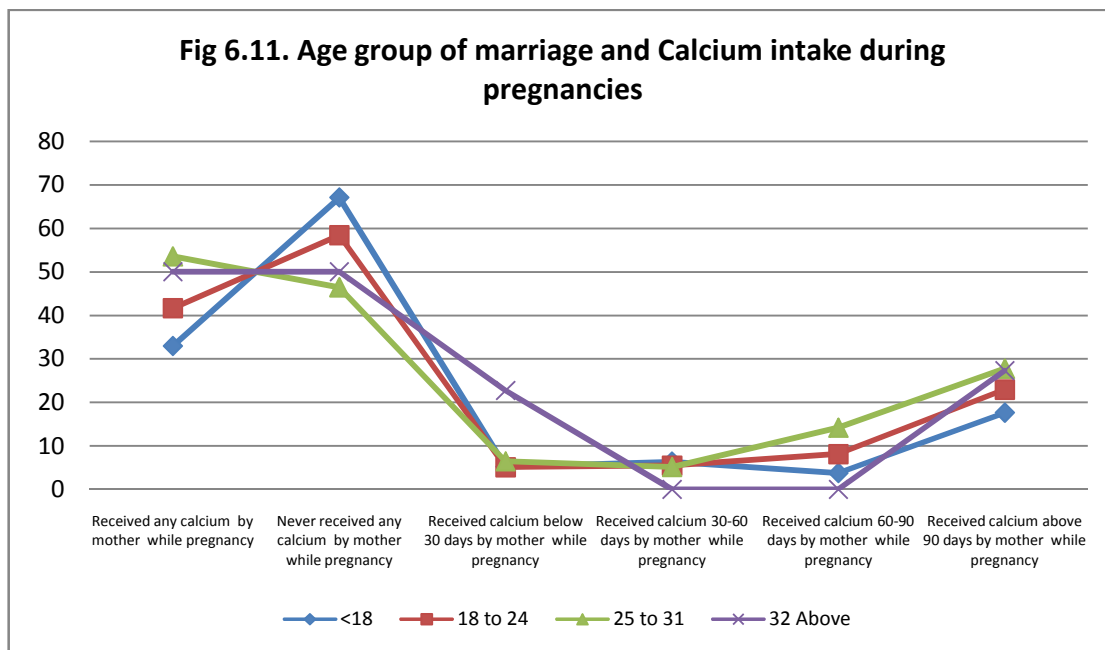
Calcium not only helps to develop strong bones, but also build strong teeth, healthy heart, nerves, and muscles. Therefore, according to the recommendation of World Health Organisation (WHO) and the Food and Agricultural Association (FAO) of UNO a dietary intake of calcium of 1200mg/day is necessary for pregnant women.

Table 6.19. Calcium intake							
Indicators	Age group at the time of marriage				Sector		
	<18	18 to 24	25 to 31	32 Above	Rural	Urban	Total
Percentage of Children received any calcium by mother while pregnancy	32.95	41.62	53.55	50	23.77	70	40.72
Percentage of Children never received any calcium by mother while pregnancy	67.05	58.38	46.45	50	76.23	30	59.28
Percentage of Children received calcium below 30 days by mother while pregnancy	5.20	5.11	6.45	22.73	5.80	5.5	5.74
Percentage of Children received calcium 30-60 days by mother while pregnancy	6.36	5.47	5.16	0	5.36	6	5.65
Percentage of Children received calcium 60-90 days by mother while pregnancy	3.76	8.11	14.19	0	4.78	12	7.50
Percentage of Children received calcium above 90 days by mother while pregnancy	17.63	22.93	27.74	27.27	7.83	46.5	22.24
Source: Field Survey 2014							

The calcium intake in the study area is 40.72% only where the percentage of never take by mother for children while pregnancy is higher with a percentage of 59.28%. The percentage of children received calcium by the mother during at the time of pregnancy from mother among the age group <18, according to the finding of field survey, is lowest with a per cent of 32.95% only. It rises up to 41.62% in the age group of 18-24, and 53.55% in 25-31 age group and decreases to 50% in the age group of 32 & above. This intake included any calcium received by children by the mother, which means the incomplete and complete intake of calcium by the mother during pregnancy. The children who never get any calcium by mother during pregnancy among the age group <18 is 65.05% which is considered to be the highest of all age groups. It is followed by the age group of 18-24 (58.38%), 32 & above (50%) and found lowest in the marriage age of 25-31 having a percentage of 46.5%.

The calcium taken of the mother is again classified into- received calcium below 30 days, 30-60 days, 60-90 days and calcium received above 90 days. Among the incomplete course of calcium received, the age group <18 has 5.20%, 5.11% in the age group of 18-24, 6.45% in the age group of 25-31 and highest in the age group of 32 & above. At the higher level of a number of calcium received by children by mothers from 30-60 days during pregnancy there are 6.36% of children in the age group <18, 5.47% in the age group of 18- 24 and 5.16% in the age group of 25-31. The 60-90 day calcium received by children while pregnancy of mother is lowest at the age group of marriage <18 years. The per cent increases to 8.11% in the marriage age group of 18-24 and 14.19% in the age group of 25-31. The age group of 32 and above have no children at this level of calcium received by mothers as well as at the level of 30-60 days calcium received by mothers.

The requirement fulfilled by mothers for their children in taking this medicine is found high among the high age of marriage of girls. The first highest and the second-highest percentage comes from the highest age group. The highest per cent of children received calcium by mothers for their baby while pregnancy is highest in the age group of 25-31, followed by the age group of 32 & above having 27.27%. The third highest is the age group of 18-24 having 22.93% and found lowest at a percentage of 17.63% in the marriage age group of girls <18.

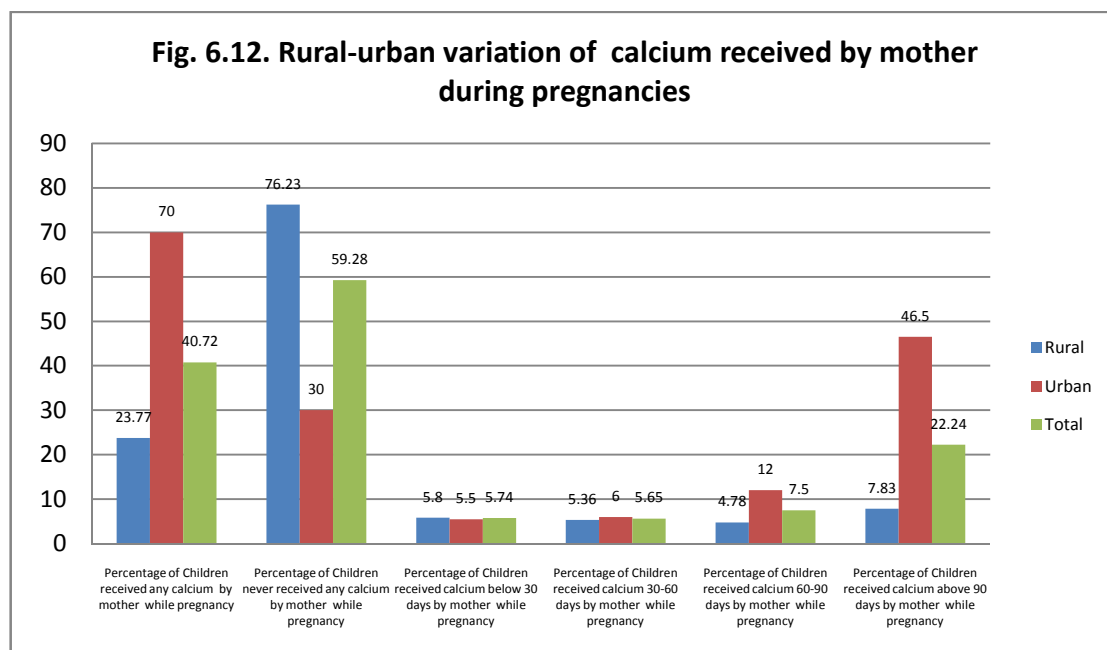


6.9.3.1. Rural Urban Variation

The analysis of the rural and urban variance of calcium intake in Saiha District reveals that rural areas have lower consumption of the medicine than urban. The percentage of calcium received by mothers for their baby during pregnancy in rural areas is 48.75% only, meaning that there are 51.24% of women who never received calcium. In urban, the percentage of taking calcium is 69.34% where there is only 30.65% who never take calcium.

The incomplete received of calcium like <30 days, 30-60 and 60-90 outside urban area by rural areas. In a level of calcium received less than 30 days which is calculated from each of the total samples of rural and urban children separately. Of the total sample of rural children, the incomplete intake of calcium i.e. below 30 days is 17.47%, decreases to 11.6% at the intake level of 30-60 and falls down to 9.8% at the level of 60-90 days. The percentage which is calculated from the total sample of children in an urban area at the level of < 30 days is 12.81%, 6.53% at 30-60 days and 6.28% at 60-90 days. The complete requirement fulfilled by mothers calculated from a separate total sample of rural and urban shows that urban region better than rural areas in calcium intake. There is only 9.8% out of the total sample of children

in rural areas who meet the requirement while they are in their mother’s womb. In urban, the percentage is 4 times higher than in rural areas i.e. 43.71%.



6.9.3.2. Age Group wise of Rural-Urban Comparison

Table 6.20 also shows the percentage differences of rural and urban area of calcium consumption in age group. In rural, the two highest per cent of mother who never received any calcium is related with the two low age group of marriage. The age group of <18 has 77.63% and the age group of 18-24 has 78.61%. The age group 18-24 are also the age group having highest percentage of zero calcium consumption. The age group 25-31 has 69.47% marking the second highest in calcium intake and the highest percentage of calcium intake is found in the age group of 32 and above. This age group has 52.38% of zero calcium consumption only. In term of 90-120 days calcium intake, it has been found out that the course of intake in any age group is below 10 % except in the age group of 32 and above which is 23.8%.

In rural areas, the highest zero calcium intakes is among the marriage age group of <18 (46.61%). The consumption is increases in the age group of 18-24 showing that 26.69% of women take no calcium consumption. The per cent is only 10% in the marriage age group of 25-31 and the age group of 32 and above having no woman with zero consumption of calcium.

In 90-120 days intake, which is the best for pregnant woman as prescribed by medical personnel, 100% of wives are found consume this prescribed days in the marriage age group of 32 & above. The percentage decreases to 65% in the age group of 25-31, 45.7% in the age group of 18-14 and the smallest percentage is among the age group of <18.

Table 6.20. Rural- Urban variation of number of calcium by mother								
Sector			Number of calcium by mother					Total
			Nil	Below 30 days	30 to 60 days	60 to 90 days	90 to 120 days/>90	
Rural	Age group of mother	Below 18	77.63	5.7	7.89	1.75	7.01	228
		18 to 24	78.61	4.91	4.04	4.04	8.38	346
		25 to 31	69.47	5.26	5.26	15.78	4.21	95
		32	52.38	23.8	0	0	23.8	21
		Above						
Total							690	
Urban	Age group of mother	Below 18	46.61	4.23	3.38	7.62	38.13	118
		18 to 24	26.69	5.42	7.69	14.47	45.7	221
		25 to 31	10	8.33	5	11.66	65	60
		32	0	0	0	0	100	1
		Above						
Total							400	

Source: Field Survey 2014

The above finding from the age of marriage and calcium consumption reveals that the factors affecting calcium consumption are controlled by age of marriage and area where a mother belongs to. The percentage of children who received any calcium from the mother before the birth of a baby is lowest in the age group of marriage <18. With the higher age of marriage, the percentage of never received calcium is decreasing. This shows that the higher age group of marriage has aware of the importance of taking calcium than that of lower age group marriage. There is also a regional variation in calcium intake where 70% of urban women received calcium and there is only 23.77% calcium consumption in rural regions.

6.10. Child Health and Immunization programme

The aim of immunization programme is one of the key to reduce mortality and morbidity by giving vaccine to children. This programme was launched in India

in 1985 and it becomes a part of child survival because it aims to protect child from life threatening condition which are preventable. Under this Immunization programme (UIP) vaccines for six vaccine preventable diseases like Tuberculosis, diphtheria, pertussis (Whooping cough). Tetanus, poliomyelitis and measles are provided free of cost.

According to Health and Family Welfare Department of Mizoram, the requirement of child immunization must be fulfilled as – BCG (Bacillus Culmette Gurene) one time, DPT (Diphtheria Pertusis Tetanus) two times, OPV (Oral Polio Vaccine) Three times and Measles one time. These mention vaccination must be taken by a child before one year. The BCG injection, DPT 1 and OPV 1 should be given when a baby reach 1 ½ month. DPT 2 and OPV 2 should be given to a baby of 2 ½ month old. Again, DPT 3 and OPV 3 should be given when the baby reach 3 ½ month old. The next vaccine and last vaccine before reaching 1 year, Measles, would be only at 9 month old baby. Thus, base on the age of marriage of women it is analysed carefully whether there is an impact toward their children in giving immunization before one year. The following table shows vaccination against children before one year in respect of the above mention vaccine which is taken beyond 60% of babies in every age group of women.

From the study regarding the child immunizations before one year of age, the out coming result of vaccination of children in different kinds of vaccines in Saiha District as a whole shows that variation of immunization differ with different categories of age group of marriage of girls. In BCG, the percentage of never received any vaccine before one year in the age group of marriage <18 is 33.6% and this is also the highest among all the age group of marriage. The other age groups have 21.9% in 18-24, 26.5% in 25-31 and 27.3% in the age of 32 & above. Here, the highest vaccination received which is also the complete dosage of BCG is among the children of the marriage age group of 18-24 (78.1%). The age group of 25-31 has 73.5% of their children vaccinated by BCG and the age group of 32 & above occupies third highest with 72.7% children vaccination. The age group of marriage <18 has 66.4% vaccination of children indicating that marriage age before legal age are poorest in caring their children by BCG vaccination.

