

**A SOCIOLOGICAL STUDY OF ABANDONED BRIDES
OF NON RESIDENT INDIANS IN PUNJAB-ISSUES AND
RAMIFICATIONS**

A Thesis

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(Sociology)

By

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Declaration

I hereby declare that thesis entitled “**A SOCIOLOGICAL STUDY OF ABANDONED BRIDES OF NON RESIDENT INDIANS IN PUNJAB-ISSUES AND RAMIFICATIONS**” submitted for Ph.D Sociology, Degree to Department of Sociology, Lovely Professional University is entirely original work and all ideas and references have been duly acknowledged. The research work has not been formed the basis for the award of any other degree.

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Declaration

This is to certify that **Mrs. Jyoti Bala** has completed the Ph.D sociology titled “**A SOCIOLOGICAL STUDY OF ABANDONED BRIDES OF NON RESIDENT INDIANS IN PUNJAB-ISSUES AND RAMIFICATIONS**” under my guidance and supervision. To the best of my knowledge, the present work is the result of her.is... original investigation and study. No part of this thesis has ever been submitted for any other degree or diploma. The thesis is fit for the submission for the partial fulfilment of the condition for the award of degree of Ph.D. in Sociology.

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ABSTRACT

Marriage is one of the most significant social institutions prevalent in all societies. But now a days, this scenario is changed as most of the marriages have a hidden conscious intentions varying from one person to another. Marriage was a sacramental ritual a few decades back but presently matrimonial disputes are common especially in Non-Resident Indian (NRI) marriages. Women are deceived in NRI marriages and are being left, so abandonment of women is a prime issue. Various sociological thinkers stated that since time immemorial the phenomenon of dowry remained an integral part of marriage in India. In general offering of gifts, money and valuables given by bride's family to that of groom for their marriage is known as dowry. Migration to other countries is seen as a last resort to escape from poverty and as a privilege, it increases the socioeconomic status of the family, though the realities of immigration may be poverty, mental illness, bigamy, racism and above all wife abuse and abandonment.

The present study is exploratory in nature. Six districts were selected randomly from Doaba, Malwa and Majha regions of Punjab. Amritsar and Gurdaspur districts were covered from Majha region. From Doaba region again two districts namely Jalandhar and Hoshiarpur are selected. Ludhiana and Moga districts were covered from Malwa region. A sample of 30 cases of abandonment selected randomly from each district would represent the whole Punjab. Thus, making the total sample of 180 abandoned brides from the sample area. Primary data covering the various aspects of phenomenon of abandonment collected by employing structured interview schedule and observation formulated according to the objectives of study.

Study shows that in all about 64 per cent of the respondents are in the age group of 20-25 years at the time of their marriage, about 35 per cent are in 26-30 years age group and remaining 1 per cent respondents in the age group of 31-35 years. Study shows that most of these respondents (28 per cent) had education up to secondary level, ITI or Diploma holder after Metric or Higher secondary are about 23 per cent, 22 per cent post-graduate, 19 per cent graduate, 8 per cent metric only and 23 per cent reported professional courses. Study indicates that the main occupation of the respondents appears to be skilled workers in private sector that is 21 per cent of the

respondents, 8 self-employed, only 1 respondent Government Servant. Study reveals that about 52 per cent of the families fall in the income group of Rs 1-5 lakh per annum. It is further explained that 6-10Lakh per annum family income covered 36 per cent of total respondents. Only 12 per cent respondents family income is more than 10 lakh per annum from all sources. Study shows that majority (59 per cent) of the respondents belong to general caste category, 23 per cent reported Scheduled Caste and the remaining 17 per cent of the respondents reported Other Backward Classes. Study shows that majority of the abandoned brides' parents (59 per cent) are landless. Marginal farmers are about 14 per cent, medium land holding farmers are around 12 per cent and small farmers are 15 per cent in the total sample. Study shows that majority (74 per cent) of respondents had no child. Around one fourth (25 per cent) respondents had one child. Nearly 1 per cent respondents had two children. Study tells that majority (70 per cent) of the children of respondents are females and the remaining 30 per cent are males. Study shows that one third of grooms out of 180 (33 per cent) earned professional degrees. Around one third of grooms (32 per cent) completed only higher secondary. About 26 per cent of grooms educated up to graduation level. Study further revealed that 8 per cent of the respondents are not aware of the education level of their husbands till date. Study indicates that about 23 per cent of the NRI grooms were living in Australia, About 14 per cent of NRI grooms living in USA at the time of marriage, about 13 per cent of NRI grooms of the respondents immigrated to Canada and Italy. Other destination countries of emigrants are in Dubai (10 per cent), Newziland (8 per cent), both France and UK (7 per cent), Qatar (2 per cent), and 1 per cent in Austria Greece, Saudi Arabia , Jordan respectively. It is observed that 45 per cent of grooms settled just five years before their marriage, 36 per cent NRI grooms before six to ten years , 12 per cent of NRI grooms were residing for the last fifteen years, nearly 8 per cent grooms were residing more than fifteen years and 1 per cent of the respondents reported don't know about their partner's duration of stay abroad. Study shows that around 44 per cent grooms are permanent residents of different countries. Majority (84 per cent) of groom's families staying in India at the time of marriage. Study shows Majority (88 per cent) of bride's families preferred overseas settlement of the family through marriage over any other quality of the groom. Around 6 per cent families consider social status of families while selecting the groom. Very few (3 per cent) families considered economic status of family before

finalizing the groom. Nearly 1 percent families considered physical appearance, caste and educational qualification of the groom for their daughters. Majority of groom's families (52 per cent) considered physical appearance of bride as first quality for marriage settlement. Nearly 28 per cent groom's families considered educational qualification of the bride the most important quality in the marriage alliance. Around 8 per cent considered social status of bride family as a significant factor. About 7 per cent of the groom's families look upon the bride's siblings if already settled abroad. It is evident that maximum (99 per cent) marriages are arranged marriages on the basis of the decision of parents of brides. It can be noticed that more than half (59 per cent) of NRI marriages settlement by closed relatives. Besides closed relatives acquaintances (22 per cent) also facilitated NRI marriages for fixation of marriage. Almost 10 per cent marriages are settled by Newspaper advertisements. Close friends (5 per cent) also instrumental for NRI marriages settlement. Other sources like middleman is only about 4 per cent in whole sample. It shows that about 51 per cent of respondents had interaction with their partners before marriage, nearly 49 per cent respondents never had any interaction with their grooms before marriages. It is seen that majority (99 per cent) of parents skip to check the antecedents of groom's family, only 1 per cent bride's parents done verification of groom and groom's family before marriages. It is noticed that nearly 19 per cent marriages took place within 10 days from the day of marriage settlement, About 21 per cent marriages performed within 20 days, Approximately one fourth marriages (26 per cent) performed within one month, 23 per cent held in three months period, About 7 per cent marriages took time for six months. A few (1 per cent) marriages took time of 9 months and maximum time of one year after settlement took by 2 per cent families. Study indicates that majority (70 per cent) of marriages held at marriage palaces. About 22 per cent of marriages are performed more lavishly and held at Hotels, Trends of tent is also not so much observed only (6 per cent) marriages performed at tent. Only 2 per cent marriages took place at home. Study shows nearly one third (34 per cent) respondents families spent approximately up to 10 lakhs of rupees on marriage. Majority (35 per cent) of marriage cost was between 11-20 lakhs of rupees. Out of total marriages around one fifth marriages (21 per cent) cost on marriage is up to 30 lakhs rupees. Only 3 per cent respondent families spent up to 40 lakhs rupees, Few marriages (7 per cent) are extravagant marriage show madness for foreign land

settlement that people didn't hesitate to spend up to 50 lakhs rupees on a single marriage. Study shows that nearly 51 per cent of their families directly demanded dowry, But 38 per cent of the respondents reported that their parents were indirectly demanded for dowry. Only 11.11 per cent reported not demanded dowry. It is quite shocking to notice that 54 per cent of grooms parents demanded expensive gifts like gold jewelry, expensive clothes, vehicle, landed property, furniture or other household electronic equipment. It is also interesting to note that around 16 per cent respondent went on honeymoon with their grooms to start new life. Study shows that nearly 82 per cent brides are staying in their in-laws house. Around 18 per cent of respondent went back to their parental families since nobody from in-laws family residing in India or in-laws did not accommodate the newly wedded couple. It is noticed that majority (56 per cent) of brides got calling from husband after seven days after reaching abroad. Around 27 per cent respondent immediately after reaching abroad, 7 per cent respondents never called them back, nearly by 3 per cent brides reported that their respective groom rarely called back as they flew away and narrate a false story of trapping a trouble around them. Study shows that majority (78 per cent) of brides reported that no efforts were made either by parents-in-law or NRI grooms for immigration process of brides to join their NRI grooms. The remaining 22 per cent brides had an opportunity to make efforts for immigration process by their in-laws or husband for their overseas settlement. It is observed that around 29 per cent brides conceived. It is observed that only 17 per cent respondents went abroad after getting married NRI grooms .It is observed that nearly 38 per cent of the respondents got to know that their husbands were in relation with other women. Study shows that majority (88 per cent) of the brides have lack of knowledge about NRI groom and his family background is also responsible of mutual differences since unreal facts shown to bride and her family during marriage. It is noticed that 60 per cent of brides in-laws' behavior changed immediately after marriage.,40 per cent of respondents felt changes gradually until abandonment happened. Study reveals that majority (68 per cent) of brides that prominent factors such as physical appearance, age, mental, education and financial status were hidden about grooms by middle man and groom's family members. Study indicates that 48 per cent of respondents had direct restrictions on them by their in-laws family. Study shows majority (17 per cent) of brides are not allowed to move out of the house, they did not get money, mobile

phones ,driving license, ATM cards etc. Nearly 14 per cent of the respondents in the house were not allowed to communicate with anyone including parents, siblings, friends, relatives and not even with their husbands. Surprisingly 5 per cent brides were not allowed to wear dresses given by their parents. It was disclosed by 12 per cent brides that they had multiple restriction such as no communication, no outing and not wearing different clothes at a time. Study shows that even in the deprived circumstances, nearly 18 per cent of respondents are accused for loose character. Study shows that majority (83per cent) of respondents revealed that they were financially not independent and dependent on husbands which leads to the life of slavery. It is noticed that 27 per cent have low financial background, It is noticed that 40 per cent grooms belonged to medium economic class. It is noticed that nearly 33 per cent are from high economic background. Majority(43 per cent) of respondents reported that they were ignored by partners after the groom returning to foreign land, Whereas about 16 per cent faced ignorance of their partners immediately after delivery. Study further revealed that around 9 per cent brides were ignored by life partners after one month of marriage, 8 per cent reported after four months of marriage, but surprisingly a few(12 per cent) partners behavior changed even at the time of marriage. It is noticed that around 7 per cent faced the same situation even after spending more than one year of marriage, Nearly 2 per cent of respondents felt no existence in front of life partners at the time of pregnancy. Study shows that nearly 16 per cent divested brides abused on the grounds of bringing insufficient dowry. Incidence of domestic violence was reported by 25 per cent of respondents. This is noticed that around 28 per cent respondents faced verbal abuse from their in-laws. This is observed that about 17 per cent of the respondents had only mental torture. Out of total about 4 per cent respondents faced Physical torture , 1 per cent eve teasing, 1 per cent multiple tortures. It is noticed that about 91per cent respondent got financial support from their parents at the time of desertion. This is observed that nearly 53 per cent girls felt social rituals like marriage are significant for healthy survival in the society. Therefore, they suggested that there should be a provision of re marriage for the deserted wives after a certain time period of abandonment, so they will start a fresh inning of life with new hopes. Around 13 per cent of the respondents were not willing to marry again and they are not in favour of re-marriage provision. Nearly 34 per cent respondents did not answer about re-marriage. Study shows that all

180 abandoned brides that they need economic independence after desertion to start their own enterprises but unfortunately they failed to get financial support from the Banks or State government due to lack of any inheritance property on their name. It is revealed by almost all respondents sought higher education which would be helpful for their smooth independent life. It is observed that all respondents (100 per cent) felt that the provision for education plan by the State and Central government to pursue their studies or to enhance their education for employment purpose. Study indicates that all(100 per cent) the respondents opined that the Passports of the grooms should be cancelled who abandoned the Indian brides.

All NRI marriages are not fraudulent but there are some mutual adjustment gaps and other reasons responsible for dissolved marriages. Despite of central and state government legal interventions, there is still need more focused planning to tackle this sensitive issue. This is not so simple like other social vices but a complex issue to handle so required a multidimensional holistic approach. People are still considered NRI marriages a pride matter in Punjab. Hurried and blind decision of NRI marriage unions result into dumping of NRI brides and their families are deceived without any shame.. There is need to address this problem socio-psychologically and also reforms are required in the education of girls at early age to make them more empowered with their legal rights and vocational skills for economic independence. The study concluded that the Government interventions are required to discourage dowry during marriage settlements or at the time of marriage, also some extra taxes on the extravagant marriages in the big marriage palaces.

Keywords: *Abandonment, Bride, Dowry, Marriage, Extravagant, Groom, Verification Remedial.*

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Chapter-I

INTRODUCTION

Background:

Marriage is one of the most significant social institutions prevalent in all societies of the world with varying degrees of sacramental values in contrast to the western societies. It is legally or formally recognized union of two people (specifically a man and a woman) as partners in a personal relationship. Since time immortal marriage is the basic foundation of the family life. The religious and mythological stock on Indian society is vividly indicated that marriage is considered as one of the pious phenomenon essential for procreating and propagating the humanity. In *Ashramas* structure of typical Hindu social life the “*Grihstha Ashram*” (married life) is considered as one of the important *Ashram* necessary for human being for leading purposeful life and also getting salvation after death (Prabhu 1963, Oldenburg 2002).