In the evaluation of OPV vaccine at least three times to children before one year, there are 72.7% taking three times vaccination of children in the marriage age group of marriage of 32 & above. The age group are also holding the highest percentage of completed times of vaccination of children in OPV. The other age groups are holding 62.1% in the age group of <18, 69.3% in the age group of 18-24 and 60.6% among the children of the marriage age group of 25-31 of their mother. In taking any OPV vaccine (complete plus incomplete), the age group of 18-24 has 77.8% of vaccinated children. This percentage is the highest of all the age group and the lowest percentage of vaccinated children is found among the age group of marriage of girls <18 with a per cent of 69.9% only. Children who never received any vaccination of OPV is found highest in the age group of <18 (30.1%) again. It is followed by the age group of 25-31 (28.4%), 32 & above (27.3%) and 18-24 (22.2%).

Meanwhile, the analysis of DPT gives the result that percentage of children never received any DPT vaccine before one year of age in the age group of marriage of girls of <18 and 25-31 are almost equal. The differences between them, from the finding, show only 0.1%. The lowest vaccinated children comes from the age group of 25-31 with 28.4% of children never received any vaccination. The second lowest, having only 0.1% differences with 25-31 age group, is the age group <18 having 28.3%. Other age group has 27.3% in the age group of 32 & above and 21.9% in 18-24 age groups. Percentage of children receiving any vaccination, whether complete or incomplete is counted as one, the highest vaccinated children are found in the age group of 18-24 (78.1%). All the other three categories of age groups also stand above 70%. In the age group of < 18 there are 71.7% of vaccinated children, 71.6% in the age group of 25-31 and 72.7% in the age group of 32 & above. But these percentages have changed when analysing complete dosage of vaccination because there are some children taking incomplete vaccine. In <18 age group of mother, there are 9.3% of children taking incomplete vaccination (one time+ two times vaccination) which is recording the highest of all incomplete vaccination of children from all age groups. This per cent has been declined to 9% in the age group of 18-24 and 7.7% in the age group of 25-31. It has been found out that there are no children taking incomplete vaccination in the age group of marriage of 32 & above. Thus the complete DPT vaccination of children below one year is highest in the age group of 32 & above

(72.7%). This is followed by the age group of 18-24 (69.1%), 25-31 (63.9%) and <18 (62.4%). The age group <18 again holds the lowest in taking complete vaccination of DPT for their children.

In measles vaccination, during this period of study, percentage of children received is found lowest among the marriage age group <18 (64.2%). The highest percentage of measles received children are among the mother age group of 18-24 having 75.7% of children measles received. This is followed by the age group of 32 & above (72.7%) and 21-35 (71%).

Table No. 6.21. Immunization before one year							
Indicators	Age group at the time of marriage				Sector		
	<18	18 to 24	25 to 31	32 Above	Rural	Urban	Total
Percentage of Children never received BCG before one year	33.6	21.9	26.5	27.3	33.48	13.35	26.06
Percentage of Children received BCG before one year	66.4	78.1	73.5	72.7	66.52	86.75	73.94
Percentage of Children never received OPV before one year	30.1	22.2	28.4	27.3	31.74	15.25	25.69
Percentage of Children received any OPV before one year	69.9	77.8	71.6	72.7	68.26	84.75	74.31
Percentage of Children received OPV one time before one year	3.5	5.5	8.4	0	6.09	3.5	5.14
Percentage of Children received OPV two times before one year	4.3	3	2.6	0	4.35	1.5	3.30
Percentage of Children received OPV three times before one year	62.1	69.3	60.6	72.7	57.83	79.75	68.87
Percentage of Children never received DPT before one year	28.3	21.9	28.4	27.3	31.16	14.25	24.95
Percentage of Children received any DPT before one year	71.7	78.1	71.6	72.7	68.84	85.75	75.05
Percentage of Children received DPT one time before one year	5.8	4.6	4.5	0	6.09	2.75	4.86
Percentage of Children received DPT two times before one year	3.5	4.4	3.2	0	4.20	3.25	3.85
Percentage of Children received DPT three times before one year	62.4	69.1	63.9	72.7	58.55	79.75	66.33
Percentage of Children never received Measles before one year	35.8	24.3	29	27.3	35.36	16.92	28.57
Percentage of Children received Measles one time before one year	64.2	75.7	71	72.7	64.64	83.08	71.43

Source: From Field Survey 2014

In comparison to urban and rural, urban children take better vaccination than rural children in all kinds of vaccines supplied by the government. In BCG, children

who never received vaccination in rural is 33.48% and this percentage in urban is only 13.35%. The never received vaccination percentage in OPV decreases to 31.74% in rural and there is 15.25%. This signifies that there are 68.26% and 84.75% of children received any vaccination in the rural and urban areas. The three take vaccine takers in rural is 57.83% and this, in urban, is 79.75%. The vaccination of DPT and Measles shows also shows that rural areas are poorer in vaccination. In DPT there are 68.84% of children receiving any vaccination and the three times vaccination is 58.55% in rural. In urban children receiving the vaccination is 85.75% and the three times vaccine takers are 79.75%. The percentage of measles vaccination is 64.64% in rural and 83.03% in urban respectively.

In summary Saiha as a whole, different kind of immunization under one year of children is associated with the age of marriage. Since never received BCG, OPV and measles are found highest in the age group <18 of girls it can be stated one of the impacts of low age of marriage is poor vaccination of their children. Even in DPT vaccination, though the highest percentage is not found among <18 years of marriage of girls, they are the second-highest in never receiving any vaccine which is only 0.1% the gap with the highest. Contrary to this, the higher age of marriage has a higher percentage of children receiving any vaccine. Thus, it can be summarised as vaccination of children before one year is poorly concerned by the underage marriage of girls. Apart from age of marriage, rural children who are poorer than urban children in receiving vaccines can be due to the fact that poorer information system, health personnel, transportation system, poor accessibility etc.

6.11. Awareness about the legal age of marriage

As stated earlier there 26.46% of girls and 19.24% of boys marrying before attaining the legal age of marriage. By means of questionnaires responses of 291 samples of spouses regarding the awareness or information about the legal age of marriage is 74.91% of girls and 64.26% of boys recognize the age of marriage framed by the constitution of India at the time of their marriage. It is interesting to know that the familiarity of the age of marriage is more common among girls than boys.

Among wives, there are 87.5% of wives who know the legal age of marriage at the highest age group of marriage. These show that weddings at a senior age of 32 & above among girls are highly related to the awareness of the legal age of marriage. But this result is not applicable to the highest age group of a marriage of boys which is only 62.5%. This is the second-lowest of all the different categories of the age group of a marriage of boys. The highest percentage of the age group of boys having knowledge of the information about the legal age of marriage is the age group below 21. It is explainable from the finding that boys who marry before reaching the legal age, though acquaintance law of the age of marriage, do not care about the legal frame by the constitution of India. Nevertheless, the unfamiliarity of the legal age of marriage is still very high among boys in the study area. Among the adolescence marriage of girls i.e. age of marriage <18, the per cent of the information received about the permissible age of marriage is the lowest of all the age group of age of marriage of girls. It exposes that awareness campaign about the legal age for marriage is more necessary to the age group of girls under 18. In other age group of marriage of girls, 75.5% women at the age group of 18-24 and 73.47% in the age group of marriage of 25-31 recognised the permissible age of marriage at the time of their wedding. Among boys of another age group, there is 66.17% of the age group of 28-34 and this per cent of consciousness is the second highest amongst all the age group of marriage of boys.

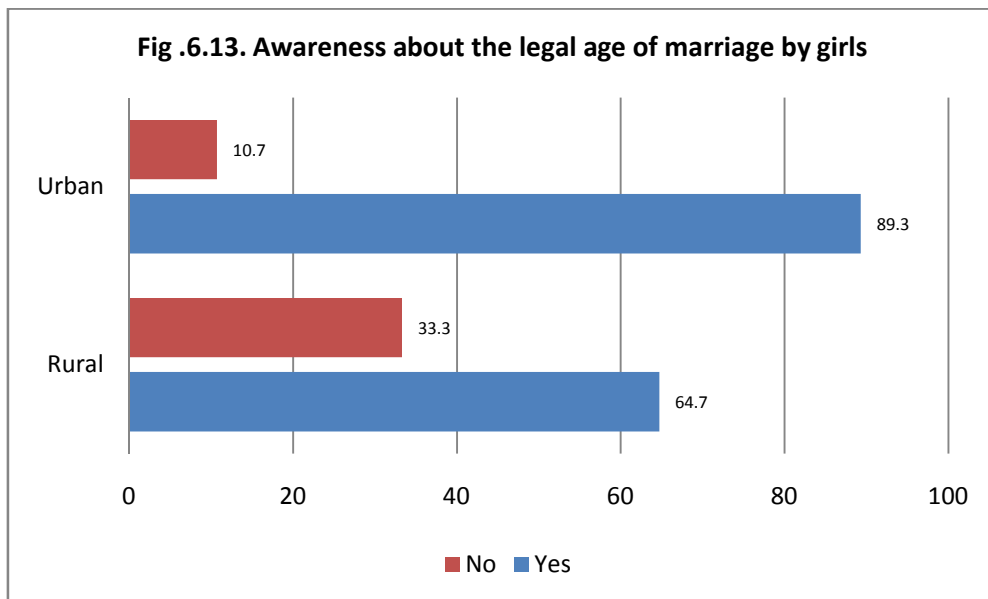
Table 6.22. Information about legal age of marriage among husbands and wives					
	Age Group of Marriage of Girls				From 291 samples
	Below 18	18-24	25-31	32 Above	
Wives who know about the legal age of marriage	72.73	75.80	73.47	87.5	74.91
	Age Group of Marriage of Boys				From 291 samples
	Below 21	21 to 27	28 to 34	35 Above	
Husbands who know about the legal age of marriage	69.64	61.58	66.17	62.5	64.26
	56	151	68	16	
Source: Field Survey 2014					

Awareness about legal age among girls is lowest among the age group <18 and found highest among the age group of 32 & above. By observing the above table,

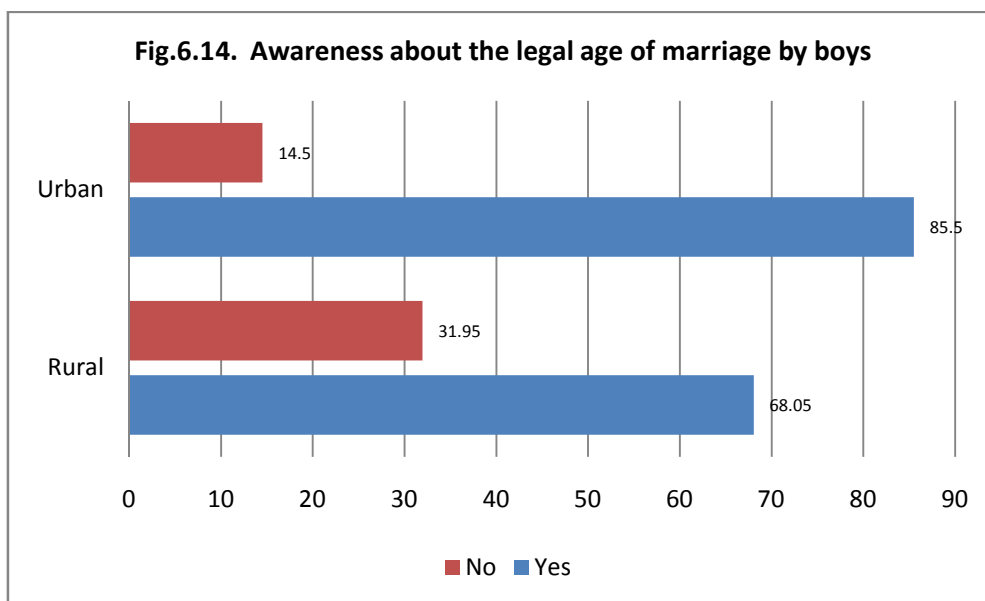
it can be seen that relationship of age of marriage and awareness about legal age of marriage has a positive weak correlation because of the increasing percentage with increasing age of marriage. But among boys there is no relationship between age of marriage and awareness of legal age.

6.11.1. Rural-Urban Comparison

The comparison of rural and urban concerning about the realisation of age of marriage by wife shows that there is more unconsciousness of legal age of marriage among rural spouses. Out of the total samples of rural couples, 33.3% couples marry by not knowing the legal age of marriage. This percentage in urban Saiha is only 10.7%. The percentage of girls knowing the age of marriage at the time of their marriage ceremony in rural is 64.7% and 89.3% in urban.



Among husbands, consciousness about the legal age of marriage in rural is 68.05% and 85.5% in urban. This means that there are 14.5% and 31.95% husbands in urban and rural area who do not aware of the officially permitted age of marriage of boys.



From the above finding awareness is necessary for both boys and girls. The awareness campaign is highly necessary especially among the people live in rural areas because of the low level awareness of the legal age of marriage.

6.12. Age of marriage and Family Planning

Population growth in India, on the one hand, has been regarded as an obstacle by the government long back in India. It was in the year 1952 that the programme has been launched in the country but kept on changing its strategies and approaches. India is the first country that begin family planning programme. One of the main beliefs of the planning is reducing the birth rate

In the research field, there are few women and men who likely to accept the family planning method. Among the marriage age below 18, 36.36% of girls accepted family planning method. This per cent is found decreases at the marriage age group of 18-24 with a percentage of 35.67. When the marriage age group become 25-31 the per cent is 32.65%. It appears that that the acceptance of family planning method becomes lower when there is senior marriage of girls because this per cent drop to 25% at the marriage of 32 and above.

On the issue of sterilization, the younger ages of marriage are likely to have sterilization and the older ages of marriage hardly accepted sterilisation. This is

clearly apparent from the primary data collected by using questionnaire. Based on compilation of the data, 46.75% of below 18 age of marriage accepted sterilisation. It has been seek out that the per cent is decreases in the age group of 18-24 (45.86%). In higher age group the per cent is 44.90% in the age group of 25-31 and 12.5% only at marriage age of 32 and above.