In Indian society marriage is known as an indispensable and durable social binding Mariot (1990) and Menski (2010). It is a stable relationship in which man and women are socially permitted without loss of standing in community to have children (Johnson 1985). Sociologically the marriage is a well defined structured set of social relationship, whether its arranged marriage by family or love marriage decided by two individuals. There are a pattern of norms and values regarding that marriages should be and also explicit social prescriptions and sanctions by public bodies, the state, religion and community (Kaur and Palriwala 2018).

The historical accounts and mythological stocks of writings pertaining to marriage in India are indicative that dowry used to be given in various forms like durable household items, jewellery, cash and even land by the bride's family to the bridegrooms (Prabhu 1963, Mandelbaum 1988, Oldenburg 2002, Verma 2003). Various sociological thinkers stated that since time immemorial the phenomenon of dowry remained an integral part of marriage in India. In general offering of gifts, money and valuables given by bride's family to that of groom for their marriage is known as dowry.

With the passage of time marriage is not remained as only sacrament bondage between two partners. Moreover it became a contractual understanding to live together till the satisfaction of both sides. Moral value system and integrity of marriage is shattered with the global ambience. This thing can be observed easily in Non resident Indian marriages which symbolised a shining future and a luxury comfortable life for the bride after marriage. But there is an old saying that all shining glitters are not gold and the same happened in NRI marriages. After marriage fogs disappear and real picture come. The parents pre-judged the groom that he is earning a lot abroad and their daughter will lead a life like queen, So in order to impress bridegroom and his family parents spend money beyond their economic conditions and great deals decided between both families regarding dowry in the form of marriage gifts. At the time of marriage negotiation and marriage ritual performance they are unable to understand the real intention of the groom to collect money. With the passage of time bride's family understood the greediness of groom but this understanding come at the cost of bride's life which trapped under fraudulent marriage. (MOIA 2010)

Kang (2002) explained the myths about the Punjab which was earlier known as land of milk and honey and explained about Punjabi's preferences to choose NRI son in law without verifying the boy's educational background, resident status, work status, income, etc. just to have easiest way for wholefamily to move overseas.Later on only to find that the girl is ill-treated, abused and even deserted at times. She explain that migration to foreign countries is seen as a last hope to escape poverty and also as a privilege as it uplift the socioeconomic status of the family, though the realities of immigration may be different such as poverty, bigamy,mental illness, racism and above all wife abuse.

Since the evaluation of mankind, human beings are migrating from one place to another due to several pull factors like better environment, culture of freedom or socially better quality of life. But all these reasons are surrounded on a single centre of better economic opportunities for a better life style. With the advent of information technology the whole world is reduced as global village. Now a days distance is not

barrier for social interaction since we are living in a global village. Now far flange area people are just a phone call away because of advancement in the communication and transportation. This facilitates modern technology to open the gates to economic opportunities for Indians to make better life abroad. Now our Indians going abroad to become rich, part of that society to hold key positions and they claim NRI status which allows them not to pay income tax in India under NRI U/s 6 of, income tax act and Foreign exchange management act. According to External Affairs Ministry statistics as on 31/12/2016, total 3,08,43,419 NRIs all over the world covering around 208 countries. Region wise data of NRIs is quite different from general assumptions, only 1 per cent in USA, 10 per cent in UK, 25 per cent in Saudi Arabia , 35.7 per cent in Qatar , where as majority fall under UAE with 75 per cent.

It is an old saying that 'marriages are made in heaven' and two individuals share a common bond of love. But now a days this scenario is changed as most of the marriages have a hidden conscious intentions varying one person to another. People are so much ambitious to fulfil their dreams. Instead of doing consistent hard work, people opting overseas marriage as an easy key to success. On the groom side they get expensive gifts or money to satisfy their lust for easy money, on the other hand brides are looking for lavish lifestyle of abroad and easy immigration process for permanent residence abroad. Malhotra(2012) stated that Non-Resident Indian marriage is generally understood as a marriage between an Indian man residing in another country and Indian women from India. But grass is not always green on the other side. After marriage real picture starts coming when bride had a promise by groom side to send a resident visa after safely reaching to foreign land and promise of months converted into years leaving behind an abandoned NRI Bride. Sometimes bride after reaching to her dream land ill treated and deserted over there.

Moreover it is not so easy for groom to adopt traditions and rituals of new adopted society immediately. Gradually they accommodate with new environment but their roots still in India pull them for fulfilment of their social needs through marriages. Sometime under family pressure also they get ready for marriage arranged by their parents. In this situation bride and groom do not have enough time to interact and understand each other resulting in unpleasant consequences which give birth to

serious social issues like desertion of brides by NRI grooms. Moreover NRI grooms neither adopt western culture nor indifferent from that country social culture. So they choose a few things from both cultures as per their convenience and never loyal to any society. Sometimes even groom's parents are not aware of their son's motives and sometimes become helpless and not in a position to support brides emotionally or financially.

Telta(2010) observed that parents of brides always think of the best life for their daughters after marriage. The life of NRIs always attract them and they start searching NRI groom and conceptualize groom will also help in the emigration of other family members without facing any legal hassles. Actually they consider only bright side of the coin and overlooked the dark side of the coin. These marriages are arranged so swiftly that parents of bride do not have time to enquire the exaggerated claims of NRI groom. In fact even they come across any unpleasant incident of NRI bride then also they trapped in the temptation of rosy picture of overseas. They are in so much craze of glamorous life style of western countries that force them to have blind faith on the false promises of NRI grooms. But after all these dreams shattered, mirage vanished and real picture came on the front with lots of troubles at the end of bride and her family.

M.K.Jabbi (2005) observed two major problems faced by NRI brides one is greed of dowry by in-laws to make easy money and another is the already married husbands along with other issues of harassment at physical, mental and social level. After marriage woman got the real understanding of the motives of these marriages. Maximum women are unable to reach to her husband destination country on some pretext or the other. They keep on waiting their visa and sometime they become mother and resulting in unpaid maid for the husband family staying in India. Sometime parents also not in a position to support their daughter due to financial reasons or a prevalent myth that after marriage girl belongs to her in-laws family and they feel that their daughter is part of her husband's family. Even after reaching abroad brides face problems such as their official passport captured by their husbands and these victims just become an unpaid servant maid same like Indian brides not only for husband but also to former wife and kids also. They are ill-treated, abused and even

deserted by their NRI husbands on foreign land. Desertion become worst thing for them because of low self image, education, social and cultural in familiarity with that country and moreover no knowledge of local dialect.

It is observed that in the passing years the problems of Indian women trapped in fraudulent marriages with NRI Indians are increasingly reported. So there is an urgent need to build safeguards to secure these women and make them aware for their rights and responsibilities, also about the safety measures and available social defence mechanism which could assist them. (National Commission for Women 2012). A group of women who have been left out by their husbands after marriage without any information and time limit are known as deserted women. This period of desertion varies from a few days to many years for that deserted women. There are many possible reason for desertion but the top most reason for desertion of women is the extramarital relationship or bigamy of husbands irrespective for their socio economic religious and cultural status. There are some other reasons also for desertion like ill-treatment of wives without any base and moreover continued demand of dowry after marriage.

Desertion means that the intentional permanent for seeking and appointment of the spouse by the other without the other's consent and without reasonable cause it is a total repatriation of the obligation of marriage in view of the large variety of circumstances and modes of lies in walled the course to have discourage attempt at the defining desertion there being no general principle to all cases. An emergent unique form of violence against women came in existence in the form of desertion of married women by their non-resident Indian husband. It is stated that the problem of women being deserted by their NRI husband is specifically prevalent in Punjab and Andhra Pradesh states in India .(Singh,2007)

Government of India formulated many laws to protect and strength the women's position in the society but at home her status is still needed to be strengthen. There is need of effective legal remedies which guarantee her physical, mental, economical, sexual safety and welfare. From the day of marriage to desertion women faced one or other form of violence which have a life long impression on her mind. Abandonment of married women is another form of violence against women. This

issue is specifically observed in Punjab when compared to other states. Being a sensitive issue, family pressure and stigma attached to deserted women are not ready to speak or discuss this issue openly. Therefore more focussed efforts required to tackle this issue.

There are so many issues raised due to NRI marriages despite of the general issues faced by Indian woman. The following challenges are observed on the basis of court's decisions.

- False information provided by NRI grooms regarding their earnings, family status, Permanent residence status and personal life.
- Many brides are considered as honeymoon brides by their NRI husbands. But they are left after honeymoon at airports or with their parents in the name of pregnancy.
- Few brides successfully reached to their destination countries but stay there as unpaid maids confined to the boundary of house and always face mental and physical harassment for dowry and other gifts.
- Moreover these Indian brides are not aware of legal policies of that country and if they escaped from their NRI groom's house, their survival chances are negligible due to the local language barrier and culture of their resident country.
- Sometimes grooms take advantage of foreign flexible laws to propose divorce whereas Indian separation laws for married couples are more complicated.

Globalization

Globalisation can be defined as the increased interconnectedness and interdependence of peoples and countries. It is generally understood to include two inter-related elements: the opening of international borders to increasingly fast flows of goods, services, finance, people and ideas; and the changes in institutions and policies at national and international levels that facilitate or promote such flows. Globalisation is the new buzzword that has come to dominate the world since the nineties of the last century with the end of the cold war and the break-up of the former Soviet Union. The term implies worldly integration/amalgamation of various cultures, styles, economic

policies, ideas, etc. It must not be confused with “making things common around the world”. It is an integration, not simulation. Globalisation is a consequence of increase trade across nations. Giddens (1990) describes globalisation as “the intensifications of worldwide social relations which link distinct localities in such a way that local happenings are shaped by events occurring miles away.” The advancements in transportation, communication and technology have had a profound effect on the geographic distance and connectivity at a new level of human interaction.

Migration

Migration is a normal human activity. Human beings have always moved from ‘one country, locality, [and] place of residence to settle in another’. We tend to migrate from the homes of our families or guardians into our own homes. We migrate between regions, cities and towns. And we also migrate between countries.

Globalization and migration

Increased migration is one of the most visible and significant aspects of globalization growing numbers of people move within countries and across borders, looking for better employment opportunities and better lifestyles. Although migration is usually seen as problematic, it contributes to sustainable development. For households in poor areas, remittances improve security and, with the support of appropriate policies, can contribute to local economic growth. In industrial countries with ageing populations, migrant workers are an increasingly important part of the labour force and support national welfare systems.

Need of the study:

The study adopts the paradigm of studying the causes and consequences in macro as well micro level. It represents the relation of dowry with NRI marriages. Also to study sociological and psychological effects on the lives of the bride is based on the valid and reliable tool and to suggest the possible remedies for addressing grievances and rehabilitation of the deserted bride. The results will be useful in understanding the problem of abundant brides in new prospect and will be helpful in

formulating a comprehensive policy which along with other factors. The problem is assuming such an enormous magnitude to study all aspects and ramifications such as socio-economic, cultural and legal. The legal system needs to re-look to counter this issue.

Significance of the Study

With the advent of technology world became a Global village, movement of people from one corner of Globe to another is just like going from one city to another. Continental distances are not a big issue now a days which resulting in acculturation and assimilation of various societies. But the international migration is not a new thing for Punjabi and began at the colonial period of Britishers. This trend continued even after independence in the search of new ventures for a better lifestyle. The migration of Punjabis accelerated in post green revolution. Young generation migrated in other countries for better jobs opportunities or for other aspects. After few years they come back for marriage or to look after their family. After marriage they abandon their wives and consequences faced by bride are studies in my research work.

Chokha(2006) revealed that approximately more than 50 percent of cases of abandoned women are among the peasantry in the Punjab. According to NRI wing of Punjab Police(January 2014) department in the search of 754 NRIs, mostly from Doaba region. Jalandhar commissionerate wanted 77 number of NRIs whereas 197 by Jalandhar(Rural) police, 15 by Hoshiarpur police, 13 by Kapurthala police and 8 by SBS Nagar police. Most of the NRIs wanted in matrimonial fraud(164), cheating(170) and other crimes like murder and attempt to murder(139). A total number of 123 NRIs wanted by the Moga police, 53 by the Ludhiana police, 25 by the Faridkot police, 22 by the Amritsar police and 19 by the Bathinda police. These NRI offenders have taken shelter in Canada, UK, US, Germany, Italy, Dubai, Greece and New Zealand.

Objectives:

The objectives of the study are to :

- study the socio-economic and cultural profile of abandoned brides
- trace the course of events from settlement of marriage to abandonment
- investigate the factors responsible for abandonment of brides

- analyse the consequences on the bride and their families
- suggest socio-legal remedial measures for rehabilitation of abandoned brides

Limitation of the study

Every researcher wants that the conducted study should be as much comprehensive as it is possible but for a single student's topic is quite difficult and it is subjected to few inherent limitations. Some limitation of the study are discussed as follows:

1. The study is confined to Punjab state only and few districts of it.
2. Due to the sensitivity of the topic many difficulties faced to conduct the study.
3. At the initial face identification of the respondents was a difficult task. Due to confidentiality and sensitivity officials were not ready to give information.
4. At the time of data collection respondents and their family members were not ready to reveal information.
5. The results of the study were based on the information given by the respondents. So, there may be subjectivity involved to some extent while recalling the events happened, hence objectivity of the data is limited to the ability of respondents. But researcher done all efforts to get authenticate information with interlinked questions of the Interview schedule.

Theoretical Framework

Theoretical framework related to marriage theories given by various thinkers, here Levi-Strauss structural model of marriage discussed in upcoming paragraphs

Structural Theories

Structural model of marriage exchange is explained by Levi Strauss(1969).In some groups women are exchanged regularly they marry together, in every marriage procedure of repayment of wives through debtor/creditor relationship i present marriage or in the coming generation.He has explained that solidarity is achieved by setting up a structure of reciprocity, a system of exchange bindings the segments in alliance. Structural theorists stated that bride's father bring a groom endowed with good clan and good conduct (kula-sila)to his own house and he should adorn his daughter with valuable cloths and jewellery. Kulamaryada is another term commonly associated with giving and taking of dowry which refers significantly to the notion of

“the prestige of the clan”. The marker of status carries within it the symbolization of a custom into a norm (Karve 1965, Inden 2006). In the mid 20th century, Roland Barthes with Claude Levi Strauss discovered that the way we understand certain words does not depend so much on the meaning that they directly contain, but much more by our understanding of the difference between the word and its **opposite** or, as they called it **binary opposite**. They realised that words simply act as symbols for society’s ideas and that the meaning of words was a relationship rather than a fixed thing just a relationship rather than a fixed just a relationship between opposing ideas.

According to structural theorist dowry is considered as good customary practice, underwritten as integral to marriage transactions and understood as the social norms crystallized in the concept of ‘good or model behaviour’ which is as expressed in the expectation of *sadacara* (Menski 2010). Emile Durkheim (2001) stated the idea about social organization is that of ‘collective conscience’ over lays the notion of a common idea of good behaviour within a community because of its co relation to *sadacara*. The social mechanism is explained as “collective conscience” which is the practices, beliefs and customary arrangements and enactments which tend to be held as common knowledge by all members of society.

Functional Theory

In North India, dowry refers to the property given to the daughter by her parents and family to take with her into marriage. The one-way flow of cash and goods, from the bride’s for the groom and his family, begins with the ‘initial fixing’ of marriage and continues to strain the bride’s family resources through her lifetime (Mintum 1993).

Chapter- II

Review of literature

A brief review of literature done in India and overseas which will help to explore the topic in right perspective and helps to formulate hypothesis. According to Anonymous(2014), study domestic violence act provides very swift remedies to the victim women of domestic violence who are living within the boundary of the house. It protects women from different kind of abuse such as physical, sexual, emotional, and economic. Although positive directions are given under the Act but Implementation of law is a big challenge. Apex Court and High Courts gave explained interpretation and clarifications to remove confusion regarding scope of the Act and nature of reliefs. This Act is formulated to keep in view domestic violence both explicit and dormant as wide spread evil in several families, so as to protect women purposefully. There was a World-wide demand for such legislation to assure families peaceful coexistence amongst their members and also prevent this kind of incidence in coming future as a result this Act is passed in the Parliament of India. This Act implement to protect the rights of women effectively and also to live decent, dignified life in the family. There is need to establishing appropriate machinery to address aggrieved woman for the effective implementation and provision of rights and keeping in mind the provision is made in the Act regarding Service Providers, Protection Officers and imposed several duties on them with the Magistrate.

Gupta(2014) stated about under-reporting of violence against women in India after analysing data of the National Crime Records Bureau and the National Family Health Surveys estimates. also stated about the under-reporting of sexual, physical violence by “men other than survivor’s husband” and violence committed by husbands. In 2005, only about six of every hundred incidents of sexual violence committed by “men other than survivor’s husband” are estimated to be reported to the police. Surprisingly maximum sexual violence incidence committed by husbands of the victims, the number of women who experienced sexual violence by non-intimate perpetrators was forty times less than the number of women who experienced sexual violence by husbands. Less than 1 percent of the incidents reported to police regarding sexual violence by husbands. In the same manner incidents of physical

violence by other men only about 1 percent incidents of physical violence by husbands were reported 2 percent. These striking observations throw light on the existence of endemic violence against women in India, and reveal the extent of the hurdles confronted by women in reporting violence.

According to Priyanka and Jyoti (2014), marriage is the most promising ceremony to unite two bodies and souls. In Indian society “dowry culture” is the major problem otherwise it is a lifelong relationship of a man and a woman. In Indian marriages demand of dowry is a deep rooted social evil. Even in the 21st century women in Indian society still being ill-treated. Women looked upon the other family members or towards husband for the basic needs before or after marriage

Kaur (2014) analysed that marriage of children overseas is considered as a status symbol in most of the Indian states and regions. For a luxurious life and lucrative future such marriage alliance assumed as an easy way out to enter a foreign country. Sometimes these foreign dreams come at the cost of sacrifices made by innocent lives and brides of NRI husbands who travel to a foreign land along with them. In few cases dreams get shattered even when they stay in India and get harassed before travel to abroad. Families are so crazy for such lucrative marriages offer and over view the need of common cautions which are consciously observed in traditional match making. Women are the worst effected from the problems emerging through NRI marriages. This is not the problem due to opportunistic NRIs, but also because of the parents of the brides who have blind faith on the unknown person.

Kerala is considered as one of the most literate states of Indian republic but the status women is not in so empowered as compare to other Indian states. Nithya (2013) observed that in terms of human development indices Kerala is one of the most developed states of the country, but unfortunately in the matter of crimes against women there is no exception. Several indicators of status of the women revealed that women in Kerala to be relatively disadvantaged and marginalised as compared to men in the state.

As per Uberoi (1994) stated that Punjabi women also have lower social status than men in the society like other Indian women. Punjabi social thinkers also documented

sex-selective abortion trends in Punjab, report deeply ingrained prejudice against girls. They consider daughters as social and economic burdens. The higher demand of baby sons and lower demand of baby girls resulted into high demand of sex-selective abortions. Due to demand of dowry baby girls are considered as financial burden on the families. Property inheritance not a practice in traditional Punjabi families. This gives birth to the burning desire for sons because of the fear of ancestral property being usurped by daughter's in-laws enhanced prejudice against girls.

Violence against women is not only limited to the geographical boundaries of the Indian society but also in other societies less or more. Prabhakar(2012) narrated that gender based violence across the globe affects almost every society and represent an important impediment to development. She critically point out that in spite of all the talk and activities regarding the protection of women's human rights and legal rights, women are grossly denied their rights throughout the world and specifically in South-East Asia.

Perappadan(2013) estimated that number of NRI marriages are increasing many fold day by day resulting in rise of matrimonial disputes in the case of NRI marriages. According to National Commission for Women (NCW) report commission registered 19 such cases in Gujrat, 23 in Maharashtra, 29 in Haryana, 30 in Punjab, 35 in Andhra Pradesh, 38 in Uttar Pradesh and 59 in Delhi in the year 2012-13 alone.

It is not new a thing for Indian men to abandon a women with some hidden intention but earlier also there had been instances of bigamous marriages practiced into by men. The women are abandoned by men either by taking groom to foreign country and disappear leaving Indian bride in stray or she sent to India by withholding passports and related papers. Besides the husbands go to foreign country after marriage to an Indian women and send no sponsorship so as to enable her to join the groom as stated by National Commission for Women(2012)

Western culture is quite different from traditional Indian culture such as broken marriage and divorce are very common and acceptable in western countries but in India marriage is considered as a sacramental ritual and divorce is stigmatised thing in Indian culture. Verma and Sharma (2012) stated that policy makers, government and

legislation must give swift response to the victims of domestic violence by the husband in other countries and also deserted NRI married women in India to protect their rights. By empowering the status of a married woman with the entitlement to right of maintenance, right of inheritance and right of equal share in the property of husband or in-laws will uplift the status of women but also make her an asset from the liability.

Mostly Indians are going abroad in different countries for better earnings to fulfil all their materialistic desires for a luxurious life. After that they become habitual of these amenities and want to settle permanent in that countries start thinking to expand their families resulting in the marriages of NRI grooms with Indian brides. But brides have different perspective from grooms as they are fascinated from green pastures of life and also easiest way to foreign countries for the whole family. After abandonment situation changes and more worst for such women who lack of knowledge of local language, culture and legal system of that country. They are unable to take support because far from home in an alien land they are totally isolated. There is no such law that deals with these specific aspects and suggested some remedies to tackle this problem which are as follows:

- awareness programmes should be conducted on television
- a special cell could also be set up with Indian Embassy to provide assistance during emergencies
- there is lot of need to review and amend the existing laws related to Hindu Marriages Act 1955 and registration of marriage should be made compulsory and it should be implemented
- it is time to understand and to educate oneself before it is too late (Solanki,2012)

Purneet (2011) observed about Sunday newspapers which carry there is a separate section for matrimonial advertisement inviting an Indian brides with lustration, even NRI is of age of 50, try to show himself younger showing their old photographs etc and is looking for a woman in 30s or less. A few of these advertisements seem very lucrative with fascinating headings such as “Green card Holder”, “Permanent

Citizen”, and “Affluent family”. “Looks Younger” is the popular belief among NRI advertisers. A study also conducted in Punjab state on unsuccessful NRI marriages observed that the girls confronting un successful marriages hailed from all over the Punjab. Marriages are not restricted to one village, town, city or district rather these are spread all over the Punjab. The most disappointing and depressing thing is that young women are still falling in the NRIs marriage trap despite countless stories of jilted women are before them. They are abused both mentally and physically.

Peshawaria(2011) observed that there is no domestic violence in USA , still the problem is larger than to be believed. However actual number is not available due to non availability of national or state-wise studies of Indian women facing domestic problem. It is observed in many cases no action is taken on the subject due to various terms of immigration and international agreements between both countries. Due to lack of education and help the laws are not favourable to women and thus keep them in unhealthy situations and keep away from their children. There are only courageous women who report the abuse orally for help and rest are silent, terrorized, tolerating the abuser or isolated in an abusive situation. But many women overcome these hurdles. However, the state of the current law, both in terms of immigration policy and in terms of international agreements between the US and India, in too many cases hands are tied. Women should be educate and helped to negotiate laws, which mostly keep them away from their children in discomfort, non-healthy situations.

According to Dasgupta and Urjasi(2011) abandonment it is very clear abandoned are those left by their dependence on whom they are solely and financially depend for survival .Thus such group of women who are left by their husbands without intimation is termed an abandoned women. Thus abandonment has terrible impacts on the life of a married Indian women. The Marriage defined a woman and divorce is not acceptable in the culture of South Asia and abandonment is a curse for a women which affect her life financially, emotionally as well as physically and social conditions thus rendering their lives and livelihood in nonviable conditions

Dasgupta(2010) highlighted the phenomenon of wives abandoned by NRI husbands have been growing invisibly for more than a decade. Almost every Indian state has women deserted by NRI grooms settled in various countries , UK ,Europe and middle

east, Canada and the USA, which is increasing for the last decades. It has been estimated that Canada itself has 10000 run away grooms and majority of them are not in a position to come back from desertion by their husbands. In most of the cases in laws behave like a virtual servants and left no alternation except to suicide to avoid shame of being abandoned. It is very clear that abandonment profoundly affect them financially, emotionally and social condition of women far reaching consequences for a married women .

According to Kulkarni and Bhatt(2010) when violence reaches beyond the tolerance or refusal for tolerance result in break down of relation and harassment by intention becomes the main reason for divorce.

According to Coulter(2009), Dowry was at slow pace till 1970 but after the green revolution, this phenomenon elevated so swiftly. Increased income in the rural sector during this period, emergence of consumerism, cultural values, improved status of education, arrival of mass media etc. played an important role to enhance the phenomenon of giving and taking dowry at quite a higher level and in some cases, dowry has reached at the alarming stage to solemnize the matrimonial alliances.

Peshawaria(2011) highlighted that it is very common that NRI groom threat to desert or divorce the legally wedded wife in India irrespective of so socio-economic backgrounds, region, religion, caste and other factors. Fraudulent marriages are mainly based on money and dowry. Women are often abandoned because they are unable to pay the exorbitant amounts of dowry demanded by NRI grooms and their families. Before the marriage, grooms threaten to call off the weddings on the pretext of being able to get better offers of dowry from the bride's family. In such cases, the bride's parents forcefully pay the amount asked by the grooms and his family in order to save their daughters from being left at the alter. However, even after the marriage, the demands from grooms and their families do not stop. When bride's parents are unable to fulfil the demands of NRIs, their daughters are abandoned in India.

JaiSingh(2009) reported as a first resource court offer for counselling and reconciliation. Being the most viable approach before initiating legal approach. An

approach to prioritising the conciliation may affect the safety and security of women where issue is domestic violence. It has been observed that in such cases protection officers are detailed for the help of the aggrieved woman. But they are not very clear about their duties instead he is mistaken about his role to mediate and not to prevent from occurring and safeguarding the interest of aggrieved woman.

According to Singh et al (2007) to improve the social life and affluent life abroad the parents hurriedly married their daughter without verifying the antecedents of NRI groom. And demand of dowry from brides parents with the promise of luxurious life abroad. When the parents find that their daughter is abandoned within days, months or years then their eyes open and run for help from all corners.

As per the report of Ministry of Overseas Indians Affairs (MOIA) (2007) though the guide book for the woman who are abandoned after marriage is published but no intention is paid to the guide book. It is revealed that sometime woman is pregnant and her husband leaves the country with the promise to come back to carry her to foreign country but he did not turn up and leads her on mercy. Even if, she manage to go his husbands location or country, she is force to either flee or sent back. Then she comes to know that she has been deceived by giving false information about the job of spouse. It is also noticed that when she asked for maintenance allowance for desertion or divorce, she found that her husband has obtained ex-parte divorce which become an legal hindrance related to court's jurisdiction.