Table 6.63. Age group of girls and Family Planning				
	Age group of marriage of girls			
Indicators	<18	18 to 24	25 to 31	32 & Above
Wives who like contraceptive/ condom for planning method	36.36	35.67	32.65	25
Wives who like sterilization	46.75	45.86	44.90	12.5
	77	157	49	8

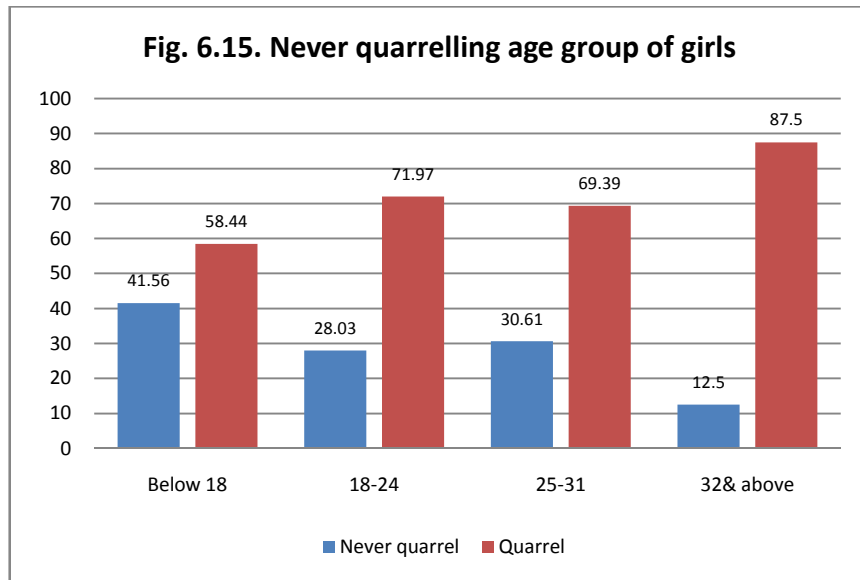
Source: Field Survey 2014

From the above statement, it is clear that younger age of marriage is related with longer span of fertility. Therefore, they are like to accept family planning method like spacing of children by different method. They, even, accepted termination of pregnancy in larger number than older age of marriage after having children.

6.13. Quarrelling and their causes as specify by wife

It is no secret to anyone who has intimate relationship to have some argument. For some spouses the causes and frequency is very few while for others it is too much. The arguments are sometime frustrating and can lead to the very end of bond of relationship to some couples. From the observation, as specified by wives, non-quarrelling percentage is 41.56% among the age group < 18; 28.02% in the age group of 18 to 24; 30.61% in the age group of 25 to 31; and 12.5% at the age above 32 years of marriage. This shows that the most quarrelling rate is observed highest among the age group of the marriage age of girls above 32 years of age with a percentage of 87.5%. Here, there is one assumption that women married at late age exhibit different attitude and behaviour which influence argument with their husbands. It is followed by the age group of 18-24 with the quarrelling rate of 71.9%.

Interestingly, the lowest of quarrelling percent as specified by wives is found lowest in the lowest age group of marriage with a per cent of 39.4%.

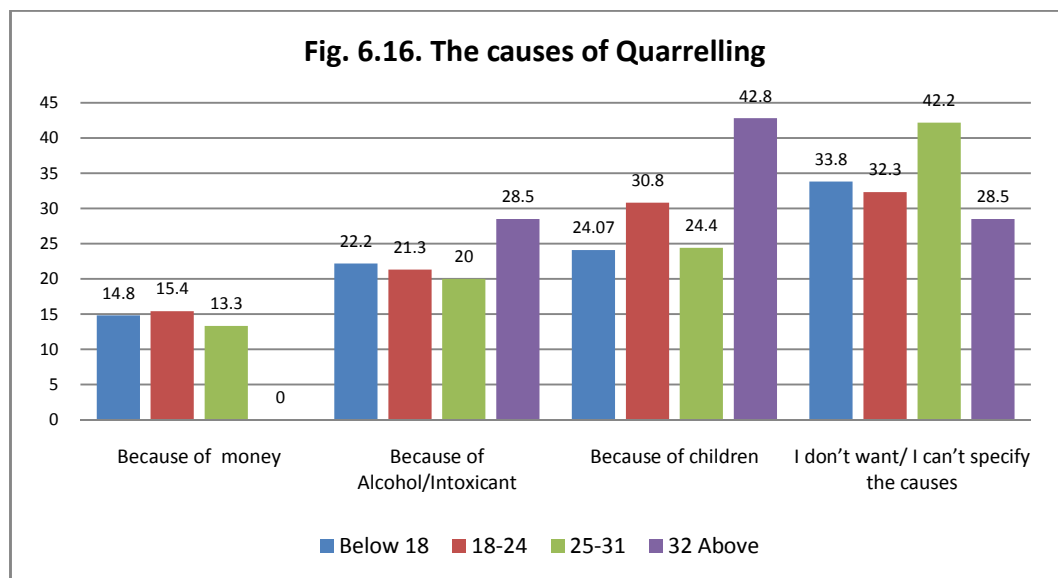


From the deeper study of quarrelling, the causes responded by the respondent of different age group of wives from questionnaires from the option given to them shows that the quarrelling because of money has the lowest percentage in each age group. Here from the option the wives can again specified the causes more than one if the causes of misunderstanding against their husbands is multiple.

The lowest response given for the causes is quarrelling because of money and the highest is because of children. As shown in fig.6.16, the cause of quarrelling because of money in the age group of marriage age below 18 is only 14.8%. It is 15.4% in the age group of 18-24 and 13.3% in the age group of 25-31. There is response in the age group of 32 & above. The dispute because alcohols or other intoxicates is the second highest response in all age group. The uses of alcohols or drugs can badly affected the relationship of spouses. From the study, the response from the age group below 18 years is 22.2%. This is the second highest among all the age group of marriage of girls. The highest is found among the age of marriage of girls of 32 & above with 28.5%. These shows that their husbands or they themselves are indulge in use of alcohols or other bad habits causing disputation between them. The third highest answer given by age group of girls for the causes of quarrelling

toward this issue is the age group of 18-24 having 21.3% and the least is the age group of 25-31 with 20% responses only. It is also found out that there are some couples who have some disagreement because of their children. It is found highest in the age group of 32 & above (42.8%), followed by the age group of 18-24 (30.8%), 25-31 (24.4%) and below 18 (24.07%).

In addition to these, fig.6.16 tells us that there are some more girls who do not want to share or who can't exactly specify the causes of argument between their husbands. According to the figure, it is 33.88% in the age group below 18 years of marriage, 32.3% in the age group of 18-24, 42.2% in the age group 25-31 and 28.5% in the age group of 32 & above. This response is the highest response of all the causes of quarrelling in different age group of marriage of girls except in the age group of 32 & above.



According to the finding, quarrelling is no doubt very high among higher age of marriage of girls and lowest among the age group of marriage. By observing the above statistic fig 6.15 there is a positive relationship between quarrelling wife and age of marriage. The study also finds out the highest age of marriage who quarrel with their husbands are generally because of their children. Among the lowest age group, though quarrelling is lowest among all age group, the causes are mostly unidentifiable or not willing to share the causes of quarrelling.

6.14. Marriage and Run off

Whenever there are some misunderstandings or quarrelling among the couples, there are some wives who flee from home escaping the dispute or the misunderstanding with husband's families. As per the questionnaire from all 291 wives 14 wives are not willing to answer the question and leave the column blank with no answer meaning that the responses received is only 277 responses.

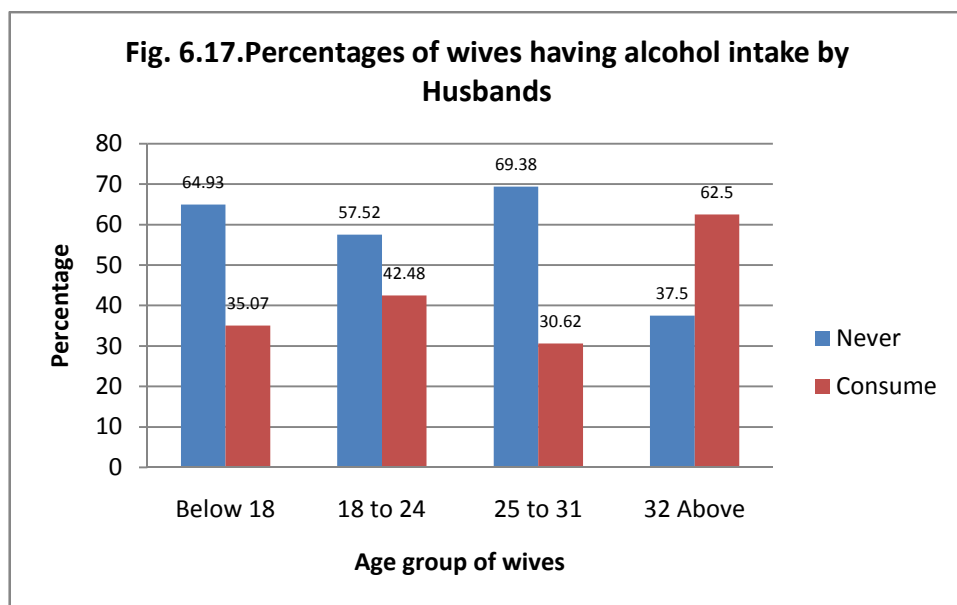
From the table, though quarrelling is found highest among the age group of marriage of woman of 32 & above the frequency of never fleeing away from home is highest among this age group. The percentage of never run off women of this age group is 65.5%. The second highest of the never fleeing away wives is the age group of <18 years with a percentage of 55.5%, followed by the age group of 18-24 with 51.59% and 48.97% in the age group of 25-31.

Table. 6.24. Age Group of Wife and frequency of fleeing of wives							
		Frequency of moving out from home					Total
		No answer	Never	Once	Sometime	Always	
Age Group of Wife	Below 18	5.19	55.18	1.29	7.79	29.87	77
	18 to 24	5.73	51.59	1.27	3.82	37.57	157
	25 to 31	2.04	48.97	0	10.2	38.77	49
	32 Above	0	62.5	0	0	37.5	8
Total		14	153	3	17	104	291
Field Survey : 2014							

From the above findings, it is clear that woman with high age of marriage are of the opinion that quarrelling should not hamper their relationship though they are vulnerable to quarrelling. There is 62.5% of never going home wives whenever there are quarrelling or big controversial issues with husbands' families. This running home to parents' homes among girls to found highest among the age group of 25-31 having 58.9% of wives. In term of frequency, from 58.9%, 38.77% of wives in this age group always run home when there is controversial issue between her husband and their families.

6.15. Marriage and Alcoholism

According to the field work carried on the study field, 60.8% out of 291 wives mention that their husbands are free from alcohols intake. This mean that there are 39.2% of husbands are not free from it. By age wise, there are 64.93% in the age group of marriage of girls below 18 who do not take alcohol. In the age group of 18-24 there are 57.32% and in the age group of 32 & above it as only 37.5%. The age group of marriage of girls 25-31 has the highest percentage of husbands who never drink alcohols having a percentage of 69.38%. On the other hand, husbands who consume alcohols, as mentioned by wives, are highest at the age group of marriage of girls of 32 & above (62.5%). It is followed by 18-24 (42.58%), below 18 (35.075) and 25-31(30.62%).



But the frequency of intake, based on the questionnaire, comprises- once, sometimes and always. By the analysing the deeper frequency intake of alcohols, husbands of the marriage age group of girls 32 & above has the highest percentage of highest frequency of alcohols intake. From the samples of the marriage age group of 32 & above, 37.5% wives said that their husbands always drink alcohols where 25% husbands among them are reported by their wives as occasionally drinking alcohols. In the second lowest husbands who never drink alcohols, the marriage age group of girls 18-24, there are only 2.54% husbands who once drink and 13.37% who are

having a regular habit of drinking alcohols. Here in this age group, the husbands who sometimes drink is found highest with a percentage of 26.75%. In the age group of marriage below 18 years, there 2.59% husbands who once drink and 14.28% who always drink. But the highest percentage of husbands drinking alcohols is in the parameter of sometimes having a percentage of 18.18%. Among the highest percentage of never take alcohols, the age group of 18-24, the highest percentage (26.75%) of husbands sometimes drink and 2.54% husbands drinks once.

Table 6.25. Marriage and Frequency Alcohols intake by husbands as specify by wives

		Frequency of alcohol taken by husbands								Total
		Never		Once		Sometimes		Always		
Age Group of Wife	Below 18	50	64.93	2	2.59	14	18.18	11	14.28	77
	18 to 24	90	57.32	4	2.54	42	26.75	21	13.37	157
	25 to 31	34	69.38	0	0	9	18.36	6	12.24	49
	32 Above	3	37.5	0	0	2	25	3	37.5	8
Total		177		6		67		41		291

Source: Field Survey 2014

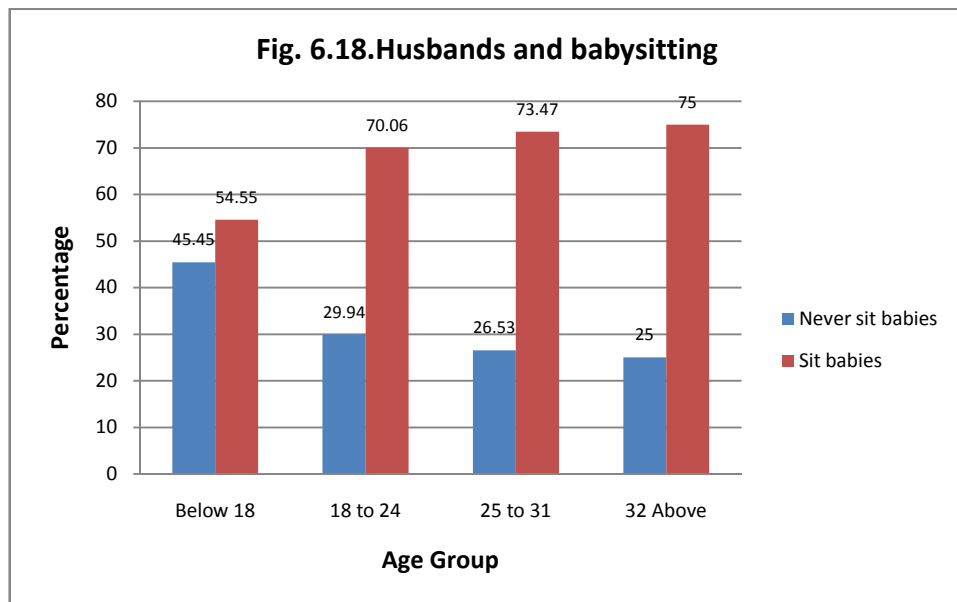
The study, thus, finds out that there is no proper co-relationship between age of marriage and alcohols intake of husbands. Anyway, the study finds out husbands who consume alcohol is highest among the age group of 32& above. This age group are also prone to quarrelling with their partners but they are of the opinion that going home parents' house is not always necessary. The frequency taken by husbands as specified by their wives in this age group has 37.5% of always drinking alcohol.

6.16. Marriage Gender and space

Gender spacing in works is now becoming a big issue because of the uprising theory of feminism in a society. Traditionally, among the majority people of the study area, cleaning house or dishes, cooking, baby-sitting are the works labelled to women. However, the study also focuses on how gender is spaced in different responsibilities needed in a household by studying babysitting work, household chores, involvement in NGOs and church activities.

6.16.1. Husbands and Babysitting

The study shows that there are 45.45% wives who married <18 years declare that they are never helped by their husbands in baby-sitting. The study also observes that the percentage of never sitting babies is declining with the increasing age of marriage. The percentage decreases to 29.94% in the age group of 18-24, 26.53% in the age group of 25-31 and 25% in the age group of 32 & above. On the other hands, husbands who sit babies are found highest in the age group of 32 & above having 75% husbands. It is followed by the age group of 25-31 (73.47%), 18-24 (70.06%) and <18 (54.55%).



The study of age group and frequency of babysitting by husband shows that husband who always help wives in sitting babies is also found highest in the age group of 32 & above with a percentage of 37.5%. The percent is dropping to 36.73% in the age group of 25-31, 20.38% in the age group of in the age group of 18-24 and only 12.99% in the age group <18. In a lesser frequency, there are 25% of husbands sometimes help wives in baby-sitting in the age group of 32 & above, 22.45% in 25-31 age group, 28.66% in 18-24 age group and 25.97% in the age group <18. Husbands who once help wives is highest among the age group of 18-24 having 21.02%. The second highest is in the age group of < 18 (15.58%) and it is followed

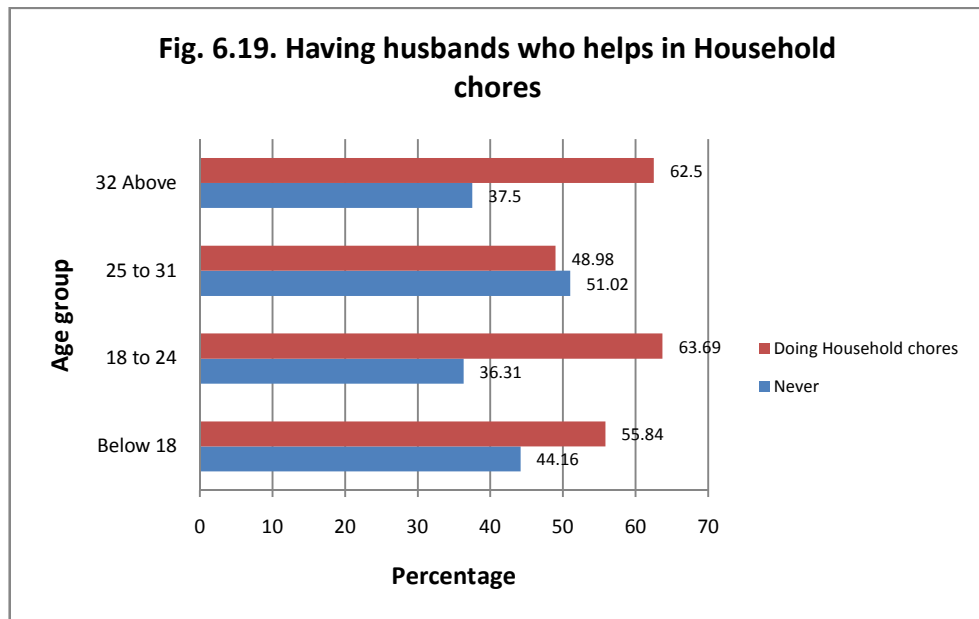
by the age group of 25-31 (14.29%). The highest age group has the smallest per cent of husband who only once help wives in baby-sitting with 12.5% only.

Table 6.26. Husband who helps their wives in baby-sitting										
		husband helps wives in baby-sitting								Total
		Never		Once		Sometimes		Always		
Age Group of Wife	Below 18	35	45.45	12	15.58	20	25.97	10	12.99	77
	18 to 24	47	29.94	33	21.02	45	28.66	32	20.38	157
	25 to 31	13	26.53	7	14.29	11	22.45	18	36.73	49
	32 Above	2	25	1	12.5	2	25	3	37.5	8
Total		97		53		78		63		291
Average Percentage										
Source: Field Survey 2014										

From all the 291 sample of wives, there are 75% husbands who help their wives in babysitting. It is interesting to find out here again that husbands who married girls at the age 32 & above are the most active person in babysitting having 37.5% of husbands always sits babies. This is lowest among the age group of marriage of girls <18.

6.16.2. Husbands and Household chores

The study about age group of girls and household chores by husbands reveals that there are lot of husbands who do not care about doing household chores. From the result of questionnaire by asking wives about their husbands who help or never help wives in household chores, the age group of 25-31 of wives has largest percentage (51.02%) of husbands who never assist their wives in household chores. It is followed by the age group <18 of marriage age (44.16%), the marriage age group of 32& above (37.5%) and the age group of 18-24 (36.31%). Thus, it can also be said that the age group of 18-24 has the highest percentage of husbands in doing household chores (63.69%) which is followed by the age group of 32 & above (62.5%).



For the deeper the study of this parameter, the involvement of husbands in household works has been classified into various frequencies - *once*, *sometimes* and *always* for deeper analysis of wives having husbands involving in household chores. In comparison of difference age group of marriage of girls, wives whose husbands are minimally once involved in the age group of <18 is only 1.29%. It increases to 32.46% in sometimes involvement and decreases to 22.07% in always categories. In the age group of 18-24 there are 3.18% of husbands who help their wives once in household works. The percentage rises up to 38.85% in sometimes and this is also the highest percentages from all the age group in sometimes category. In the involvement of always by husbands, there are 21.65% in this age group. In the age group of 25-31 and 32 & above, there are only *sometimes* and *always* involvement of husbands and there is no sample found in *once* parameter. In the age group of 25-31, there are 36.74% sometimes involved and 12.24% always involved in household works. This per cent in the age group of 32 & above is 37.5% husbands in sometimes and there are 25% husbands in always.

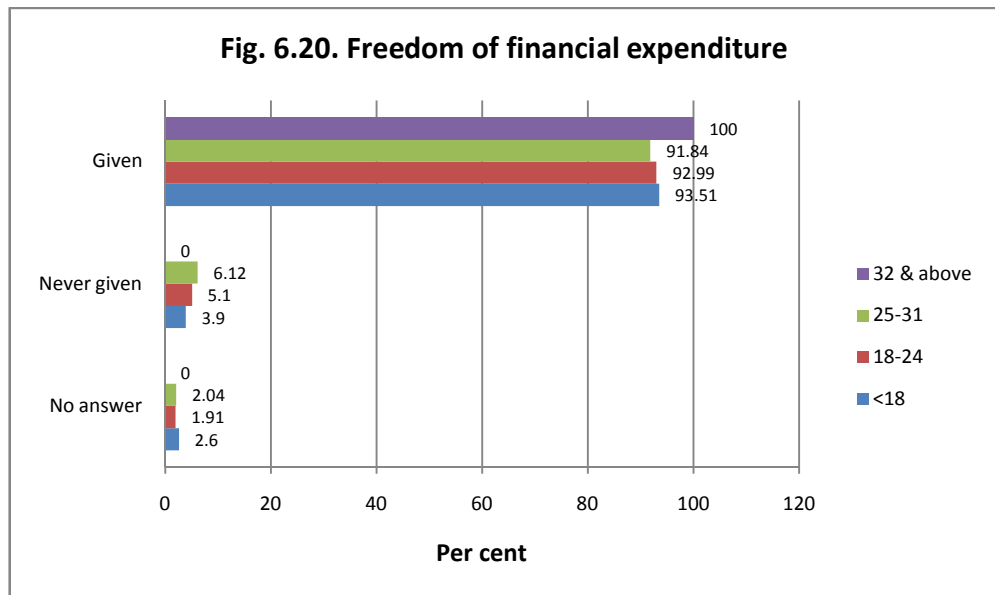
Table 6.27. Husband who helps wives in household chores										
		Husband who helps wives in household chores								Total
		Never		Once		Sometimes		Always		
Age Group of Wife	Below 18	34	44.16	1	1.29	25	32.46	17	22.07	77
	18 to 24	57	36.31	5	3.18	61	38.85	34	21.65	157
	25 to 31	25	51.02	0	0	18	36.74	6	12.24	49
	32 & Above	3	37.5	0	0	3	37.5	2	25	8
Average Percentages		42.25		1.12		36.39		20.24		
Total		119				6		59		291
Source: Field Survey 2014										

Age of marriage does not play an important role in helping wives in doing household chores. But the finding tells that the age of marriage of girls of 18-24 has the husbands who do not hesitate to help their wives in household chores. It is also observed the highest age group of marriage i.e. 32 & above has also a very high percentage which is almost equivalent to the age group of 18-24. It is, thus, evident that both these age group of marriage has significantly high percentage of husbands helping their wives in household works which is traditionally believed works to be done by women. The deeper analysis of husbands who help wives in doing household chores reveals that age of marriage of <18 (44.16%) and 25-31(51.02%) have higher percentage of husbands who never help their wives in doing household works. Husbands who always help wives are found highest in the age group of marriage of girls of 32 & above having 25% of husbands always involving in doing household chores while husbands who sometimes help wives are found highest in the age group of 18-24 having 38.85%.

6.16.3. Husbands and permission of freedom in financial expenditure

The study finds out that the financial control is mostly carried out by husbands as the study area is patriarchal community. From 291 samples 271 samples wives answer that they are given money by their husbands for their expenses once or sometimes or always. There are 2.06% answers from 291 samples having no comment or no answer about this question and there are 4.91% of wives who never have received any money for their own expenses. This shows they are not dependent on their husbands or they are totally restricted by their husbands to spend money for

themselves. In the age group of <18 years of marriage of girls 3.9% of wives are fallen into the above mention category, 5.1% in the age group of 18-24, 6.12% in the age group 25-31 and there are no wives in the age of marriage of 32 & above.



The above figure also tell us that wives who received any financial support for their own needs is highest in the highest age group of marriage of girls which is the age of marriage of 32 & above. It is fallen to 91.84% in the age marriage age group of 25-31. From the next lower age group, the percentage is increasing with the decreasing age of marriage. There are 92.99% in the age group of 18-24 and there are 93.51% in the age group <18 years of marriage.

The deeper analysis about frequency financial support of wives own need shows that 100% of the age of marriage of 32 & above stated that they have received regularly or their husbands give complete freedom in buying their own needs. This frequency in the age group of 25-31 is only 67.35% and is the also the lowest of all age group. The marriage age of 18-24 has 78.98% of always which is the second highest of all age group. The lowest age group of marriage has 75.32% in this frequency. In other frequency, the age group of 25-31 is the highest wives who have sometimes given freedom in spending money for their own needs having 22.45% and the age group of 18-24 is the lowest here in this category. In once, the highest and

percentage is in <18 years of marriage having 2.6% husbands and the lowest is 0.64% which is in marriage age group of 18-24%.

Table 6.28. Husbands who finance wives or have freedom of spending for their own needs											
		Frequency of freedom									Total
		0	Never		Once		Sometimes		Always		
Age Group of Wife	Below 18	2	3	3.9	2	2.6	12	15.58	58	75.32	77
	18 to 24	3	8	5.1	1	0.64	21	13.38	124	78.98	157
	25 to 31	1	3	6.12	1	2.04	11	22.45	33	67.35	49
	32 Above	0	0	0	0	0	0	0	8	100	8
Average percentages			3.78		1.32		12.85		80.41		
Total		6	14		4		44		223		291
Source: Field Survey 2014											

From the average percentage it is can be clearly seen that majority of husbands give freedom toward their wives for buying their own need having 80.41 average per cent. If we considered husbands who never finance their wives in spending their own need is found highest 25-31. These wives are not dependent on their husbands or husbands strictly forbidden wives for buying their own needs without consulting themselves.

6.16.4. Husbands and Participation of wives in community

In the study of freedom of wives given in participation of NGO's or church activity, 5 wives giving no answer about this question. There are 120 wives who are never allowed, 7 claims they are once allowed, 37 claims they are allowed sometimes and majority responses they are allowed always by their husbands. All together 166 samples wives are allowed and 120 wives are not allowed in any kind of participation of NGO and church organisation or department.

By studying a frequency and age group of marriage, majority of frequency in all age group falls in *always* except in the age group of 25-31 age of marriage of girls. There are 44.16% of wives in the age group <18, 47.77% in the age group of 18-24 and 62.5% in the age group of 32 & above. The age group of 25-31 who do not have majority in always category have 40.82%. In once sometimes, there are 14.29%

in the age group <18, 7.01% in the age group of 18-24, 4.08% in the age group of 25-31 and 12.5% in the age group of 32 & above. In once, there are no sample found in the age group of <18 and 32 & above. But in the age group of 18-24 and 25-31, there are 2.55% and 6.12%. The percentage of wives who never allowed by husband to take active part in the age group <18 is 37.66%, 41.4% in the age group of 18-24, 48.98% in the age group of 25-31 and there are only 25% in the age group of 32 & above.