Chhaya (2005) about 100 women in West Bengal have filed cases demanding restoration of the marriage annulled by the decree abroad. A Match-making agency has filed a PIL asking Court to stop non-resident grooms in foreign court from divorcing their Indian wives in foreign country. However, according to present law Indian marriages can be annulled by the foreign court and requested supreme or high court to intervene and approach Indian government to mend the relevant law.

Kazimi (2005) highlighted in his film "runaway groom" depict the picture of some girls. Marriages are an expensive affair right from the very beginning. The girl having many expectation from NRI groom and her parents make expensive purchases to impress the in laws and give dowry beyond approach as depicted in detail in the

film. But after marriage real picture came in front of girl when her husband goes to foreign land and in laws family want more dowry. Moreover in India in laws family ill treat her. It is seen that no justice is delivered to girl and her family at any stage and unnecessarily remain over packed in Court case against her husband and in laws.

Melwani (2005) observed that considering the most prioritized gender issue in Punjab, the government has recommended a special cell for the problem related to NRI marriages. It has come to know that some Indian ambassadors have detailed welfare officers to assist the aggrieved woman and it is found that in USA only 22 organisation are working for such women.

Telta (2010) highlighted that as we know that main occupation in Punjab is farming and more than 65.5 per cent people are living in rural area. Due to stagnation of agriculture the immigration is normal in Punjab and limited to one charm. Emerging prices also affected migration and many farmers have sold their land to finance their son's immigration as well as daughter's marriage in abroad. At a glance the immigration shows that to change socio economic condition of the state force resident to go out foreign for seeking better life and most of Punjabi girls and boys are migrating everyday to the developed countries. There was a huge demand of man power or labour in several middle east countries due to rise in oil price. During the militancy between 1987 to 1990 many affected families migrated to Eastern Europe, Western Europe and North America by adopting the route of Nepal and Pakistan from all regions of Punjab.

Wajihuddin (2005) revealed that some cases from Hyderabad reported of migrating of young girl to Arab for a brief period at times for a single life as they prefer virgin and they may marry more than one girl in single sitting. The girl being migrated belong to very poor family who becomes the victim and parents are in the league of cleric conducting the weddings. It is tolerated because of being poor and unable to give demanded dowry. Moreover Muslims are legally allowed to have four wives. Sometimes girls tolerate these things and never tried to protest because they assume that they will not able to marry anyone else without dowry. The exploitation in these cases is much higher than it seems because it is felt that it has the superficial veneer of respectability as Muslims are legally allowed to have four wives. But here

situation of a woman extremely deplorable because the divorce is as easy as sending a sms or verbal communication to the wife.

Naruka(2004) mentioned thatthe craze to go abroad and lust for dollars , the parents forget to enquire about the education, socio economic background, character antecedents and NRI status prior to settling the marriage with NRI grooms. Parents having daughters of marriageable age feel of dollar bride in the family among relatives.

As stated by Bali (2003)after spending lakh of rupees on daughter's marriage it is found that the husband stay with the bride up to 6 months and return to abroad with the promise to come back soon to lift her to abroad but he never come and leave the bride family in a critical position and spending their most of time to visit police station frequently with other legal complication without getting justice.

Kaur P(2003) emphasised thatthe socio fabric and socio culture of Punjabis was affected by the changing attitude and cultural differences. As the third generation Indians have to face various cultures of indo western and various problem in marriages with NRI in the absence of law in the subject. Now a days Marriage is no longer considered a sacrament and due to deficit International laws related to marriage many problems cropped up in marriages with NRIs.

Pushkarna (2003) stated that despite of most depressing revolution and several stories of deserted women, the young women are still being trapped into NRI marriage and accepting the boys demand of dowry with the desire to go abroad. The phenomenon of women being disowned earlier and not getting the divorce in spreading all over the Punjab specially to Doaba region. It is felt that this has attained the spectre of organise crime.

Ramoowalia(2003) stated thatthis has attained the spectre of organise crime . As the number of abandoned brides in Punjab is 15000 thousand plus. It is the utmost requirement to formulate formal registration to check and along the aggrieved girl to process the legal action if NRI husband don't sponsor with in 90days to file FIR ,approaching ministry of external affair to seize the passport of NRI husband and all rights to have 50% of assets and property . Beside this, the girl's documents or photograph should be immediately attached with passport.

Sidhu (2003) observed that the girl should seek the help of village panchayat , higher official and court when she is misbehaved or maltreated despite her being having small children or pregnant.

Singh(2002) revealed that revealed that wife is deserted either in India or abroad very often after the marriage took place to NRI boys and Indian brides

Kang(2002) says that it is beyond understanding that how Punjabis agreed to marry his innocent daughter to NRI boys without verifying full details of NRI boys family and putting their daughter in a critical situation resulting in ill-treating , abused and later deserted or abandoned where as Punjab is called a land of milk and honey . Punjabis walk into trap only to escape poverty thus increasing soicio economic status where as realities are far away and leave mental illness, bigamy,racism and above all wife abuse. The craze for going abroad, the real realization of being brother and sister /cousin is ignored at a time which by laws is not allowed.

Sharma(2002) that it is well known that there is no legislation to enforce the extradition of NRI grooms deserting their Indian brides as explain by Sharma. Therefore, time demands that an amendment to the present laws re purposed to enable the government to cancel the passport of concerned NRI grooms.

Indian women remain in the shadow of gender bias from the very early age. From the parental family girls kept aside from decision making which lower her self-image and dignity in family. Life is not a matter of choice for Indian women even educated women lack behind in decision making. Hence, even the women of 21st century arenot empowered enough to get rid of discriminated, suppressed and subordinated role in the family and society as well.

Sinha (1997) observed that the girl child is deliberately deprived of love, affection and care which she needs during the most vulnerable period of her development. She is considered as second class citizen because of assumption of liability than as an asset. Most of them are unable to avail their fundamental right of education. From puberty to adulthood, dowry stalks them which ultimately to physical and mental torture, even death in some cases. Due liability attitude towards girls they are considered as burden for the parents and they want to get rid of their daughters before birth by abortion and

after birth by killing them. In Indian society rearing of a girl child is a monotonous and insubstantial task due to insecure ambiance and security of girl became the prime focus of the parents. It is immortal truth that every coin has two sides. In Indian society also there are some broad minded families who up bring their daughters as a great possession and shower them with love, care, affection and provide them sufficient space to grab opportunities of life in order to touch great heights in personal and professional life.

According to Ghosh and Choudhary(1983), the present measures to tackle the domestic violence against Indian women are not sufficient. However in the past years many laws to address the problem have been enacted by Indian states. Recently a comprehensive law has been added which will be very helpful to many of urban abandoned women. But there are some considerable limitations of legal measures of the old and new laws to curb the domestic violence are reviewed. In patriarchal society justice remain gender biased so laws neither ensure reduction in the violence nor appropriate delivery of justice.

Thus it is concluded that in spite of tremendous efforts of print and electronic media in Indian Diaspora the matrimonial disputes are increasing and families are still slipping in the miraz of lush green foreign lands through these kind of matrimonial unions. It is also observed that some cautious malpractices are performed with certain ulterior motives. But these situations are not easy to handle because its not only in the jurisdiction of Indian Government but much more complicated international laws of the foreign countries involving as per their legal system. One or combination of multiple reasons responsible behind the abandonment such as social, economic, political and psychological.

Chapter- III

METHODOLOGY

The present study is exploratory in nature. The study was conducted in three regions i.e. Doaba, Malwa and Majha of Punjab by adopting snow ball technique.

- 3.1 Location of the study
- 3.2 Selection of area
- 3.3 Selection of respondent
- 3.4 Selection of investigation tools
- 3.5 Formation of Interview schedules
- 3.6 Pre-testing of schedule
- 3.7 Observations recorded
- 3.8 Data classification
- 3.9 Statistical analysis of data
- 3.10 Operational Definitions

3.1 Location of the study

The state of Punjab has 22 districts. The study was conducted in three cultural regions of Punjab state namely: Majha, Doaba and Malwa as it accounts for systematic representation of the total cases of abandonment of brides by NRI grooms in Punjab. Districts were proportionately selected from the three cultural regions. Majha(Covers 4 districts: Amritsar,Gurdaspur, Pathankot, and Tarn Taran) and Doaba(also covers 4 districts: Jalandhar,Kapurthala, Hoshiarpur and Nawanshahr) and Malwa(cover the largest part of Punjab and covers 14 districts:Ludhiana, Ferozpur,Moga, Faridkot, Fazilka, Mansa, Bathinda, Barnala, Sangrur, Patiala, Mohali, Muktsar, Rupnagar and Fatehgarh Sahib). From each region two districts were selected randomly

3.2 Selection of area

Amritsar and Gurdaspur districts were covered from Majha region. From Doaba region again two districtsnamely Jalandhar and Hoshiarpur are selected.Ludhiana and Mogadistricts were covered from Malwa region.So the sample would represent whole Punjab Abandonment cases district wise listfor which First Information Reports (FIRs) had been lodged was also collected.

3.3 Selection of respondent

The study was conducted in six selected districts representing the whole regions of Punjab. 30 cases of abandonment were selected randomly from each district. Hence, 180 abandoned brides taken as total sample from the sample area. The study was conducted on brides who had been abandoned during the 15 years preceding the study. Some Case Studies were conducted for the in-depth understanding of phenomenon of abandonment.

3.4 Selection of investigation tools

A predesigned Interview schedule was employed for collection of data from the selected respondents.

3.5 Formation of Interview schedules

Questions were framed keeping in mind the sensitivity of the issue and on the same time objectivity of the subject in order to obtain the required information covering deferent aspect of the data collection. Interview schedule consisted of question regarding socio-economic background of the respondents such as age, sex, caste, education, caste, family background, income and land holding etc. Other questions related to assess the marriage settlement factors like type of marriage, settlement agencies, pre and post marriage ceremonies expenditures etc. Interview schedule also included the questions to highlight various factors to assess the groom and bride preferences like caste, physical beauty, land holding, social and economic status, education background, overseas settlement etc. Some questions are also included to analysis the impact of abandonment and its consequences. Efforts were done to make complimentary to each other and tried to avoid repeated questions.

3.6 Pre-testing of schedule

Before implementing the interview schedule for whole research work, pre testing had been done on six respondents, which helped to test reliability, validity and feasibility of the Interview schedule.

3.7 Observations recorded

Primary data covering the various aspects of phenomenon of abandonment collected by employing structured interview schedule and observation formulated according to the objectives of study. The rapport was built with the

families of respondents with the support of village Sarpanch and other community leaders.

3.8 Data classification

The tabulation and quantification of data were done by using SPSS 20.0 version to set percentage and averages. Master tables were prepared on the basis of collected data.

Average

The average result the mean result, \bar{x} , is sum-ups the individual result and dividing the result by number of individual values: $\bar{x} = \frac{x_1 + x_2 + x_3 + x_4 + \dots + x_n}{n}$

The mean is average of the numbers.

By adding all the numbers, then divide by total numbers.

$$A = \frac{1}{n} * \sum_{i=1}^n x_i$$

3.9 Statistical analysis of data

The simple tabulation is done for statistical analysis on the basis SPSS 20.0 version. The data were analysed using percentage and average to reach the logical scientific conclusion.

Chapter- IV

National Commission for Woman Programs on NRI marriages

Parliament Committee on Empowerment of Woman (14th Lok Sabha) on the subject “Plight of Indian Women deserted by NRI husbands”, recommend National Commission for Woman was nominated as the Coordinating agency at the National level for tackling issues related to NRI marriages.

Women specific legislation

- The Immoral traffic (Prevention) Act, 1956
- The Dowry Prohibition Act, 1961 (28 of 1961) (Amended in 1986)
- The indecent Representation of Women (Prohibition) Act, 1986
- The Commission of Sati (Prevention) Act, 1987 (3 of 1988)
- Protection of Women from Domestic Violence Act, 2005
- The Sexual Harassment of Women at Workplace (PREVENTION, PROHIBITION and REDRESSAL) Act, 2013
- The Indian Penal Code, 1860
- The Indian Evidence Act, 1872

Protection of Women from Domestic Violence Act 2005 covers following rights of women against exploitation

- Right against physical /sexual exploitation (498A IPC)
- Right against economic exploitation (S.125 of CrPC)
- Right to compensation against desertion (1994 6 SCC 6411)
- Right to keep the children below 5 years under the custody of the mother
- Right to back matrimonial presents and streedhan
- Right against dowry
- Right against cruelty, bodily harassment, torture, etc.
- Right against domestic violence (S.3)

Ministry of Overseas Indian Affairs provide Legal and financial assistance to Indian Women who were deserted by their Overseas Indian-Spouses: Under this

scheme USD 3,000 to deserted Indian women in developed countries and USD 2,000 in developing countries.

National Commission for Woman inaugurated NRI Cell formally on 24th of September, 2009 to tackle complaints pertaining to NRI marriages.

Functions of NRI cells:

The functions of the NRI cell broadly are discussed as below:-

1. NRI cell is formed as coordinating agency to receive and process all the complaints pertaining Indian Women abandoned by their NRI husbands.
2. NRI cell provides all possible assistance to the complaints including conciliation.
3. This also provide support services and facilitate easy reach to abandoned Women by associating with NGO's, community based organisations in India and overseas for maximum coverage.
4. NRI Cell endeavour also coordinate response amongst various Government agencies like state Governments, Indian Embassies, The National Human Rights Commission, Indian Embassies and concerned Ministers etc.
5. Providing assistance to the aggrieved woman in litigation and other issues pertaining to the complaint.
6. Maintain a data bank of cases registered with NCW.
7. It also seek reports from the various authorities and State Government on the complaints filled and take action also.
8. To facilitate government on policy making by providing advice and recommendations regarding NRI marriages.
9. Advise the Government on the related subject whenever required after analysis of various legal treaties
10. To review the functioning of the NRI cell, policy issues, cases filed constitute an advisory committee of reputed dignities from advocates/NGOs, within India and outside India.
11. To assist the aggrieved wife and rendering legal services and other assistance such as mediation and conciliation, constitute a panel of experts.