		Frequency of Freedom										Total
		No answer		Never		Once		Sometimes		Always		
Age Group of Wife	Below 18	3	3.9	29	37.66	0	0	11	14.29	34	44.16	77
	18 to 24	2	1.27	65	41.4	4	2.55	11	7.01	75	47.77	157
	25 to 31	0	0	24	48.98	3	6.12	2	4.08	20	40.82	49
	32 & Above	0	0	2	25	0	0	1	12.5	5	62.5	8
Average percentages		1.29		38.26		2.17		37.88		48.81		
Total		5		120		7		25		134		291

Source: Field Survey 2014

. From all the 291 sample of wives, there are 38.26 average percentage husbands who never allow their wives to take active part in NGO/church activities. This is found highest among the age group 25-31. Interestingly, who always allows their wives is found highest among the age group of marriage of girls 32 & above.

6.17. Conclusion

Firstly, the overall discussion about the impact of marriage can be concluded that there are differences among the marriage in urban and rural girls in Saiha district. From the study of 291 samples couples regarding antenatal care of mothers, urban women give more importance to ANC than rural women where there are 70.85% women who fulfil all the requirement of ANC in urban. The per cent in rural areas is only 32.3%. It is also found out that the older age of marriage takes better ANC than younger ones.

Secondly, it is found out that institutional delivery is significantly low in the Saiha community having only 33.17%. The urban community has higher institutional delivery having a percentage of 58.65% while there are only 41.34% in the rural community. It is, thus, evident that urban areas with better availability of hospitals and health personnel favour institutional deliveries. One of the interesting thing which is found out in Saiha district is <18 age of marriage are more vulnerable to non-institutional delivery where higher age are high in institutional deliveries. This is because of the fact that high age is at higher risk in the delivery of babies than younger age of marriage. The study also reveals age is not the only factor in controlling institutional delivery, this also influenced by the income of the family. Higher incomes of families have higher institutional deliveries in which the correlation by the spearman method is also significant at 0.01 levels. It is also interesting to know that institutional delivery has also a lesser number of infant mortality.

Thirdly, the study of the birth weight of babies is associated with the age of marriage. Girls at low age of marriage are likely to have low birth weight because this age group of <18 are the poorest in receiving ANC and medical intake of Iron (>90 days), TT vaccination, and calcium intake. If they are poor in this parameter it can be assumed that nutrition intake would also be poor which has an impact on the weight of their babies. Offspring mortality is also found highest among the age group of <18 years of marriage, which decreases with the increasing age of marriage. Here, it is observable that the age of marriage has an impact on the survival of their children. But infant mortality, according to the study, is found high among older age of marriage.

Fifthly, the result and conclusion of this chapter are that marriage determines the size of the family. It is apparent from the study that a woman with a reproductive longer span produces a large number of children resulting in larger families. It is also found out the high birth of children is related with a marriage of early sample year. During 1951-80 a larger number of children is born which is declining after 1981 toward 2011.

Sixthly, marriages have an impact on giving immunization of their children. Women with low age are negligible in giving immunization than older age of marriage. Furthermore, there is also differences between urban and rural is children immunization in which urban area is higher than in rural areas. But, it is observable from the respondent that age is not only the sole factor since poor information, health facilities, personnel and poor accessibility have also play an important role.

Seventhly, the analysis of family planning and birth control gives a clear view that women married at a late age with a shorter span of reproduction do not accept the family planning methods. It is also found out that there are a large number of boys and girls who do not know the legal age of marriage at the time of their marriage. Therefore, an awareness campaign is highly necessary for the study area.

In addition to these, the examination of quarrelling between spouses reveals that it is no doubt highest at the highest age group of a marriage of girls i.e. 32 & above. This age group has also the largest percentage of alcohol intake of husbands. But, as specified by wives, the cause of quarrelling is generally because of their children (42.8%). Meanwhile, the quarrelling due to intoxicant or alcohol among this age group is only 28.5%. They also opine that quarrelling or controversial issues with husbands and husband families must not be associated with going home of girls to their parents' home. In light of the above finding, the vulnerable age group is the age group of 25-31 having 58.9% of wives who belong to this category.

Lastly, from the study of marriage and gender spacing, the age group of 32 & above of girls are the less gender space age group between husbands and wives. In babysitting they have the most supportive husbands having 75% of husbands and they are also the most active person in helping their wives in babysitting, having 37.5% always *which is the highest percentage of this frequency*. In doing household chores, the age group of 18-24 and 32 & above are the two most supportive, having 63.6% and 62.5% husbands doing household chores. In terms of frequency, the highest per cent falls among the age group 32 & above with the highest per cent of 25% of *always*. In financial support of wives and permission of wives to participate

freely in society majority of husbands give financial support freely or allow them freely to participate in NGO/church activities.

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CHAPTER VII

CONCLUSION

The present chapter concludes the overall discussion of the thesis in brief and major findings of the study of 'Impact of Marriage pattern on the Community Structure in Saiha District'. The main objective of the present research is to find out the determinants of the age of marriage among women and how it has an impact on the family and community life in Saiha District. From secondary sources, it has been found out that in many states of India, the proportion of women who marry before reaching the legal minimum age at marriage are considerably higher in Jharkhand (70.1%), Bihar (68.6%), Rajasthan (67.4%), Andhra Pradesh (62.9%), West Bengal (62.3%), Madhya Pradesh (60.4%)(NFHS-3). In Mizoram, the District Level Household Survey-3 (2007-08) found that 9.9% of girls married before completing the age of 18 years. In most of the districts, except Aizawl, Lunglei and Serchhip, more than 15% of boys' marriages take place before the legal age of 21 years. On the other hand, 17.9% found to be married before the legal age of 18 years in the districts of Lawngtlai followed by Champhai(12.2%) and Saiha (10.9%). Though, this appear to be a very low proportion when compared to the national average or when compared to some of the big states in the country, it has a large implications on the socio-economic structure of a small state like Mizoram. Early marriages generally are found to adversely affect the weight of babies at birth leading to high maternal and infant mortality rate. The same is assumed to be leading to a high incidence of divorce in the state creating a detached family structure. In the absence of family stability, the offspring are vulnerable and a high chances of under nourishment and mental trauma. It is sometimes reflected in a wayward behaviour of the children and their life style. In an almost closed society like Mizoram this shall have an immense bearing on family and community structure.

District Level Household Survey-2 (2002-04) finds that 14% early marriage occurred in Mizoram, in which Saiha district has the lowest mean marriage of girl i.e. 19.8 which is much lower than 23.3 the average mean marriage age of boys and girls in Mizoram. Furthermore, the district has 25.7 per cent of boys and 20.4 per cent of girls married below legal age at marriage. In 2007-08, the District Level Household

Survey-3 reveals that the decreasing percentage of marriages below legal age among girls from 14 per cent to 10.9 per cent, a 6.5 per cent decreasing. Though the situation seems improving, the subject of early marriage in the Saiha district is still a big issue because it has always a link with health, infants, family and community. This link between child marriage and other wider consequences on families and the community has not yet been assessed in Saiha district. Therefore, the present study took up this challenges and problems in the Saiha district to

- identifying the determinants of age of marriage of women, exploring marriage system particularly with reference to love-marriage and arrange-marriage.

- Examining the impact of age of marriage on family and community life and come up with some suggestion to mitigate the problems.

As already mention in the chapter one, the study area is located in the south-eastern region of Mizoram. According to 2011 census, there are 56,366 populations in Saiha District with a high literacy rate of 91% males and 85.8% females respectively. Since majority of the population belong to Mara tribe, the region has a separate autonomous district council called Mara Autonomous District Council. The Saiha district is not a very big land among the eight district of Mizoram covering the geographical of 1399.9 square kilometres. People are, mostly, Mara and it is also therefore called Maraland. The district has separate administration in 1972 after the trifurcation of Pawi-Lakher Regional Council. After that this separate district council is called Mara Autonomous District Council (MADC). There are two administrative sub division- Saiha RD block and Tuipang RD block. 2011 census stated that there are 0.14% of scheduled castes in the district and almost all the villages have the majority population of Mara ethnic group but not in Niawhtlang village where the majority there is Lai ethnic group. There are 56,366 populations residing in the district according to 2011 census data and the decadal growth rate is 19.71 with the density of population of 40/sq.km. The percentage share of the population to the state of Mizoram is 5.17 % and Christianity dominated the region sharing 97.18% of the population.

The major findings of the present research are:

- 1) The present research reveals that the mean age at marriage of boy in Saiha District is 25.16 year while the mean age of marriage of girl is 20.88 year and most marriages happened between the age group of 21-27 years for boys and 18-24 years for girls respectively.
- 2) The practice of paying bride price 'in kind' is now gradually diminishing and started paying in cash following a new customary law in accordance with the Marriage Age Act of 2006. Though the regulation of marriage age is properly framed by the Government Indian Act, there have few people who do not consider and take it seriously of the act.
- 3) It is also uncovered that underage marriage is still common in the study area with 19.24% among boys and 26.46% of girls respectively. Out of the total number of underage marriage among boys, 18.82% comes from rural area and 19.83% are from urban area. Of the total underage marriage of girls, 28.23% come from rural area whereas 23.93% from urban area.
- 4) The underage marriage of girls is found most common among the age group who born between 1981-90 with 36.53% girls married before the legal age of marriage. The underage marriage of boy is found highest among the boy who born during 1991-2000 with 28.76%. Unlike girls, there is no significant correlation between the year of marriage and age of marriage among the boys.
- 5) The age group of 21-27 years maintain the highest peak of marriageable age among boys since 1951-2013. It is found out that the mean age of marriage of girls is increasing with the passage of time. But among the boys, the mean age of marriage seem to remain stable throughout all the time. By correlating the year of marriage of boys and mean age marriage of boys there is a weak negative correlation which means the older year of marriage have higher mean age of marriage than the recent year of marriage.

6) In the study of the year of marriage and type of houses and income of the family, the recent year of marriage has also the lower income and the poor quality of houses because they are not yet settled in the economy than the older year of marriage.

7) From the overall statement, it is, thus, apparent that **education** strongly determines the age of marriage. This has appeared from the result that almost all the underage marriage of females happens among the school dropout of below Class X. It is interesting to prove that age of marriage increases with the level of education among girls both in rural and urban areas.

8) In comparison to rural-urban situation, urban area has a higher number of girls attaining higher educational qualification including postgraduate. Majority of the highly educated girls are basically from the marriage age group of 25-31 years. In the rural area, the highest educational qualification of girls is graduate level, in which majority are from the age group of 18-24 years. Among boys, though there is no statistically significant correlation between the age of marriage and level of education, the highest underage marriage is found among the educational level of class-X & below. This educational level dominated the age group of boys except in the age group of 21-27 years where the majority in this age group is class 11 & 12. The 35 & above years of marriage age has also dominated by class 10 & below and non-literary which mean older age of marriage of boys is somehow caused by a low level of education and illiteracy. Overall, rural area has more proportion of illiterate and boys having lesser education qualification of class-X and below. These two levels of education are interestingly found dominant in the marriage age group of 35 & above. It has also been found out that, in urban there, is no illiterate husbands even though urban area too has a high number of class 10 & below.

10) Moreover, the level of education of both parent of the spouse also plays a significant role in the causes of marriage. The study unveiled that husbands' father are by and large educated than husbands' mother.

11) From the study calculated from the total age group, the marriage age group of 35 & above years has the highest 'no schooling' father signifying the late age of marriage of boys are caused by 'no schooling' education of father and mother having

the highest percentage of 43.75% and 56.7% respectively. On the other hand, the educational level of wives' parents and the age of marriage their daughter has a better relationship than that of husbands and their parents.

12) There is a Spearman's correlation validity between the age group of the wife and the wife's father with 0.05 significant levels.

13) Besides this, the study also finds out that rural people are prone to *poverty* due to the fact that a larger share of poverty is found in rural areas. Therefore, it can be concluded that *economic insecurity* is one of the causes of underage marriage of girls but it is not the biggest reason. It is interesting to find out that there are 23.29% girls who married to their husband due to the economic wellbeing of husband's parent while 27.78% of girls married to husband for their self-security. It is found out that girls are deeply influenced by the economic well-being of husband or husband's family.

14) The study also finds out that underage (<18 year of age) marriage is determined by the *family background* of the bride where she comes from. Girls who do not have divorcing parents tend to marry husbands before attaining below 18 years of marriage and girls who do have divorced parents tend to delay their marriage.

15) The study uncovered that among many factors, *love-marriage* is extremely common 86.59% marriages are love-marriage while just 13.4% marriages are *arrange-marriage*. The highest per cent of love marriages of boys happened among the age group below 21 year while girls have the highest per cent of love-marriage in the age-group of 18-24 years. In rural areas, there are 88.8 % love-marriages and only 11.6% are arrange-marriage while in urban, there are 84.29 % love-marriage and 15.7 % arrange-marriage out of the total sample of urban couples.

16) It clearly reveals that the impact of marriage is different between urban and rural girls in Saiha district. Out of 291 mothers, urban women gave more importance to *Ante Natal Care (ANC)* than rural women as 70.85% urban women fulfil all the requirements of ANC whereas only 32.3% rural women took complete ANC. It is also

found out that the older age of marriage women are taking better ANC than younger ones.

17) Study disclosed that *institutional delivery* is significantly low in the Saiha district as only 33.17% have their children born in health institution. The urban community has a higher institutional delivery of 58.65% while there are only 41.34% in the case of rural community. It is, thus, evident that urban areas with better availability of hospitals and health personnel favour institutional deliveries. It is also find out that home delivery or non-institutional delivery are common among underage marriage couples compared with couples married after attaining legal age of marriage.