12. Organizing training on sensitisation on the subject to the various agencies involved in the task of providing justice, viz. Judiciary, police, administration, etc and also planning to develop training modules.
13. NRI cell also utilize available media services to carry out mass awareness campaignson the issue.
14. Cell also encourage study and research the issues such as grievances associated with dual citizenship, marriage laws of other countries, enactment of new legislation or signing of international treaties etc.
15. To look into complaints and take suo-moto notice on any issue brought to the notice of the NRI Cell in accordance with Section 10(1)(f) of the National Commission for Women Act, 1990 read with sub-section 4 of Section 10 and section 8 of the Act.
16. Any other function as assigned to it by the Commission or Central Government also performed by the NRI cell

The National Commission for Women during the year 2005-2006, conducted two workshops to discuss possible solution relating to NRI marriage issues , in collaboration with the Ministry of Overseas Indian Affairs. During the workshops the Commission recommends the following measures to be considered or adopted.

Dos & Don'ts

Dos

- Verify the personal specifications of NRI groom such as marital status, employment status, immigration and financial status etc.
- Marital status includes verification whether he is single, separated or divorced. Employment status verification includes qualification and post, address of office, salary, employer and their credentials. Immigration status details such as visa type, whether eligible to take spouse to that country after marriage. Financial status includes Indian property verification, family background, residence address, Visa, passport, Social security number, Voter card etc.

- Regular significant communication with groom and his family, interaction between the two persons to be married personally so that understand each other before starting their life together.
- Compulsory registration of marriage along with the traditional marriage.
- Try to keep bride and groom in touch by any means of communication even after marriage also communicate with his local friends and relatives to get alert if any tough situation arises in future.
- Provide necessary information of the laws of the foreign country and her rights if any form of abuse such as domestic violence etc
- Keep separate bank account in your name near your residence to use in case of any emergency.
- Maintain a record of contact details of friends, relatives, neighbors, police, ambulance, husband's employer and the Indian embassy or high commission, if staying at abroad.
- Keep Xerox of all important documents including your passport, visa, bank, marriage certificate, property documents. Also try to keep a scanned soft copy with you and any friend you trust so that lost/forcibly taken away/destroyed /mutilated/destroyed by spouse or in-laws, same can be retrieved at the time of urgency.

Donts

- Never take decision of your life in hurry or under pressure for any reason whatsoever.
- Do not make marriage as an easy way to go overseas just fascinated by lucrative schemes
- Do not take final decision of marriage through advertisement, phone or e-mails, must meet the boy and family personally.
- Do not have blind faith on the marriage bureau, middleman or agent
- Do not trust on information showed on matrimonial sites, also physically verify the specification of the groom

- Do not hide the final decision from your dear and near ones and close relatives, they may help you to collect vital information.
- Do not agree on the marriage ceremony taking place abroad.
- Do not accept any unreasonable or forced demand to end desertion, take help of officials to tackle the situation.
- Approach the authorities if faced any cruelty by husband and his family India or abroad.

In spite of above mentioned precautionary measures, necessary documents such as Voter card, Social security number, Visa, passport, Tax returns for the last 3 years, Property papers, Bank account papers of NRI groom to be verified before marriage. At the time of marriage few mandatory formalities must be observed such as registration of marriage, affidavit from groom about his present marital status, visa status. Bride must have contacts of Local police, Local Indian associations and NGOs, Indian embassy in the foreign country.

Laws that governs NRI Marriages

There are laws in India which governs issues relating to NRI's marriage, divorce, maintenance and custody of the children's

- The Marriage Laws (amendment) Act ,2003 (Act No.50 of 2003)
- The J & K Hindu Marriage Act,1980
- The Foreign Marriage Act,1969
- Hindu Adoption and Maintenance Act,1956
- The Hindu Marriage Act,1955
- The Special Marriage Act,1954
- The dissolution of Muslim Marriages Act,1939
- Parsi Marriage and Divorce Act, 1936
- The Indian Christian Marriage Act,1872
- The Indian Divorce Act,1869
- Quaranic Laws of Muslims
- Goa, Daman and Diu Laws

Chapter- V

Results and Discussions

NRI marriages are not favourite choice of Indian brides because of the trends of deserting legally wedded wives by the NRI grooms in the last decade. This trend is observed all over the India and Punjab despite of varying cultural and socio-economic backgrounds, religious and regional variations. National Commission of Women states that this issue is much bigger than it seems to us. This is not an issue of trapped women in NRI marriages but a social issue also which have widespread consequences in the whole society.

In the present study, as mentioned earlier, three cultural zones of Punjab viz. Doaba, Malwa, Majha have been covered. A total of 180 respondents was covered, of which an equal number of 60 respondents belongs to each selected zone.

The following is an account on the socio-economic background of the respondents analyzed and presented basing on the responses of the 180 respondents covered in the study.

5.1 Socio-Economic and cultural profile of the respondents

5.2 Proceeding of events from settlement of Marriage to Abandonment

5.3 Elements impacting Abandonment of brides by NRI grooms

5.4 Treatment meted to brides by their husband, in-laws family and parental family

5.5 Rehabilitation and Relieving Measures

5.1 Socio-Economic and cultural profile of the Respondents

The socio-economic features are the significant components in better understanding of the issue of abandoned brides of NRI grooms. The significant variables extracted from the study to present profile of respondents in terms of age, education, caste, religion, occupation, income, land holding and off springs etc.

Age at marriage of the respondents(N=180)

Information relating to the composition of the respondents by age is shown in the Table 5.1.1

Table : 5.1.1Age at marriage of the respondents (N=180)

Age at marriage (in years)	Region			
	Doaba(60) Frequency Percent within Parentheses	Malwa(60) Frequency Percent within Parentheses	Majha(60) Frequency Percent within Parentheses	Total(180) Frequency Percent within Parentheses
20-25	37 (61.67)	30 (50.00)	48 (80.00)	115 (63.89)
26-30	22 (36.67)	29 (48.33)	12 (20.00)	63 (35.00)
31-35	1 (1.67)	1 (1.67)	0 (0.00)	2 (1.11)
Total	60(100)	60(100)	60(100)	180(100)

Table 5.1.1 shows that in all about 64 per cent of the respondents are in the age group of 20-25 years. This proportion is 62 per cent in Doaba, 50 per cent in Malwa and 80 per cent in Majha. In total, about 35 per cent are in 26-30 years age group. This percentage of respondent is 37 per cent in Doaba, 48 per cent in Malwa and 20 per cent in Majha. The remaining 1 per cent respondents in the age group of 31-35 years. It indicates that majority (64 per cent) of the brides belong to age group between 20 years and 25 years who expected foreign life after being married.

Current Age of the respondents

Age distribution by the respondents shown in the Table 5.1.2

Table : 5.1.2 Age distribution by respondents (N=180)

Current Age of the respondents (in years)	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (100) Frequency Percent within Parentheses
20-25	6 (10.00)	0 (0.00)	2 (3.33)	8 (4.44)
26-30	25 (41.67)	27 (45.00)	34 (56.67)	86 (47.78)
31-35	12 (20.00)	17 (28.33)	12 (20.00)	41 (22.78)
36-40	15 (25.00)	16 (26.67)	11 (18.33)	42 (23.33)
41 and above	2 (3.33)	0 (0.00)	1 (1.67)	3 (1.67)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.2 reveals that nearly half (48 per cent) of the respondents are in the age group of 26-30 Years, this ratio is 42 per cent in Doaba, 45 per cent in Malwa and 57 per cent in Majha. Almost equal proportion (23 per cent) of the respondents in the age group of 31-35 years and 36-40 years. This proportion of respondents follows more or less the same trend and present as significant difference among the three cultural zones named Doaba, Malwa and Majha. Only about 2 per cent of the respondents crossed the age of 41 years and above.

Education levels of the respondents

Education right of every individual is one of the first provision of universal declaration of human rights. It is one of the most important indicators of individual personality and mental development. Details regarding the level of education attained by the respondents are shown in Table 5.1.3.

Table : 5.1.3 Education levels of the respondents (N=180)

Education levels of the respondents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Secondary (6-10)	5 (8.33)	3 (5.00)	6 (10.00)	14 (7.78)
Higher secondary (11-12)	16 (26.67)	20 (33.33)	15 (25.00)	51 (28.33)
Graduation	14 (23.33)	11 (18.33)	9 (15.00)	34 (18.89)
Postgraduation	9 (15.00)	16 (26.67)	15 (25.00)	40 (22.22)
Professional courses	16 (26.67)	10 (16.67)	15 (25.00)	41 (22.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.3 shows that most of these respondents (28 per cent) had education upto secondary level. This level is more reported by Malwa (33 per cent), Doaba(27 per cent) and Majha(25per cent). Among those reported to be ITI or Diploma holder after Matric or Higher secondary are about 23 per cent. This proportion of respondents is more among the Doaba(27 per cent) than Majha(25 per cent) or Malwa (17 per cent). Those respondents reporting education level of post-graduation is observed about 22 per cent in total and region wise this is Doaba(15 per cent), Malwa (26.67 per cent), Majha(25 per cent). The proportion of respondents reporting graduation level of education is nearly 19 per cent. Doaba(23 per cent) is relatively better of the three groups as the proportion of graduates in Malwa (26.67 per cent) and Majha(15 per cent). Those reporting education up to the matric level is only about 8 per cent. This ratio of respondents is more in Doaba(8 per cent) than Majha(10 per cent) or Malwa (5 per cent). In all, nearly 23 per cent reported professional courses. Its distribution within the region is nearly 27 per cent in Doaba, 17 per cent in Malwa and 25 per cent in

Majha.

Hence, it indicates that not only innocent girls of lower education level looked after NRI grooms for easy achievement of a lavish life style but also Postgraduate and Professionals get lured with the concept of easy immigration through overseas marriages.

Table 5.1.4 Occupation of the respondents (N=180)

Occupation as reported by the respondents is shown in Table 5.1.4

Table : 5.1.4 Occupation of the respondents (N=180)

Occupation of the respondents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No occupation	42 (70.00)	42 (70.00)	43 (71.67)	127 (70.55)
Self-employed	4 (6.67)	4 (6.67)	5 (8.33)	13 (7.22)
Private job	11 (18.33)	14 (23.33)	12 (20.00)	37 (20.55)
Government job	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.55)
Others	2 (3.33)	0 (0.00)	0 (0.00)	2 (1.11)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.4 indicates that the main occupation of the respondents appears to be skilled workers in private sector which accounts for about 21 per cent of the respondents. The proportion of respondents reporting as skilled workers in private sector as their occupation is about 23 per cent in Malwa followed by Majha(20per cent) and Doaba

(18 per cent). About 8 per cent of the respondents are engaged in self -employment. This proportion is nearly 10 per cent in Doaba, thanMajha(8 per cent) and Malwa(7 per cent). Only 1 respondent out of the 180 has reported as Government Service who was working as a teacher from Doaba region.

Thus it is analyzed that foreign land is not a fascinating thing for house wives to enjoy the dream of luxury life but working girls also trapped in the net of NRI grooms.

Annual income of the family

The sum of total earnings per year (by all sources) as reported by the respondent is recorded as the total annual income of the family shown in Table 5.1.5.

Table : 5.1.5 Family annual income of the respondents (N=180)

Annual Income of the family (in lakh)	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
1-5	32 (53.33)	30 (50.00)	32 (53.33)	94 (52.22)
6-10	22 (36.67)	20 (33.33)	23 (38.33)	65 (36.11)
>10	6 (10.00)	10 (16.67)	5 (8.33)	21 (11.67)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.5 reveals that family income of bride may be an important criterion followed by NRI grooms or their families to prefer specific bride over the others. From the table it is noticed that about 52 per cent of the families fall in the income group of Rs 1-5 lakh per annum. This level of income is same (53 per cent) in Doaba and Majha followed by Malwa (50 per cent). It is further explained that 6-10Lakh per annum family income covered 36 per cent of total respondents, inter region coverage is about 37 per cent in Doaba, 33 per cent in Malwa and Majha is 38 per cent. Only 12 per cent

respondents family income is more than 10 lakh per annum from all sources. This income level is more in Malwa(17 per cent) than Doaba(10 per cent) and Majha (8 per cent).

Caste category of the respondents

Respondents were asked to give details of their caste. Caste category of the respondents is classified into three i.e. General Caste (Jat Sikh, Brahmins, Khatri, Rajputs), Scheduled Caste (SC) and Other Backward Class (OBC). The details of caste category of the respondents is shown in Table in 5.1.6.

Table : 5.1.6 **Caste category of the respondents (N=180)**

Caste category of the respondents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
General category	34 (56.67)	37 (61.67)	36 (60.00)	107 (59.44)
Scheduled Caste	16 (26.67)	12 (20.00)	14 (23.33)	42 (23.33)
Other Backward Classes	10 (16.67)	11 (18.33)	10 (16.67)	31 (17.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.6 shows that majority (59 per cent) of the respondents belong to general caste category, 23 per cent reported Scheduled Caste and the remaining 17 per cent of the respondents reported Other Backward Classes. In region wise analysis of the respondents, general category is higher in Malwa (62 per cent) than Majha (60 per cent) and Doaba (57 per cent). Region wise Schedule Caste distribution is nearly 27 per cent in Doaba, 23 per cent in Majha and the remaining 20 per cent in Malwa. In all

three regions Other Backward Class respondents are 17 per cent in Doaba, 18 per cent in Malwa and 16 per cent in Majha.