18) The study also reveals age of marriage is not the only factor controlling institutional delivery; it is also influenced by *income of the family*. There exist a positive correlation between higher incomes of families and institutional deliveries with 0.01 significant level. It is also interesting to know that institutional delivery has also a lesser number of infant mortality.

19) The research also exposes that the birth *weight of babies* is associated with the age of marriage. Early and underage marriage girls are likely to have low birth weight because this age group of <18 are the poorest in receiving ANC and medical intake of Iron (>90 days), TT vaccination, and calcium intake. If they are poor in this parameter, it can be assumed that nutrition intake would also be poor which has an impact on the weight of their babies. Offspring mortality is also found highest among the age group of <18 years of marriage, which decreases with the increasing age of marriage. Here, it is observable that the age of marriage has an impact on the survival of their children. But infant mortality, according to the study, is found high among older age of marriage.

20) Study displays that age of marriage determines the *size of the family*. It is apparent that early marriage had a longer reproductive span resulting in larger family size.

21) Study also exhibits that age of marriages has an impact on *immunization* of their children. Younger mothers are usually negligible in receiving immunization than older women. Furthermore, there is also differences between *urban and rural* is children immunization in which urban areas are availing higher immunization compared with rural areas. But, it is observable from the respondent that age is not only the sole factor. Other determinants like *poor information, health facilities, personnel and poor accessibility have also play an important role.*

22) The analysis of *family planning and birth control* exposes that women married at a late age with a shorter span of reproduction usually avoid using family planning methods. It is also found out that there are a large number of boys and girls who do not know the legal age of marriage at the time of their marriage. Therefore, an awareness campaign is highly necessary in the study area.

23) The examination of *quarrelling between spouses* reveals that maximum arguments happened among the age group girls married 32 & above years. Incidentally, this age group has also the largest percentage of husband drinking alcohol. But, as specified by wives, the cause of quarrelling is generally due to their children (42.8%). Meanwhile, the quarrelling due to intoxicant or alcohol-related among this age group is only 28.5%. They also opined that quarrelling or argument with husbands and husband families must not be associated with going home of girls to their parents' home. In light of the above finding, the vulnerable age group is the age group of 25-31 years, having a proportion of 58.9% of wives who belong to this category.

24) Regarding *marriage and gender spacing*, the age group of 32 & above of girls are having the less gender space age group between husbands and wives. In babysitting they have the most supportive husbands as 75% of husbands are helping their wives in babysitting and a goof proportion of 37.5% husbands are always *helping their wives in babysitting.*

25) In the front of household chores, the age group of 18-24 and 32 & above are the two most supportive, having 63.6% and 62.5% husbands doing household chores respectively. In terms of frequency, the highest per cent falls among the age group 32

& above with the highest per cent of 25% of *always*. In financial support of wives and permission of wives to participate freely in society majority of husbands give financial support freely or allow them freely to participate in NGO/church activities.

Suggestion

Firstly, there is an ignorant among parents and spouses regarding the age of marriage. There are number of boys (35.74%) and girls (25.09%) who do not know the legal age of marriage at the time of their marriage. <18 year of girls and 21-27 age groups of boys have the lowest percentage of awareness of legal age. Thus, awareness campaign is highly necessary in the study area. This can be done with the help of NGO, Church and governmental bodies. These stated bodies never have any campaign of the issue on age of marriage and its impact on families and society. Awareness can also be done as a whole through mass media about consequences of early marriage

Secondly, health personnel of female for ASHA and Health Worker will promote institutional delivery. Based on the secondary data taken from CMO in 2014, there are 34 male workers in the district. It was found that some women do not want to approach male health worker for delivery of babies instead they chose local untrained woman that usually leads to home delivery.

Thirdly, any type of formal or informal education is necessary to deal with the problem of early marriage and to eradicate misconception about iron folic acid which many women believe it damaging for stomach as well as superstitious belief of local medicine. This will also help the significance of ANC and child immunization.

Fourthly, urbanisation /grouping of villages and obedient to medical personnel are very important as it play a vital role in Ante Naltal Care (ANC), institutional delivery and postnatal care. Urban area with better healthcare facilities, better availability of medicine and health personnel is always higher on these regards. For better administration and convenience, the government relocated. For example, the inaccessible village of Siasi is to be located at Chakhang, but people do not co-

operate government order. As result, this village do not have separate health worker and is managed by health worker from Chakhang. The consequence of this disobedience is low ANC, low medical intake of mother and children, low institutional delivery. Thus, grouping of villages and obedience to the government for the better welfare of its citizen is very important.

Fifthly, strengthening Information system is very essential because when ANC or medicine distribution or child immunization will be done, the most common information used is loud speaker from information centre. Married women, sometimes, cannot hear the information given from the centre. Strengthening the information system through additional of loud speaker in various localities of villages or other methods is needed. It is suggested that dissemination of information through mobile would be useful.

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APPENDIX-1: List of villages and no of household including uninhabited

List of villages and no of household			
	Name of Villages	Name of Block	No of Household
1	Saihatlang	Tuipang	-
2	Upper Theiva	Tuipang	-
3	Tema	Tuipang	-
4	Tuisih	Tuipang	195
5	Theiri	Tuipang	131
6	Serkawr	Tuipang	258
7	Latawh Old	Tuipang	-
8	New Serkawr	Tuipang	37
9	New Latawh	Tuipang	123
10	Tuipang 'L'	Tuipang	140
11	Tuipang 'V'	Tuipang	303
12	Tuipang 'D'	Tuipang	338
13	Siatlai	Tuipang	64
14	Zawngling	Tuipang	297
15	Cheihlu	Tuipang	101
16	Chakhang	Tuipang	279
17	Siasi	Tuipang	71
18	Mawhre	Tuipang	98
19	Chapui	Tuipang	201
20	Khopai	Tuipang	138
21	Ahmypi	Tuipang	42
22	Kaisih	Tuipang	96
23	Kaisih New	Tuipang	-
24	Maila/Maisa	Tuipang	54
25	Lohry (New Latawh)	Tuipang	55
26	Lawngban	Tuipang	119
27	Lungdar	Tuipang	56
28	Sarai	Tuipang	-
29	Isa	Tuipang	-
30	Phura	Tuipang	236
31	Vahai	Tuipang	148
32	Tongkolong	Tuipang	107

33	Mipu	Tuipang	95
34	Laki	Tuipang	182
35	Supha	Tuipang	15
36	Longmasu	Tuipang	82
37	Bymari	Tuipang	113
38	Lope (Zyhne)	Tuipang	15
39	Lungpuk	Tuipang	223
40	Khaikhy	Tuipang	36
41	Leisai	Tuipang	-
42	Phalhrang	Saiha	73
43	Rawmibawk	Saiha	102
44	Riasikah	Saiha	36
45	Tuipui Ferry	Saiha	58
46	Zero Point	Saiha	158
47	Maubawk 'L'	Saiha	119
48	Maubawk 'CH'	Saiha	56
49	Kawlchaw 'E'	Saiha	239
50	Lower Theiva	Saiha	135
51	Lungbun	Saiha	168
52	Phusa	Saiha	-
53	Ainak	Saiha	132
54	Siata	Saiha	179
55	Tuisumpui	Saiha	69
56	Old Tuisumpui	Saiha	34
57	Thingsen	Saiha	56
58	Niawhtlang I	Saiha	151
59	Niawhtlang II	Saiha	168
60	Chhualung I	Saiha	174
61	Chhualung II	Saiha	55

APPENDIX-2

ATTANDANCE OF FRANKIE (Translator & Surveyor)

Working Day	Date	Name of Work	Place of Work	Signature
DAY 1				
DAY 2				
DAY 3				
DAY 4				
DAY 5				
DAY 6				
DAY 7				
DAY 8				
DAY 9				
DAY 10				
DAY 11				
DAY 12				
DAY 13				
DAY 14				
DAY 15				
DAY 16				
DAY 17				
DAY 18				
DAY 19				
DAY 20				
DAY 21				
DAY 22				
DAY 23				
DAY 24				
DAY 25				
DAY 26				
DAY 27				
DAY 28				
DAY 29				
DAY 30				

APPENDIX-3: Scheduled

Schedule on Impact of Marriage Pattern on Families and Community Structure of Saiha District, Mizoram.

Village/ Ward: House Rent/Owned Home.....
 BPL/AAY/APL.....

A. Household Scheduled

1. Family General Profile

S. No	Sex	Date of Birth	Date of Death (If so)	Reason	Type of Family where married		Year of Marriage	Level of Educational attainment			Occupation	Amount of Income (pm)
					M	MH		NL	LS	Class		
1												
2												
3												
4												
5												
6												
7												
8												
9												
10												
11												
12												
13												
14												
15												

* NL-Non- Literate

* LS-Literate but not schooling

* M- Married with spouse living with parents

*MH- Married with spouse having separate/Independent house

2. Couple's Profile

S. No	Year of Marriage	Arrange/ Love	Husband's profile						Wife's Profile					
			DOB	Level of education	Ethnic nomenclature	Occupation	Amount of Income	Present Health Condition	DOB	Level of education	Occupation	Ethnic nomenclature	Amount of Income	Present Health Condition
1														
2														

3. Parent's profile of the couple

Father			Mother	
	Occupation	Level of Education	Occupation	Level of Education
Husband				
Wife				

4. Type of House

RCC	Semi RCC	Assam Type	Semi Assam type	Thatch	Others

5. Subsidiary Source of Income

Animal				Servicing			Business		Agriculture	

6. Household asset & Expenditure (monthly)

Item	TV	Telephone/ Mobile Phone	Two wheelers	Auto Rickshaw	LMV	HMV
Value						
Exp. Rs.						

7. Expenditure

Item	Food (mth/yr)	Clothing (mth/yr)	Education (mth/yr)	House Rent (mth/yr)	Tax & Bill (mth/yr)	Health Care (mth/yr)	Others
In Rs.							

B. Women Scheduled

- 1. Do you face problem in making marital relationship before Marriage-
Yes/No**
- 2. If Yes.**

	Reason	Resolution
From boy's family		
From girl's family		
From both family		

3. Offspring Profile

Sex of offspring	Weight at Birth	Place of Birth HO/H/O	Date of Birth	Date of Death	Reason	Level of Education	Occupation	Present Health Condition
1 st								
2 nd								
3 rd								
4 th								
5 th								

*HO- Hospital

*H- Home

*O- Others

4. ANC Profile

S.no	No. of frequency visited HW/Dr				TT taken			No. of Iron Taken(in months/pills)				No. of Calcium taken In days					
	NIL	1	2	3	NIL	1	2	NIL	< 30	30-60	60-90	> 90	NIL	< 30	30-60	60-90	90-120
1 st																	
2 nd																	
3 rd																	
4 th																	
5 th																	
6 th																	
7 th																	

*TT should be taken 2 times

* Iron should be taken 100 pills/3 months

* Health Worker/Doctor must be visited 3 times during pregnancy. (1-3, 3-6, 6-9 months)

*Calcium should be taken 90 days-120 days. (3-4 months)

5. Infant care

S.no	(0-12 months)											(12-24 months)															
	BCG		No.OPV taken			No. DPT taken			Measles		Vit A	BCG		No.OPV taken			No. DPT taken			Measles		Vit A					
	Nil	1 time	Nil	1	2	3	NIL	1	2	3	Nil	1 time		Nil	1 time	Nil	1	2	3	NIL	1	2	3	Nil	1 time		
1 st																											
2 nd																											
3 rd																											
4 th																											
5 th																											
6 th																											
7 th																											
8 th																											
9 th																											
10 th																											
11 th																											
12 th																											

* DPT & OPV should be given three times * BCG & Measles - only 1 time *Vitamin A should be taken at 9th Month

APPENDIX-4: Questionnaire in regional dialect (Mara)

D. HUSBAND QUESTIONNAIRE

CATEGORY A

1	Na no nata na paw BPL/AAY liata ama y ma?	Apha tana	Apha ei ta
2	Na no nata na paw ama chhai ma?	Apha tana	Apha ei ta
3	A hneina chohcha liata India dah nata mopakha tovyu zy na pa hno ma ma?	Apha tana	Apha ei ta
4	Na pa chhasa ma ma?	Apha tana	Apha ei ta
5	Saw apa hl asana thohna tlyma/condom tlyma hma pa he pha nata ma?	Apha tana	Apha ei ta
6	Na lapino heta saw kharai hria sala pha nata ma?	Apha tana	Apha ei ta
7	Apa chhasa pa he pha nata ma?	Apha tana	Apha ei ta
8	Tahmata na la pi no leipa heta lapi no hropa na hnei ma?	Apha tana	Apha ei ta

CATEGORY B

1. Khaziah vata lapino na hnei?

Ei no nata paw ta hnei la einata va eita	
Keima kho tlyna vata	
Nie nata bawh cho cha liata chhokha phao hrina pa hua awpa vata	
Keima chata phanawpa vata	

2. Na lapino nata nama hryu bei ma?

So nata pia cho cha vata	
Pari theipa vata	
Hawti mohona kyhliata/vata	
A hryu bei mapi	

3. Ei lapino he a chhai awpa ei kho tyh

Alyna na pie thei vei	
Keima hlata hmohropa veipa a hnei	
A pi tlo leipa vata	
A chhai khonapa hnei bei vana	

4. A pa chhasana liata bie chhana tao tuh awpa cha

Vapa	
Lapino	
Novata	

Nopi nata nova pa ryhsana vata	
--------------------------------	--

5. Apa chhasa pa he

Vapa ta a tao awpa a cha	
Lapino ta atao awpa a cha	
Lapino nata vapata ama tao rairie	
Nova apa ryhsana hawta	
Apa chhasapa he peimawh ta vana	

6. Apa chhasa kho leina chhapa (Hriahrinna sapangaw (5) na liata ngala apa chhasa paryhsa leina a hneipa ngala chata a chhy awpa)

Khazohpa bie chakana a cha	
Saw hnei hlu pa he chhokha a bohna a cha	
Hmo hropa vata	

7. Saw hnei awpa chochah liata pacha dah reihtu awpa cha

Vapa	
Lapino	
Lapi nata vapa apa ryhsana dah haota	
Chysa hropa/ Mohropa	

8. Chhokha chata nie tlua tuhpa

Vapa tao awpa a cha	
Lapino tao awpa a cha	
No vata	

9. Saw hnei nawpa eikhona zie doh pa cha

Pakha	
Pano	
Patho	
Papali	
Papangaw	
Pacharu	
Pacharu hlata hlu viapa	

CATEGORY C

1	Eilapino he nga achhi bei vei.	Beivei	ngachhithla ha	a chata	ngathlaha
2	NGO nata awnanopa liata ei hma kaw				
3	Eilapino he achhai awpa eikho tyh.				
4	Eilapino he a hieha nata ano nata apaw kiapa lita ara tyh.				
5	Eilapino biereipa he eina thlie tyh.				
6	Eilapino heta ei hie eina paha tyh				
7	Eilapino nata eima hryu tyh.				
8	Tao awpa ei chhopa zy pacha peimaw beivei				
9	Eilapino cha ahie aha nao kaw.				
10	O chho rai ei bao tyh/ei hria khei tyh.				
11	Eilapino cha achhokhana tlypa eipasai tyh.				

C. WIFE QUESTIONNAIRE

CATEGORY A

1	Apahlasana he pha nata ma?/condom hmapa he apha nata ma?	Apha tana	Apha eita
2	Apahlasana thohna ?/cOndom zy he nama hma hra ma?	Hma bei mapi	Eima hma tyh
3	Ahneina chocha liata india dah nata mOpakha tovyzyh napahno ma ma?	hneina	eiHnei
4	Navapa he ta sawkharaihriasala na kho ma?	Khona	Eikho
5	Na no nata na paw bpl/aay liata ama y ma?	Y vei ei	Ama y
6	Apachhasa pa he pha nata ma?	Eita	tahna
7	Napachhasa ma ma?	Eipachhasa ha	Apachhasa ma na
8	Na no nata paw ama chhai ma?	Achhai vei ei	Ama chhai ha
9	Thlachareita thihneina chocha lita rairuhna na hnei bei ma?	Hneibei vana	Eihnei tyh
10	Vapa na chhai ma ma?	A chhai ma na	ei chhai ha

CATEGORY B

1. Khaziavata vapa na hnei?

No nata paw ta hnei awpa ta einata va ei ta	
Keima khotly na vata	
Nie nata baw chocha liata chhokha phaohri pa hua aw pavata	
Keima pha nawpa vata	

2. Apachhasana chocha liata pachadah reituh awpa cha

Vapa	
Lapi no	
No vata	
Nova pa ryhsana ta	

3. Navapa nata nama hryuh bei ma?

Soh nata pia vata	
Rutheih thil avangin	
Hawti moho kyh liata	
Hmohropa vata	
A hryu bei mapi	

4. Eivapa he achha awpa ei kho tyh

Alyhna napie theivei	
Keima hlata hmohropa veipa ahneipa vata	
Api tlo leikawpa vata	
Hmohropa vata	
A chhai khohna hnei bei vana	

5. Apachhasa pa he

Vapata atao awpa acha	
Lapinota atao awpa acha	
Novata ama tao rairie awpa acha	
Nova pa ryhsanata	

6. Sawhneih nawpazie chohchaliata pachadah rei tuh awpa cha

Vapa	
lapino	

Nova paryhsanata	
Chyhsa hropa	

7. Chhokha chata nie tluatuh awpa cha

Vapa tao awpa acha.	
Lapino tao awpa acha.	
Novata.	

8. Sawhnei awpata eikhona dohpa zie cha

Pakha	
Pano	
Patho	
Papali	
Papangaw	
Pacharu	
Pacharu hlata hluviapa.	

CATEGORY C

1	Eivapa he nga achhi vei.	Beivei	ngachhith la ha	a chata	ngathlaha
2	NGO/awnanopa lita active kawpata ahma awpata eivapa heta eina pasai.				
3	Eivapa he achhai awpa eikho tyh.				
4	Navapa nata he nama chhai ma ma?				
5	Navapa heta zalen kawpata chhokha hmo vata phusa hma awpa apasai ma?				
6	Navapa heta na peimawh chalei nawpataphusa acha piebei ma?				
7	Eivapa heta ku eina pathla tyh.				
8	Eivapa nata eima hryuh tyh.				
9	Eivapa heta hmotao awpa ei chhopazy he na ei tyta khasawta rei beivei.				
10	Eivapa he hieha naokawpa chyhsa a cha.				
11	O chho lyuhka rai eihria tyh.				
12	Eivapa heta o chho lyuhka raihriana liata eina bao tyh.				
13	Eivapa heta sahma adoh tyh.				
14	Eivapa heta chahnamei apa zy tyh.				
15	Eivapa heta ei hie eina paha tyh.				
16	Eivapa heta naw aha tyh hra.				

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ABSTRACT

**IMPACT OF MARRIAGE PATTERN ON THE COMMUNITY
STRUCTURE OF SAIHA DISTRICT, MIZORAM**

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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1.1. Introduction

Marriage is very important in society. It is a medium for bringing together two halves, man and women- the two basic components of human society. The word marriage has been derived from merry, literally meaning happiness. It is based on a matter of choice either of individuals or the family members and which seeks, as far as practicable, a permanent union of male and female generally from different family backgrounds that accords legitimate birth status. It is celebrated as one of the most key events in most people's lives. Even in primitive societies, there has been a realization that in order to stabilize the social structure socially accepted matrimonial relationship was required to further the human race. In fact, since time immemorial, marriage has been perceived to provide the basis on which the evolving social structure of the society attains stability and in which men and women after a given age are expected to be complementary in matters of progeny. It is in this light that man is considered incomplete without a woman. Complementarities of men and women in this regard, however, depending on their physical capacity of reproduction and ability to bring up the offsprings. This, therefore, involves maturity of the body systems particularly on the part of the fair sex and which is attained with the advancement of the age. As a matter of fact, womanhood is ascribed to the females when they are capable of progeny. Thus, it is believed that woman decision making is very important for the welfare of the family and for the upbringing of the children and which is positively correlated with the age of their marriage. UNICEF Report (2001) has discovered that the phenomenon of early marriage causes millions of children and young people to suffer from visible adverse effects. Much of the impacts, however, remain hidden. The term 'early marriage' is used by UNICEF to refer to formal or informal marriage before the girls attain the age of 18 (UNICEF 2005; Forum on Marriage and the Right of Woman and Girl 2001). It is also referred to as child marriage, as any marriage carried out before the age of 18 years, when the girls are not considered physically, physiologically, and psychologically ready to shoulder the responsibilities of marriage and childbearing.

The age at marriage is found to play a significant role in determining the level of fertility and growth rate of the population. Many countries in East Asia and South-East Asia has experienced a demographic transition due to fertility replacement. They have experienced remarkable changes owing to late marriage and delayed childbearing in recent years (Singh and Samara, 1996; Blanc and Way, 1998). However, the prevalence of early marriage and childbearing is still witnessed among the people of South Asian, Sub-Saharan Africa, and Latin American countries where the age of marriage is found to be much below the universally accepted age of 18 years. For example, in Bangladesh, Demographic and Health Survey (DHS) of 1996-1997 reported that about 5 percent of girls between 10-14 years are married. Even in India, despite the amendment to the Child Marriage Restraint Act, 1978 which lays down the minimum age at marriage for females at 18 years about 40 per cent of the girls are married before the legally accepted age (UNICEF 2009). Age at marriage has become the focus of attention of service providers and policymakers in order to slow down India's rapid population growth and to raise women status in the society as well as within their households. In many states of India, the proportion of women who marry before reaching the legal minimum age at marriage is considerably higher in Jharkhand (70.1%), Bihar (68.6%), Rajasthan (67.4%), Andhra Pradesh (62.9%), West Bengal (62.3%), Madhya Pradesh (60.4%)(NFHS-3). In Mizoram, District Level Household Survey-3 (2007-08) found 9.9% of girls married before completing the age of 18 years. In most of the districts, except Aizawl, Lunglei, and Serchhip more than 15% of boys' marriages take place before the legal age of 21 years. On the other hand, 17.9% found to be married before the legal age of 18 years in the districts of Lawngtlai followed by Champhai(12.2%) and Saiha (10.9%). Though, this appears to be a very low proportion when compared to the national average or when compared to some of the big states in the country, has large implications on the socio-economic structure of a small state like that of Mizoram. Early marriages generally are found to adversely affect the weight of babies at birth and leading to high maternal and infant mortality. The same may also be leading to high incidences of separation in the state creating a detached family structure. This also is found to have bred a sense of insecurity amongst the women folk who are exposed to different kinds of exploitation and violence within the family as well as beyond. In absence of family stability, the offspring are also exposed to undernourishment and mental trauma. It is sometimes reflected in the wayward behaviour of the children and their life style. In

an almost closed society like that of Mizoram, this is having an immense bearing on family and community structure.

1.2. Statement of the Problem

Early marriage is a violation of a human right which poses great health risks for young girls and for her infant. It has also implications for the well being of families, and for society as a whole. Once married, her education is stopped. This illiteracy and lack of awareness affect her health that in results maternal and infant mortality and morbidity. A number of studies have shown a comparatively higher infant mortality rate for children born to adolescent mothers. It has also been found that infants born to adolescent mothers have a greater likelihood of being low birth-weight. This is highly related to poor maternal nutrition that they are not ready for childbirth. The early motherhood and pregnancy also affect general development and education. Early marriage which is associated with early pregnancy leads to larger families with a consequence on her children to support them properly. As a result, young mothers with no decision making power, restricted mobility and no economic resources are likely to transmit vulnerability to their offspring. Thus, it is believed that economic status is also associated with early marriage. It is intended that the problems of early marriage stated above will be assessed in the study area.

District Level Household Survey-2 (2002-04) finds 14% early marriage in Mizoram in which Saiha district has the lowest mean marriage of girl i.e. 19.8 which is much lower than 23.3, the average mean marriage age of boys and girls in Mizoram. Furthermore, the district has 25.7 per cent of boys and 20.4 per cent of girls are married below legal age at marriage. In 2007-08, the District Level Household Survey-3 reveals that the decreasing percentage of marriages below legal age among girls from 14 per cent to 10.9 per cent, a 6.5 per cent decreasing. Though the situation seems improving, the subject of early marriage in the Saiha district is still a big issue because it has always a link with health, infants, family and community. This link between child marriage and other wider consequences on families and the community has not yet been assessed in Saiha district.

1.3. Objectives

The study made with a view to probe the following points:-

- 1) Identifying the determinants of age of marriage of women.
- 2) Exploring marriage system particularly with reference to love marriage and arrange marriage.
- 3) Examining the impact of age of marriage on family and community life.
- 4) Providing guideline to tackle the problems arising out of different ages of marriage.

Methodology

For choosing the sample villages, position on compilation of population data from Census was taken out from the Deputy Commissioner Complex, Saiha. The population data consist of different villages with number of households, number of children, sex and number of literates in Saiha and Tuipang RD blocks and Saiha Urban charge. These are meant for research sample.

Based on the collected data an attempt has been made to obtain sample settlements in the said blocks and urban settlement of Saiha. The sample and its size has been obtained by arranging all settlements of Saiha rural development block, Tuipang rural development block and Saiha urban separately in descending order from the percentage of literacy. (Literacy is chosen as medium of arrangement because it has impact on marriage pattern).

From urban and RD blocks Quartile 1, Quartile 2 and Quartile 3 has been selected for the study. Thus, nine settlements have chosen out by using the following method of identification:-

$$Q1 = \frac{1(n+1)^{\text{th}} \text{ item}}{4}$$

$$Q2 \text{ (median)} = \frac{2(n+1)^{\text{th}} \text{ item}}{4}$$

$$Q3 = \frac{3(n+1)^{\text{th}} \text{ item}}{4}$$

1.5. Review of Literature

Early marriage has a profound physical, intellectual, psychological and emotional impact with the cut off of educational opportunity and chances of personal growth. Early marriage extends a women's reproductive span thereby contributing to large family size, especially in the absence of contraception. The cause of early marriage is due to the feeling of girls as an economic burden as well as a sense of regard that she is protected from premarital sex (UNICEF). As stated by Somorset (2000), the practice of marrying girls at a young age, is found common in Sub-Saharan Africa and South Asia. However, in the Middle East, North Africa and other parts of Asia marriage at or shortly after puberty is common among those living traditional lifestyles. In Ethiopia and in part of West Africa, marriage at seven or eight is not uncommon. In Kebbi State, northern Nigeria, the average age of marriage for girls is just over 11 years compared to the national average of 17 years. In Bangladesh, the Demographic and Health Survey (DHS) of 1996-1997 reported that 5% of 10-14 years old were married. In the Philippines, many Filipinos marry at a young age, usually before reaching the age of twenty. In rural areas, teenage marriage occur as early as thirteen years old because of lack of opportunities to pursue other activities like going to school that can divert the attention of young people towards the powerful stimulation of sex and attraction of opposite sex. In Laos, Hmong marries as young as 12 years old. Hmong men typically marry between the ages of 18 and 30 and Hmong women marry between the ages of 14 to 18. The age for Hmong women getting married is almost ten years earlier than the average American female. In the United States, some Hmong families still practice the tradition of young marriages and early childbirth. Somorset, again, stated that one of Indian state i.e. Rajasthan, a 1993 survey of 5,000 women revealed that 56% married before the age of 15 and of these, 15% were married before they were 10. A 1998 survey in Madhya Pradesh found that nearly 14% of girls were married between the ages of 10 and 14.

According to Coale and Tye (1961) with rise in the age at of marriage, the length of the generation increases which reduces the intrinsic rate of growth per annum even if women produce the same number of children. Though there would be some fall in the birth rate as a result of rising the age at marriage above puberty, there is no possibility of rise in the age through legislation without proper implementation. They opine that further rise in the age of marriage can occur only with high

motivation among women for better life for themselves. Such a motivation can come with better education, employment or general improvement in the level of living above a certain minimum.