Religion

Religion plays a significant role in the life of a human being in all aspect of life. The distribution of the respondents by Religion is shown in table 5.1.7.

Table: 5.1.7 Religion of the respondents (N=180)

Religion of the respondents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (100) Frequency Percent within Parentheses
Sikh	34 (55.00)	33 (55.00)	37 (61.67)	104 (57.78)
Hindu	26 (43.33)	27 (45.00)	23 (38.33)	76 (42.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

It is observed from Table 5.1.7 that majority of the respondents (58 per cent) follow Sikhism. This proportion is nearly 62 per cent in Majha followed by 55 per cent in Doaba and Malwa respectively. Out of total respondents 42 per cent are from Hindu religion. Inter-regional distribution of Hindu respondents is 43 per cent in Doaba, 45 per cent in Malwa and about 38 per cent in Majha region.

Landholding details of brides' parents

Punjab is a state of agriculture where the green revolution took birth to meet the food needs of the society, therefore, it is quite significant to investigate about the land holding of the parents of the respondents. Landholding details of the bride's parents shown in the table 5.1.8

Table : 5.1.8 Landholding of the brides' parents (N=180)

Land size of the respondents (in acres)	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Landless	36 (60.00)	36 (60.00)	34 (56.67)	106 (58.89)
1-3 (Marginal Farmers)	10 (16.67)	10 (16.67)	6 (10.00)	26 (14.44)
4-6(Small Farmers)	9 (15.00)	8 (13.33)	10 (16.67)	27 (15.00)
7-10 (Medium Farmers)	5 (8.33)	6 (10.00)	10 (16.67)	21 (11.67)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.8 shows that majority of the abandoned brides' parents (59 per cent) are landless. Inter regionally 60 per cent of the parents are landless ones both in Doaba and Malwa but slightly less in Majha (57 per cent). Marginal farmers are about 14 per cent in entire households. In the region wise analysis, 17 per cent reported 1-3 acres (17 per cent) both in Doaba and Malwa whereas Majha is only 10 per cent. Small farmers are 15 per cent over all, region wise the distribution is 15 per cent in Doaba, 13 per cent in Malwa and about 17 per cent in Majha. Medium land holding farmers are around 12 per cent in the total sample. Region wise 8 per cent in Doaba, 10 per cent in Malwa and 17 per cent in Majha.

Family Size

Now a days family structure is changed, with the span of time family size is shrinking day by day. Like urban people rural people are also shedding joint family system and adopting nuclear family system as a result change in the family structure observed all over Punjab. Moreover economic status of family is directly affected by size of family. The family size details of respondents are shown in Table 5.1.9.

Table: 5.1.9 Family Size of the respondents (N=180)

Family Size of the respondents (in number)	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (100) Frequency Percent within Parentheses
1 to 5	55 (91.67)	55 (91.67)	49 (81.67)	159 (88.33)
6 to 10	5 (8.33)	5 (8.33)	11 (18.33)	21 (11.67)

Table 5.1.9 reveals that 88 per cent respondents reported family size between 1 and five members. This data within the regions, about 92 per cent in Doaba, and Malwa respectively and nearly 82 per cent in Majha. About 12 per cent respondents' families have family size between 6 and 10 members. Inter region analysis shows that 8 per cent in both Doaba and Malwa, whereas 18 per cent of families in Majha in the range of six to ten family members.

Number of Children

All the respondents were asked about the details of and it is shown in Table 5.1.10.

Table :5.1.10 Number of children of the respondents (N=180)

Number of Children of the respondents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No child	42 (70.00)	47 (78.33)	45 (75.00)	134 (74.44)
1 Child	17 (28.33)	13 (21.67)	15 (25.00)	45 (25.00)
2 children	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.56)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.10 shows that majority(74 per cent)of respondents had no child. Region wise also not much variation is observed Doaba(70 per cent), Malwa(78 per cent) and Majha(75 per cent). Around one fourth(25 per cent) respondents had one child. Region wise this ratio is Doaba(28 per cent), Malwa(21 per cent), Majha(25 per cent). Nearly 1 per cent respondents had two children which is found only in Doaba (2 per cent) .Thus it can be summarized that abandonment happened not immediately but within few years after marriage, no child may not be the reason.Even one fourth wives abandoned with children,in all cases children are staying with their mothers.

Gender of the Children of respondents

Further information collected from 46 respondents (who had children) only about gender of the children shown in Table 5.1.11.

Table: 5.1.11 Gender of Children of the respondents (N=46)

Gender of Children of the respondents	Region			
	Doaba (18) Frequency Percent within Parentheses	Malwa (13) Frequency Percent within Parentheses	Majha (15) Frequency Percent within Parentheses	Total (46) Frequency Percent within Parentheses
Male	7 (38.89)	2 (15.38)	5 (33.33)	14 (30.43)
Female	11 (61.11)	11 (84.62)	10 (66.67)	32 (69.57)
Total	18(100)	13(100)	15(100)	46(100)

Table 5.1.11 explained about gender of the children.

Table 5.1.11 shows that majority (70 per cent) of the children of respondents are females and the remaining 30 per cent are males. Region wise nearly 39 per cent is males and 61 per cent is females in Doaba, 15 per cent is males and nearly 85 per cent is females in Malwa, and 33 per cent is males and nearly 67 per cent is females in Majha. Thus, it is observed that still stigma is attached with girl child. People are still fascinated with male child for their family's expansion, but surprisingly girl with male child also deserted by the grooms.

Profile of NRI husbands of respondents

Education levels of NRI husbands of the respondents

Education is one of the means for development. Knowledge gained through formal education is also helpful for better livelihoods. Details regarding the level of education attained by the NRI grooms are shown in Table 5.1.12.

Table: 5.1.12 Education levels of NRI husbands of the respondents (N=180)

Education NRI husbands of the respondents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Don't know	2 (3.33)	2 (3.33)	4 (6.67)	8 (13.33)
Matric	5 (8.33)	3 (5.00)	5 (8.34)	13 (7.22)
Higher Secondary	13 (21.67)	24 (40.00)	20 (33.33)	57 (31.67)
Graduation	12 (20.00)	14 (23.34)	21 (35.00)	47 (26.11)
Postgraduation	0 (0.00)	3 (5.00)	0 (0.00)	3 (1.67)
Professional courses	28 (46.67)	14 (23.33)	10 (16.67)	52 (33.33)
Total	60(100)	60(100)	60(100)	180(100)

Table: 5.1.12 shows that one third of grooms out of 180 (33 per cent) earned professional degrees. Its distribution in the regions is 47 per cent in Doaba, 23 per cent in Malwa and 17 per cent in Majha. Around one third of grooms (32 per cent) completed only higher secondary. Region wise distribution is 22 per cent in Doaba, 40 per cent in Malwa and 33 per cent in Majha. About 26 per cent of grooms educated up to graduation level, Doaba (20 per cent), Malwa (23 per cent) and Majha (35 per cent). Study further revealed that 8 per cent of the respondents are not aware of the education level of their husbands till date, highest number of unaware brides from Majha (7 per cent) and same numbers in Doaba and Malwa (3 per cent).

Landholding size of grooms' family (N=180)

Respondents were asked about the landholding size of their husband. Around half (50 per cent) of the respondents are doubtful about the information provided by laws regarding size of the landholding. These landholding details of grooms' family shown in Table 5.1.13.

Table: 5.1.13 Landholding size of the parents of NRI grooms (N=180)

Landholding size of parents of NRI grooms (in acres)	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No land	44 (73.33)	41 (68.33)	42 (70.00)	127 (70.56)
1-3 (Marginal Farmers)	1 (1.67)	2 (3.33)	2 (3.33)	5 (2.78)
4-6 (Small Farmers)	11 (18.33)	14 (23.33)	10 (16.67)	35 (19.44)
7-10 (Medium Farmers)	4 (6.67)	3 (5.00)	6 (10.00)	13 (7.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table 5.1.13, it is noticed that only 30 per cent NRI grooms' families owned land and nearly 71 per cent are landless. From the landholding grooms families, majority of respondent's husband (19 per cent) owned 4-6 acres of land. This proportion in three regions is 18 per cent in Doaba, 23 per cent in Malwa and nearly 17 per cent in Majha. In total about 7 per cent of the families are 7-10 acres of landholders. Not much variation is observed in regions Doaba (7 per cent), Malwa (5 per cent) and Majha (10 per cent). Nearly 3 per cent of grooms' families hold land between 1 and 3 acres, the same trend is observed in all three regions.

Family Type of NRI grooms' families

With changing patterns of society family patterns also changed gradually, Now a days People are more self-centred and want more privacy in their lives resulting in disintegration of families. The Family Type of NRI grooms' families is shown in Table 5.1.14.

Table : 5.1.14 Family Type of NRI grooms' families (N=180)

Family Type of the grooms' families	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Nuclear	38 (63.33)	40 (66.67)	50 (83.33)	128 (71.11)
Joint	22 (36.67)	20 (33.33)	10 (16.67)	52 (28.89)
Total	60 (100)	60(100)	60 (100)	180 (100)

From Table 5.1.14, it is found that around 71 per cent of NRI grooms' families are living in nuclear type of family. Region wise variation is observed in Doaba(63 per cent),Malwa(67 per cent) and Majha(83 per cent). Around one third (29 per cent) families of NRI grooms living jointly; region wise its highest in Doaba(37 per cent), then further reduced in Malwa(33 per cent) and lowest in Majha(17 per cent).

Family Size of NRI grooms

Information collected from respondents about family size of in-laws family of respondents and is shown in Table 5.1.15.

Table: 5.1.15 Family Size of NRI grooms (N=180)

Family Size of NRI grooms (in numbers)	Region			
	Doaba(60) Frequency Percent within Parentheses	Malwa(60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
1 to5	50 (83.33)	52 (86.67)	56 (93.33)	158 (87.78)
6 to 10	10 (16.67)	8 (13.33)	4 (6.67)	22 (12.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.15 shows that majority (88 per cent) of the NRI grooms' families having smaller size of family members upto five members; Doaba(83 per cent), Malwa(87 per cent) and Majha(93 per cent). The remaining 12 per cent respondents have bigger size of families which is between 6 and 10. 17 per cent in Doaba, 13 per cent in Malwa and 7 per cent in Majha.

Immigration countries of NRI grooms of respondents

Efforts have been made to explore about the overseas destination countries of the grooms of the deserted brides. Information about Immigration countries of NRI grooms of the respondents is shown in Table 5.1.16.

Table: 5.1.16 Immigration countries of NRI grooms of respondents (N=180)

Immigration countries of NRI grooms of respondents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Australia	14 (23.33)	15 (25.00)	13 (21.67)	42 (23.33)
USA	8 (13.33)	11 (18.33)	7 (11.67)	26 (14.44)
Newziland	5 (8.33)	3 (5.00)	6 (10.00)	14 (7.78)
France	2 (3.33)	6 (10.00)	4 (6.67)	12 (6.67)
Dubai	5 (8.33)	7 (11.67)	6 (10.00)	18 (10.00)
UK	4 (6.67)	3 (5.00)	5 (8.33)	12 (6.67)
Italy	11 (18.33)	6 (10.00)	7 (11.67)	24 (13.33)
Greece	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.56)
Saudi Arab	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.56)
Canada	7 (11.67)	8 (13.33)	9 (15.00)	24 (13.33)

Austria	2 (3.33)	0 (0.00)	0 (0.00)	2 (1.11)
Qatar	0 (0.00)	0 (0.00)	3 (5.00)	3 (1.67)
Jordan	0 (0.00)	1 (1.67)	0 (0.00)	1 (0.56)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table: 5.1.16 indicates that about 23 per cent of the NRI grooms were living in Australia; Region wise almost the same trend noticed in Doaba (23 per cent), Malwa (25 per cent) and Majha (22 per cent). About 14 per cent of NRIGrooms living in USA at the time of marriage; its distribution is in Doaba (13 per cent), Malwa (18 per cent) and Majha (12 per cent). About 13 per cent of NRI grooms of the respondents immigrated to Canada and Italy. Other destination countries of emigrants are in Dubai (10 per cent), Newziland (8 per cent), both France and UK (7 per cent), Qatar (2 per cent), and 1 per cent in Austria, Greece, Saudi Arabia, Jordan respectively.

Duration of NRI status of grooms on foreign land

Punjab is always known as the land of agriculture. But post green revolution era brought fall down in the economy, and majority of farmers came in indebtedness and dragged into the circle of poverty. Non agriculture economic opportunities were not enough to fascinate local youth resulting in the emigration to lush green foreign lands by hook or crook. Punjab is one of the leading contributors of NRI Diaspora in India. The duration of NRI status of grooms on foreign land is shown in Table 5.1.17.

Table: 5.1.17 Duration of NRI status of grooms on foreign (N=180)

Duration of NRI status of Grooms on foreign land.	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Don't know	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.56)
1-5	25 (41.67)	30 (50.00)	26 (43.33)	81 (45.00)
6-10	22 (36.67)	16 (26.67)	27 (45.00)	65 (36.11)
11-15	7 (11.67)	9 (15.00)	5 (8.33)	21 (11.67)
16-20	4 (6.67)	2 (3.33)	1 (1.67)	7 (3.89)
21-25	1 (1.67)	3 (5.00)	1 (1.67)	5 (2.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table: 5.1.17, it is observed that 45 per cent of grooms settled just five years before their marriage. The region wise distribution is 42 per cent in Doaba, 50 per cent in Malwa and 43 per cent in Majha. It is evident that about 36 per cent NRI grooms of respondents settled on foreign land before six to ten years of marriage; region wise 36 per cent in Doaba, 27 per cent in Malwa and 45 per cent in Majha. 12 per cent of NRI grooms were residing for the last fifteen years before their marriage. Nearly 8 per cent grooms were residing more than fifteen years before marriage on foreign lands. 1 per cent of the respondents reported don't know about their partner's duration of stay abroad.

Permanent Residence (PR) Status of NRI Grooms

NRI marriages are the safest and easiest way of immigration, but the most important is the immigration status of the spouse. Immigration status only decides the destiny of the bride that whether her spouse is able to call his wife abroad or not. The findings indicated that even majority of the NRI grooms are not able to sponsor their wife as they are not permanent resident of the residing countries. Respondents were asked about the PR status of NRI grooms and the details provided by them are shown in Table 5.1.18.

Table: 5.1.18 Permanent Residence (PR) Status of NRI Grooms (N=180)

PR Status of NRI Groom	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
NO	29 (48.33)	34 (56.67)	37 (61.67)	100 (55.56)
Yes	31 (51.67)	26 (43.33)	23 (38.33)	80 (44.44)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.1.18 shows that around 44 per cent grooms are permanent residents of different countries. Region wise, nearly 52 per cent of them are from Doaba region, 43 per cent from Malwa and the remaining 38 per cent are from Majha.

No of visits to India by NRI Groom

It is very surprising that inspite of huge advertisement by electronic and print media about deserted NRI brides, families of unmarried girls are still fascinated towards NRI grooms. The respondents were asked whether they know about the number of visits by their NRI grooms to India before marriage and these responses are shown in Table 5.1.19.

Table: 5.1.19 Number of visits to India by NRI grooms (N=180)

Number of visits to India by NRI groom	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
One time before marriage	18 (30.00)	13 (23.34)	12 (20.00)	43 (23.89)
Two times before marriage	35 (58.33)	40 (66.67)	35 (58.33)	110 (61.11)
Three times before marriage	6 (10.00)	7 (11.67)	9 (15.00)	22 (12.22)
Four times before marriage	0 (0.00)	0 (0.00)	3 (5.00)	3 (1.67)
Five times before marriage	0 (0.00)	0 (0.00)	1 (1.67)	1 (0.56)
Don't know	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.56)
Total	(100)	(100)	(100)	(100)

Regarding Number of visits to India by NRI grooms, Table: 5.1.19 shows, in all, about 61 per cent of the respondents reported two times before marriage, region wise it shows 58 per cent in Doaba, 67 per cent in Malwa and 58 per cent in Majha. Nearly 24 per cent reported one time before marriage, within the region, it indicates 30 per cent in Doaba, 23 per cent in Malwa and 20 per cent in Majha. 12 per cent reported three times before marriage, region wise 10 per cent in Doaba, 12 per cent in Malwa and 15 per cent in Majha. 2 per cent reported four times before marriage and it is found only in Majha. Five times before marriage is reported by nearly 1 per cent. 1

per cent reported do not know. It indicates that the NRI grooms ignored to visit their wives and in- laws families after getting married.

Residence of NRI grooms' family at the time of marriage

It is observed that many grooms married to Indian brides to please their parents who stayed in India and sometimes to provide permanent domestic servant to them in the form of bride. These particulars are shown in Table 5.1.20.

Table: 5.1.20 Residence of NRI grooms' family at the time of marriage (N=180)

Residence of NRI grooms' family at the time of marriage	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
India	49 (81.67)	51 (85.00)	52 (86.67)	152 (84.44)
Abroad	11 (18.33)	9 (15.00)	8 (13.33)	28 (15.56)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Majority (84 per cent)of groom's families staying in India at the time of marriage. Region wise proportion is noticed as Doaba(82 per cent), Malwa(85 per cent) and Majha(87 per cent). Out of total nearly 16 per cent families of NRI grooms stayed abroad.

5.2 The course of Events from Marriage settlement to Abandonment

To have a deeper understanding of the marriage phenomenon and other issues related to NRI marriages till abandonment detailed discussion on events in a sequence right from the settlement of marriage till abandonment in chronological order.

A.Course of Events before marriage

B. Course of Events during marriage

C. Course of Events after marriage

A.Course of Events before marriage

The present study focuses to investigate the primary factors responsible for preferring a NRI Groom. It is observed that craze for NRI grooms among the brides and their families quite visible for better life style and high social status, moreover one of the easiest way for family and siblings emigration through sponsoring. Various events from beginning includes reasons for preferring NRI grooms, marriage consent, type of marriage, settlement agencies, communication, courtship period etc presented in this part of discussion.

Bride's Family Preferences

It is observed that many families of brides preferred overseas settlement of their daughters and then other family members while selecting groom. The details are shown in the table 5.2.1.

Table : 5.2.1 Bride's Family Preferences in selection groom (N=180)

Bride's Family Preferences	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Physical appearance	0 (0.00)	0 (0.00)	2 (3.33)	2 (1.11)
Caste	0 (0.00)	0 (0.00)	2 (3.33)	2 (1.11)
Educational Qualification	0	0	2	2

	(0.00)	(0.00)	(3.34)	(1.11)
Social status of the family	7 (11.67)	0 (0.00)	3 (5.00)	10 (5.56)
Economic status of family	2 (3.33)	3 (5.00)	0 (0.00)	5 (2.78)
Overseas settlement of family	51 (85.00)	57 (95.00)	51 (85.00)	159 (88.33)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.2.1 shows Majority (88 per cent) of bride's families preferred overseas settlement of the family through marriage over any other quality of the groom. Region wise this proportion is 85 per cent in Doaba and Majha and 95 per cent in Malwa which is higher. Around 6 per cent families consider social status of families while selecting the groom. This proportion is about 12 percent in Doaba and 5 percent in Majha. Very few (3 per cent) families considered economic status of family before finalizing the groom. This ratio is about 3 per cent in Doaba and 5 per cent in Malwa. Nearly 1 per cent families considered physical appearance, caste and educational qualification of the groom for their daughters.

Qualities preferred by groom's families in the bride

Respondents explained about the qualities preferred by their in-laws family for the marriage settlement and their responses are shown in the Table 5.2.2

Table :5.2.2 Qualities preferred by grooms families in the bride (N=180)

Qualities preferred by grooms families in the bride	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Physical appearance	31 (51.67)	32 (53.33)	31 (51.67)	94 (52.22)
Educational Qualification	15 (25.00)	17 (28.33)	18 (30.00)	50 (27.78)
Social status of the family	6 (10.00)	4 (6.67)	5 (8.33)	15 (8.33)
Economic status of family	3 (5.00)	3 (5.00)	2 (3.33)	8 (4.44)
Brother/sister abroad	5 (8.33)	4 (6.67)	4 (6.67)	13 (7.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Majority of groom's families (52 per cent) considered physical appearance of bride as first quality for marriage settlement. It is observed almost same trend (52 per cent) in Doaba and Majha but slightly higher in Malwa (53). Nearly 28 per cent groom's families considered educational qualification of the bride the most important quality

in the marriage alliance. It is noticed that almost more or less ratio is observed in the three regions Doaba(25 per cent), Malwa(28 per cent) and Majha(30 per cent). Around 8 per cent considered social status of bride family as a significant factor. The ratio is Doaba (10 per cent), Malwa(7 per cent) and Majha(8 per cent). About 7 per cent of the groom's families look upon the bride's siblings if already settled abroad. This ratio is the same, 7 per cent in Malwa and Majha but higher in Doaba(8 per cent). Only around 4 per cent groom's families considered economic status of bride's family before settlement of marriage.

Selection of spouse

Marriage is not a union of two persons but two families also. Details of selection of spouse are shown in Table 5.2.3.

Table :5.2.3 Selection of spouse (N=180)

Selection of spouse	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Arrange	60 (100.00)	60 (100.00)	58 (96.67)	178 (98.89)
Love	0 (0.00)	0 (0.00)	2 (3.33)	2 (1.11)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table: 5.2.3, it is evident that maximum (99 per cent) marriages are arranged marriages on the basis of the decision of parents of brides. Very few (1 per cent) respondents married to NRI grooms with their own choice which is found in Majha region.

Settlement agencies of NRI marriages(N=180)

Information relating to the agencies of settlement of NRI marriages as reported by the respondents is shown in Table 5.2.4.

Table: 5.2.4 Settlement agencies of NRI marriages(N=180)

Settlement agencies of NRI marriages	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Acquaintance	14 (23.33)	15 (25.00)	10 (16.67)	39 (21.67)
Newspaper	6 (10.00)	6 (10.00)	6 (10.00)	18 (10.00)
Friends	2 (3.33)	3 (5.00)	4 (6.67)	9 (5.00)
Relative	34 (56.67)	34 (56.67)	38 (63.33)	106 (58.89)
Other	4 (6.67)	2 (3.33)	2 (3.33)	8 (4.44)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table 5.2.4, it can be noticed that more than half (59 per cent) of NRI marriages settlement by closed relatives. Majha is higher in this ratio (63 per cent) whereas 57 per cent observed in Doaba and Malwa regions respectively. Besides closed relatives acquaintances (22 per cent) also facilitated NRI marriages for fixation of marriage. Not much variation is noticed region wise Doaba (23 per cent), Malwa (25 per cent), Majha (17 per cent). Almost 10 per cent marriages are settled by Newspaper advertisements. Close friends (5 per cent) also instrumental for NRI marriages settlement. Other sources like middleman is only about 4 per cent in whole sample.

Interaction between partners before marriage

Respondents asked about their interaction with husband before marriage either on phone or in person, and the details are presented in the table 5.2.5.

Table:5.2.5 Interaction between partners before marriage (N=180)

Interaction before marriage	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	24 (40)	27 (45)	37 (61.67)	88 (48.89)
Yes	36 (60)	33 (55)	23 (38.33)	92 (51.11)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table5.2.5 shows that about 51 per cent of respondents had interaction with their partners before marriage, region wise Doaba(60 per cent), Malwa(55 per cent) and Majha(38 per cent).Surprisingly nearly 49 per cent respondents never had any interaction with their grooms before marriages . This proportion in all three regions is Doaba(40 per cent) Malwa(45 per cent) and Majha(62 per cent). It shows that NRI marriages happened in so much hurry with dreams of greener pastures not only for the brides but for the whole family resulting in devastation. Hence, it is clearly predicts craze of NRI marriages for social prestige or upliftment of their living standards.

Verification of Groom Done

This is observed that families of brides so much enthusiastic in the NRI marriage settlement and further arrangements in a very short span of time forget to investigate about groom and groom's family.

Information relating to Groom's verification done by bride's parents is shown in table 5.2.6

Table :5.2.6 Verification of Groom Done (N=180)

Verification of Groom Done	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Yes	2 (3.33)	0 (0.00)	0 (0.00)	2 (1.11)
NO	58 (96.67)	60 (100.00)	60 (100.00)	178 (98.89)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table 5.2.6, it is seen that majority (99 per cent) of parents skip to check the antecedents of groom's family, the same thing is observed in all three regions Doaba (97 per cent), hundred percent in both Malwa and Majha regions since they are not bothered about groom's verification of authenticity. Only 1 per cent bride's parents done verification of groom and groom's family before marriages.

Time Gap for marriage

It is observed from that majority of NRI marriages are taken place in very less time. This reveals the craze of NRI grooms that everything happened swiftly and people didn't have time to enquire about groom or his family suitability for their precious daughters. Information collected from the respondents and data is shown in the table 5.2.7.

Table :5.2.7 Time Gap for marriage(N=180)

Time Gap for marriage	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
1-10days	7 (11.67)	16 (26.67)	12 (20.00)	35 (19.44)
11-20 days	14 (23.33)	11 (18.33)	13 (21.67)	38 (21.11)
21-30 days	12 (20.00)	10 (16.67)	24 (40.00)	46 (25.56)
1-3 Months	17 (28.33)	16 (26.67)	9 (15.00)	42 (23.33)
4-6 Months	6 (10.00)	5 (8.33)	2 (3.33)	13 (7.22)
7-9 Months	2 (3.33)	0 (0.00)	0 (0.00)	2 (1.11)
10 month -1 year	2 (3.33)	2 (3.33)	0 (0.00)	4 (2.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table 5.2.7, it is noticed that nearly 19 per cent marriages took place within 10 days from the day of marriage settlement, specifically in Doaba (12 per cent), Malwa (27 per cent), Majha (20 per cent). About 21 per cent marriages performed within 20 days, region wise also not much variation is observed Doaba (23 per cent), Malwa (18 per cent), Majha (22 per cent). Approximately one fourth marriages (26 per cent) performed within one month, region wise Doaba (20 per cent), Malwa (17 per cent), Majha (40 per cent). 23 per cent held in three months period; Doaba (28 per cent), Malwa (27 per cent), Majha (15 per cent). About 7 per cent marriages took time for six months. A few (1 per cent) marriages took time of 9 months and maximum time of one year after settlement took by 2 per cent families.

B Course of Events during marriage

Course of events during marriages are presented in the table which includes various events happened during marriages e.g. money spend on marriage, place of marriage, dowry demanded any other expensive gifts demanded by grooms during the marriage rituals. Study investigated that parents also trapped in the net of malafied intensions laid down by NRI grooms and their families, study further revealed that parents did not hesitate to spend huge amount on the marriage function to send their daughters abroad through marriage alliance.