Gallin (1963) collected data during 1957 and 1958 in the small agricultural village of Hsin Hsing in Chang-hua Hsien on the west-central plain of Taiwan. His finding exposes that Hsin Hsin villagers prefer marriage with an outsider whose family has neither a consanguine nor affinal connection with one's own. In addition to this, cousin marriage, which is uncommon form of marriage, had also been found out. There are three forms of cousin marriage which permissible in Hsin Shing are : (1) with a matrilineal cross cousin (2) With a patrilineal cross cousin (3) with a matrilineal parallel cousin. Of these three forms, the second, i.e., marriage with a father's sister daughter, is definitely disfavoured and is in fact the least frequent. He also mentioned that of the two more acceptable forms, the third one, marriage with a mother's sister's daughter, appears to be more common.

Veenhoven (1983), on the study about the growing impact of marriage, discovers that suicide rates rate have raised sharply among the divorced and never-married person in Netherland. While the well being of married person become more satisfactory than those never married person. According to the study, marriage seems to be more indispensable than ever.

Ahmed (1986) emphasized the age of eligibility for marriage is not the same for men and women in his publication on Marriage and its Transition in Bangladesh. As comply by him, parents of girls, particularly in rural areas, consider their daughters marriageable at menarche but men are not usually considered marriageable until they have source of income either from a job or from their parents' property. This contributes to the age differences between spouses. Ahmed says that people in rural areas who own cultivable land and can earn their own living are more likely to get married earlier.

Abdelrahman and Morgan (1987) provide interesting information in their paper, "Socio-Economic and Institutional Correlates of Family Formation: Khatoum, Sudan, 1945-75." They analyses data that came from 1975 sample survey of married women aged 15-19 conducted in urban Khartoum. They conclude that education of girl as well as father's occupation determines the marital timing. As mentioned by

them, education facilitates cultural change and creates new culture by providing skills and ideology that allows boys and girls to be absorbed into a national economy. Thus, their study explain that high level of educational attainment disrupt the negative traditional power among the Khartoum young adults but, positively, affect to rise the age at marriage in Khartoum. Father's occupation, according to them, is also strongly related to the timing of marriage. Those fathers with higher status of occupation feel less financial pressure to marry their daughter early, since the cost of their dependency is not of great consideration.

Boye *et.al.*, (1991) examine in their paper "Marriage Law and Practice in Sahel Region" where fewer than 10 per cent of women attend secondary school, the average life expectancy is 45 years. The long cycle of repeated pregnancies and birth is associated with young age at marriage. Their study revealed that maternal mortality is high throughout the Sahel reaching 780 maternal deaths per 100,000 live births. One of the major causes of high maternal mortality is obstructed labour which is found widespread among women who marry and bear children before their pelvises are fully developed. They also find the practice of polygyny in rural areas reduces the daily work load of women. Co-wives reduce one another's work load through the sharing of labour. But sometimes, based on their paper, young co-spouse perceives polygyny as slavery if the work load is not share.

1.4. Chapterisation

Chapter I- Introduction

Chapter II-Methodology

Chapter III- Physical & Demographic profile of Saiha District

Chapter IV- General Overview of Marriage in Saiha District

Chapter V- Determinant of Marriage

Chapter VI- The Impact of Marriage

Chapter VII- Conclusion

CHAPTER-WISE MAJOR FINDINGS OF THE PRESENT RESEARCH ARE:

Chapter-IV: General overview of marriage pattern in Saiha District.

Analysis from chapter –IV reveals the following:

- 1) The present research reveals that the mean age at marriage of boy in Saiha District is 25.16 year while the mean age of marriage of girl is 20.88 year and most marriages happened between the age group of 21-27 years for boys and 18-24 years for girls respectively.
- 2) The practice of paying bride price ‘in kind’ is now gradually diminishing and started paying in cash following a new customary law of the Marriage Age Act of 2006. Though the regulation of marriage age is properly framed by the Government Indian Act, there have few people who do not consider and take it seriously of the act.
- 3) It is also uncovered that underage marriage is still common in the study area with 19.24% among boys and 26.46% of girls respectively. Out of the total number of underage marriage among boys, 18.82% comes from rural area and 19.83% are from urban area. Of the total underage marriage of girls, 28.23% come from rural area whereas 23.93% from urban area.
- 4) The underage marriage of girls is found most common among the age group who born between 1981-90 with 36.53% girls married before the legal age of marriage. The underage marriage of boy is found highest among the boy who born during 1991-2000 with 28.76%. Unlike girls, there is no significant correlation between the year of marriage and age of marriage among the boys.
- 5) The age group of 21-27 years maintain the highest peak of marriageable age among boys since 1951-2013. It is found out that the mean age of marriage of girls is increasing with the passage of time. But among the boys, the mean age of marriage seem to remain stable throughout all the time. By correlating the year of marriage of boys and mean age marriage of boys there is a weak negative correlation which means the older year of marriage have higher mean age marriage than the recent year of marriage.

Chapter-V: Determinant of age of marriage in Saiha District

Chapter-V is the main research which emphasis on determinants of age of marriage like level of education, income (poverty) rural-urban residence, family background and love or arrange-marriage. Following are major findings from this chapter:-

6) In the study of the year of marriage and type of houses and income of the family, the recent year of marriage has also the lower income and the poor quality of houses because they are not yet settled in the economy than the older year of marriage.

7) From the overall statement, it is, thus, apparent that *education* strongly determines the age of marriage. This has appeared from the result that almost all the underage marriage of females happens among the school dropout of below Class X. It is interesting to prove that age of marriage increases with the level of education among girls both in rural and urban areas.

8) In comparison to rural-urban situation, urban area has a higher number of girls attaining higher educational qualification including postgraduate. Majority of the highly educated girls are basically from the marriage age group of 25-31 years. In the rural area, the highest educational qualification of girls is graduate level, in which majority are from the age group of 18-24 years. Among boys, though there is no statistically significant correlation between the age of marriage and level of education, the highest underage marriage is found among the educational level of class-X & below. This educational level dominated the age group of boys except in the age group of 21-27 years where the majority in this age group is class 11 & 12. The 35 & above years of marriage age has also dominated by class 10 & below and non-literary which mean older age of marriage of boys is somehow caused by a low level of education and illiteracy. Overall, rural area has more proportion of illiterate and boys having lesser education qualification of class-X and below. These two levels of education are interestingly found dominant in the marriage age group of 35 & above. It has also been found out that, in urban there, is no illiterate husbands even though urban area too has a high number of class 10 & below.

10) Moreover, the level of education of both parent of the spouse also plays a significant role in the causes of marriage. The study unveiled that husbands' father are by and large educated than husbands' mother.

11) From the study calculated from the total age group, the marriage age group of 35 & above years has the highest 'no schooling' father signifying the late age of marriage of boys are caused by 'no schooling' education of father and mother having the highest percentage of 43.75% and 56.7% respectively. On the other hand, the educational level of wives' parents and the age of marriage their daughter has a better relationship than that of husbands and their parents.

12) There is a spearman's correlation validity between the age group of the wife and the wife's father with 0.05 significant levels.

13) Besides this, the study also finds out that rural people are prone to *poverty* due to the fact that a larger share of poverty is found in rural areas. Therefore, it can be concluded that *economic insecurity* is one of the causes of underage marriage of girls but it is not the biggest reason. It is interesting to find out that there are 23.29% girls who married to their husband due to the economic wellbeing of husband's parent while 27.78% of girls married to husband for their self-security. It is find out that girls are deeply influenced by the economic well-being of husband or husband's family.

14) The study also finds out that underage (<18 year of age) marriage is determined by the *family background* of the bride where she comes from. Girls who do not have divorcing parents tend to married husbands before attaining below 18 years of marriage and girls who do have divorced parents tend to delay their marriage.

15) The study uncovered that among many factors, *love-marriage* extremely common 86.59% marriages are love-marriage while just 13.4% marriages are *arrange-marriage*. The highest per cent of love marriages of boys happened among the age group below 21 year while girls have the highest per cent of love-marriage in the age-group of 18-24 years. In rural areas, there are 88.8 % love-marriages and only 11.6% are arrange-marriage while in urban, there are 84.29 % love-marriage and 15.7 % arrange-marriage out of the total sample of urban couples.

Chapter VI: The impact of age at marriage

Chapter six highlight the impacts of age of marriage on Ante Natal Care (ANC), Institutional Delivery and Postnatal care of mothers. Major findings from this chapter are:-

16) It is clearly reveals that the impact of marriage is different between urban and rural girls in Saiha district. Out of 291 mothers, urban women gave more importance to *Ante Natal Care (ANC)* than rural women as 70.85% urban women fulfil all the requirement of ANC whereas only 32.3% rural women took complete ANC. It is also found out that the older age of marriage women are taking better ANC than younger ones.

17) Study disclosed that *institutional delivery* is significantly low in the Saiha district as only 33.17% have their children born in health institution. The urban community has a higher institutional delivery of 58.65% while there are only 41.34% in the case of rural community. It is, thus, evident that urban areas with better availability of hospitals and health personnel favour institutional deliveries. It is also find out that home delivery or non-institutional delivery are common among underage marriage couples compared with couples married after attaining legal age of marriage.

18) The study also reveals age of marriage is not the only factor controlling institutional delivery; it is also influenced by *income of the family*. There exist a positive correlation between higher incomes of families and institutional deliveries with 0.01significant level. It is also interesting to know that institutional delivery has also a lesser number of infant mortality.

19) The research also exposes that the birth *weight of babies* is associated with the age of marriage. Early and underage marriage girls are likely to have low birth weight because this age group of <18 are the poorest in receiving ANC and medical intake of Iron (>90 days), TT vaccination, and calcium intake. If they are poor in this parameter, it can be assumed that nutrition intake would also be poor which has an impact on the weight of their babies. Offspring mortality is also found highest among the age group of <18 years of marriage, which decreases with the increasing age of marriage. Here, it is observable that the age of marriage has an impact on the survival of their children. But infant mortality, according to the study, is found high among older age of marriage.

20) Study displays that age of marriage determines the *size of the family*. It is apparent that early marriage had a longer reproductive span resulting in larger family size.

21) Study also exhibits that age of marriages has an impact on *immunization* of their children. Younger mothers are usually negligible in receiving immunization than older women. Furthermore, there is also differences between *urban and rural* is children immunization in which urban areas are availing higher immunization compared with rural areas. But, it is observable from the respondent that age is not only the sole factor. Other determinants like *poor information, health facilities, personnel and poor accessibility have also play an important role.*

22) The analysis of *family planning and birth control* exposes that women married at a late age with a shorter span of reproduction usually avoid using family planning methods. It is also found out that there are a large number of boys and girls who do not know the legal age of marriage at the time of their marriage. Therefore, an awareness campaign is highly necessary in the study area.

23) The examination of *quarrelling between spouses* reveals that maximum arguments happened among the age group girls married 32 & above years. Incidentally, this age group has also the largest percentage of husband drinking alcohol. But, as specified by wives, the cause of quarrelling is generally due to their children (42.8%). Meanwhile, the quarrelling due to intoxicant or alcohol-related among this age group is only 28.5%. They also opined that quarrelling or argument with husbands and husband families must not be associated with going home of girls to their parents' home. In light of the above finding, the vulnerable age group is the age group of 25-31 years, having a proportion of 58.9% of wives who belong to this category.

24) Regarding *marriage and gender spacing*, the age group of 32 & above of girls are having the less gender space age group between husbands and wives. In babysitting they have the most supportive husbands as 75% of husbands are helping their wives in babysitting and a goof proportion of 37.5% husbands are always *helping their wives in babysitting.*

25) In the front of household chores, the age group of 18-24 and 32 & above are the two most supportive, having 63.6% and 62.5% husbands doing household chores respectively. In terms of frequency, the highest per cent falls among the age group 32 & above with the highest per cent of 25% of *always*. In financial support of wives and

permission of wives to participate freely in society majority of husbands give financial support freely or allow them freely to participate in NGO/church activities.

Suggestion

- 1) There is an ignorant among parents and spouses regarding the age of marriage. There are number of boys (35.74%) and girls (25.09%) who do not know the legal age of marriage at the time of their marriage. <18 year of girls and 21-27 age groups of boys have the lowest percentage of awareness of legal age. Thus, awareness campaign is highly necessary in the study area. This can be done with the help of NGO, Church and governmental bodies. These stated bodies never have any campaign of the issue on age of marriage and its impact on families and society. Awareness can also be done as a whole through mass media about consequences of early marriage
- 2) Health personnel of female for ASHA and Health Worker will promote institutional delivery. Based on the secondary data taken from CMO in 2014, there are 34 male workers in the district. It was found that some women do not want to approach male health worker for delivery of babies instead they chose local untrained woman that usually leads to home delivery.
- 3) Any type of formal or informal education is necessary to deal with the problem of early marriage and to eradicate misconception about iron folic acid which many women believe it damaging pills for stomach as well as superstitious belief of local medicine. This will also help the significance of ANC and child immunization.
- 4) Urbanisation /grouping of villages and obedient to medical personnel are very important as it play a vital role in Ante Naltal Care (ANC), institutional delivery and postnatal care. Urban area with better healthcare facilities, better availability of medicine and health personnel is always higher on these regards. For better administration and convenience, the government relocated. For example, the inaccessible village of Siasi is to be located at Chakhang, but people do not co-operate government order. As result, this village do not have separate health worker and is managed by health worker from Chakhang. The consequence of this disobedience is low ANC, low medical intake of mother and children, low institutional delivery. Thus, grouping of villages and

obedience to the government for the better welfare of its citizen is very important.

- 5) Strengthening Information system is very essential because when ANC or medicine distribution or child immunization will be done, the most common information used is loud speaker from information centre. Married women, sometimes, cannot hear the information given from the centre. Strengthening the information system through additional of loud speaker in various localities of villages or other methods is needed. It is suggested that dissemination of information through mobile would be useful.

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