Akhand path/Ramayan before marriage

Ceremonies before or during marriage performed on the demand of groom or his family. Lakhs of rupees spent to make marriage lavish and impress groom and his families. Akhand path/Ramayan, ladies sangeet, jaggo are common ceremonies all over Punjab during marriage ceremony. Respondents asked about the Akhand path /Ramayan during marriage and their responses are shown in table 5.2.8.

Table 5.2.8: Akhand Path/Ramayan during marriage ceremony (N=180)

Akhand Path/Ramayan (Religious Ceremony)	Region			
	Doaba (60)	Malwa (60)	Majha (60)	Total (180)
	Frequency Percent within Parentheses	Frequency Percent within Parentheses	Frequency Percent within Parentheses	Frequency Percent within Parentheses
No	0 (0.00)	4 (6.67)	1 (1.67)	5 (2.78)
Yes	60 (100.00)	56 (93.33)	59 (98.33)	175 (97.22)
Total	60 (100)	60 (1000)	60 (100)	180 (100)

Table 5.2.8 Akhand Path /Ramayan as per individual faith performed in majority (97 per cent) cases. The proportion reporting Doaba(100 per cent), Malwa(93 per cent) and Majha(98 per cent). The remaining 3 per cent reported no Akhand Path or Ramayan programs performed during marriage ceremony.

Ladies sangeet

The respondents asked about the performance of ladies sangeet. The details are shown in Table 5.2.9

Table 5.2.9:Performing Ladies *Sangeet*(N=180)

Performing Ladies <i>Sangeet</i>	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	0 (0.00)	7 (11.67)	1 (1.67)	8 (4.44)
Yes	60 (100.00)	53 (88.33)	59 (98.33)	172 (95.56)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.2.9 shows that Ladies *sangeet* is also performed in majority of marriages (96 per cent). More or less the same trend is observed in the three zones covered in the study. Doaba (100 per cent), Malwa (88 per cent) and Majha (98 per cent).

***Jaggo* Function**

An attempt is made here to elicit information about *Jaggo* function and collected information represented in the Table 5.2.10.

Table 5.2.10: *Jaggo* Function (N=180)

Celebrating <i>Jaggo</i> Function	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	9 (15.00)	15 (25.00)	24 (40.00)	48 (26.67)
Yes	51 (85.00)	45 (75.00)	36 (60.00)	132 (73.33)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table 5.2.10, it is noticed that *Jaggo* function performed in 73 per cent of marriages. Region wise variation is observed Doaba(85 per cent), Malwa(75 per cent), Majha(60 per cent). The remaining 27 per cent reported that they did not celebrate *Jaggo* function.

Place of the Marriage

Information related to place of marriage is shown in table 5.2.11.

Table 5.2.11: Place of the Marriage (N=180)

Place of the Marriage	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Palace	38 (63.33)	40 (66.67)	48 (80.00)	126 (70.00)
Hotel	15 (25.00)	18 (30.00)	7 (11.67)	40 (22.22)
Tent	4 (6.67)	2 (3.33)	5 (8.33)	11 (6.11)
Home	3 (5.00)	0 (0.00)	0 (0.00)	3 (1.67)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.2.11 indicates that majority (70 per cent)of marriages held at marriage palaces. The proportion of respondent reported is 63 per cent in Doaba, 67 per cent in Malwa and 80 per cent in Majha. About 22 per cent of marriages are performed more lavishly and held at Hotels,region wise, Doaba(25 per cent), Malwa(30 per cent) and Majha(12 per cent). Trends of tent is also not so much observed only (6 per cent)marriages performed at tent. Region wise, Doaba(7 per cent), Majha(8 per cent). Only 2per cent marriages took place at home, exclusively from Doaba region(5 per cent).

Expenditure on marriage

Respondents were asked about the estimated expenditures spent on marriage and shown in table 5.2.12.

Table 5.2.12 : Expenditure on marriage (N=180)

Marriage expenditure (in rupees)	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
0- 10 lakh	23 (38.33)	18 (30.00)	21 (35.00)	62 (34.44)
11-20 Lakhs	19 (31.67)	15 (25.00)	29 (48.33)	63 (35.00)
21-30 Lakhs	11 (18.33)	19 (31.67)	7 (11.67)	37 (20.56)
31-40 Lakhs	3 (5.00)	2 (3.33)	0 (0.00)	5 (2.78)
41-50 Lakhs	4 (6.67)	6 (10.00)	3 (5.00)	13 (7.22)

Table 5.2.12 shows nearly one third(34 per cent) respondents families spent approximately up to 10 lakhs of rupees on marriage. The ratio in three regions is about Doaba(38 per cent), Malwa (30 per cent) and Majha (35 per cent). Majority(35 per cent) of marriage cost was between 11-20 lakhs of rupees. The proportion is reported as Doaba(32 per cent), Malwa(25 per cent) and Majha(48 per cent). Out of total marriages around one fifth marriages(21 per cent) cost on marriage is up to 30 lakhs rupees. Only 3 per cent respondent families spent up to 40 lakhs rupees, region wise Doaba(5 per cent) and Malwa (3 per cent) covered in this range of expenditure. Few marriages(7 per cent) are extravagant marriage show madness for foreign land settlement that people didn't hesitate to spend upto 50 lakhs rupees on a single marriage.

Demand of Dowry

Punjab is culturally very rich state, usual Punjabi marriages are performed with pre and post wedding rituals ,ceremonies followed by gifts to brides and return gifts to the guests who attended the marriage. In India it is observed that dowry is the prime concern in the desertion.Dowry is a ritual as a sign of parental love or blessings in the form of money ,gold or miscellaneous gifts to the bride and her in-laws family.But sometime its demanded forcefully by groom’s family beyond the economic conditions of the bride’s family and un affordable to them. Respondents asked about the demand of Dowry and responses are shown in Table 5.2.13

Table 5.2.13 :Demand of Dowry (N=180)

Demand of Dowry	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No demand	12 (20.00)	4 (6.67)	4 (6.67)	20 (11.11)
Direct	29 (48.33)	33 (55.00)	29 (48.33)	91 (50.56)
Indirect	19 (31.67)	23 (38.33)	27 (45.00)	69 (38.33)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.2.13shows that nearly51 per cent of their families directly demanded dowry, region wise slightly more numbers(55 per cent) found in Malwaand the same numbers(48 per cent) in Doaba and Majha respectively. But 38 per centof the respondents reported that their parents were indirectly demanded for dowry. Region wise 32 per cent in Doaba, 38 per cent in Malwa and 45 per cent in Majha. Only 11.11 per centreportednot demanded dowry.

Demand of Expensive Gifts

Respondents also asked about demand of expensive gifts and their responses presented in the table 5.2.14.

Table 5.2.14 Demand of Expensive Gifts (N=180)

Demand of Expensive Gifts	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	29 (48.33)	29 (48.33)	24 (40.00)	82 (45.56)
Yes	31 (51.67)	31 (51.67)	36 (60.00)	98 (54.44)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From Table 5.2.14, it is quite shocking to notice that 54 per cent of grooms parents demanded expensive gifts like gold jewellery, expensive clothes, vehicle, landed property, furniture or other household electronic equipment. The proportion is reported as Doaba and Malwa (48 per cent) and Majha (40 per cent).

Specification of expensive gifts

Respondents are asked about the specification of expensive gifts such as Gold jewellery, expensive cloths, furniture, Vehicle, Electronic home appliances by Groom family at the time marriage and their responses are shown in the Table 5.2.15.

Table 5.2.15 Specification of expensive gifts (N=180)

Specification of expensive gifts	Region			
	Doaba (31) Frequency Percent within Parentheses	Malwa (31) Frequency Percent within Parentheses	Majha (36) Frequency Percent within Parentheses	Total (98) Frequency Percent within Parentheses
Gold	17 (28.33)	19 (31.67)	14 (23.33)	50 (27.78)
Jewellery (Diamond or Platinum)	0 (0.00)	1 (1.67)	0 (0.00)	1 (0.56)
Cloths	2 (3.33)	1 (1.67)	0 (0.00)	3 (1.67)
Furniture	1 (1.67)	1 (1.67)	2 (3.33)	4 (2.22)
Vehicle	0 (0.00)	1 (1.67)	1 (1.67)	2 (1.11)
Others	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.56)
More than one gift	10 (16.67)	8 (13.33)	19 (31.67)	37 (20.56)
Total	31 (100)	31 (100)	36 (100)	98 (100)

From Table 5.2.15, it is interesting to note that demand of Gold is about 28 per cent. This ratio is Doaba(28 per cent), Malwa(32 per cent) and Majha(23 per cent).Around one fifth 21 per cent of groom and their families demanded more than one gift, same trend is observed in all three regions Doaba(17 per cent),Malwa(13 per cent),Majha(32 per cent).Other petty demands were furniture (2 per cent), expensive clothes (2 per cent),vehicle (1 per cent), Electronic home appliances (1 per cent).Majority of respondents disclosed that even after spending lakhs of rupees to

provide best hospitality and marriage arrangements, groom and their families were unsatisfied.

Real or virtual marriage

Respondents asked about the marriage rituals were really performed or Groom was not present and virtually marriage rituals performed. The details are shown in the table 5.2.16

Table 5.2.16 Real or virtual marriage (N=180)

A photo marriage or real marriage	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Real Marriage	60 (100.00)	60 (100.00)	60 (100.00)	180 (100.00)

Table 5.2.16 indicates that the overseas marriages are not different from usual Punjabi marriages. It is an evident from that there is no virtual marriage took place in the whole sample size of 180 respondents and 100 per cent marriages are real in all three regions Doaba, Malwa and Majha.

C. Course of Events after marriage

For the deeper and better insight in the phenomena of desertion of NRI brides by grooms, it is important to understand the sequence of events happened after marriage such as honeymoon, who bear the expenditure of honeymoon, bride's pregnancy, parents-in-law reaction, bride stay after marriage, communication with husband after return, in laws behaviour after groom's return to abroad, immigration process etc. It is very important to understand the social relationship of bride and her in-laws family which eventually lead to dissolution of marriage relationship.

Honeymoon by wedded couple

The details of the couples who went on Honey moon shown in the table 5.2.17

Table 5.2.17 Honeymoon by wedded couple(N=180)

Honeymoon by wedded couple	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	52 (86.67)	50 (83.33)	50 (83.33)	152 (84.44)
Yes	8 (13.33)	10 (16.67)	10 (16.67)	28 (15.56)
Total	60 (100)	60 (100)	60 (100)	180 (100)

It is also interesting to note from Table 5.2.17that around 16 per cent respondent went on honeymoon with their grooms to start new life, region wise this ratio is Doaba(13 per cent), 17 per cent in both Malwa and Majha.

Duration of stay of NRI husband at respondent's home

Respondents asked about the stay of their NRI husbands at respondent's home and details are shown in the table 5.2.18.

Table 5.2.18 Duration of stay by NRI husband at bride's home (N=180)

Duration of stay by NRI husband at bride's home	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
One night stay	4 (6.67)	3 (5.00)	6 (10.00)	13 (7.22)
1 to 5 days	45 (75.00)	44 (73.34)	50 (83.33)	139 (77.23)
6 to 10 days	6 (10.00)	5 (8.33)	0 (0.00)	11 (6.11)
11 days to 1 month	0 (0.00)	1 (1.67)	0 (0.00)	1 (0.56)
1 month and 15 days	3 (5.00)	3 (5.00)	1 (1.67)	7 (3.89)
2 months and 15 days	2 (3.33)	4 (6.67)	3 (5.00)	9 (5.00)
Total	60 (100)	60 (100)	60 (100)	60 (100)

Table 5.2.18 shows that majority (77 per cent) of the respondents reported that the groom spent 1 to 5 days after being married since it is a ritual that the groom has to go to bride's home immediately after marriage in Punjab. But not much variation was observed region wise Doaba(75 per cent), Malwa (73 per cent)and Majha (83 per cent). One night stay was reported by 7 per cent of the respondents. 6 per cent reported 6 to 10 days, 5 per cent reported 2 months and 15 days, nearly 4 per cent

reported one month and 15 days, nearly 1 per cent reported 11 days to one month stay with bride.

Therefore, it is noticed that the NRI marriages are not like traditional Indian marriages where newly married couple stay with groom's parents or separately alone. NRI groom staying in India only for a short span of time. NRI grooms also enjoy warm hosting of in laws until they flew to their destination country after lavish marriage function.

Place of bride's stay after marriage

As per Punjabi tradition brides are staying in their in-laws house or in a separate house but not in bride's home. So Table 5.2.19 shows place of bride stay after marriage.

Table 5.2.19: Place of bride's stay after marriage (N=180)

Place of Bride stay after marriage	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
In-laws	48 (80.00)	47 (78.33)	52 (86.67)	147 (81.67)
Parents	12 (20.00)	13 (21.67)	8 (13.33)	33 (18.33)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.2.19 shows that nearly 82 per cent brides are staying in their in-laws house. This proportion is Doaba(80 per cent), Malwa(78 per cent) and Majha(87 per cent). Around 18 per cent of respondent went back to their parental families since nobody from in-laws family residing in India or in-laws did not accommodate the newly wedded couple. This proportion is Doaba(20 per cent), Malwa(22 per cent) and Majha(13 per cent).

Communication with husband after his return

Respondents were asked about their communication with their husbands after they return to foreign land. Table 5.2.20 shows details of communication between wedded couple.

Table: 5.2.20 Communication with husband after his return (N=180)

Communication with husband after his return	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Immediately	13 (21.67)	17 (28.33)	19 (31.67)	49 (27.22)
After 7 days	37 (61.67)	29 (48.33)	34 (56.67)	100 (55.56)
After 15 days	1 (1.67)	1 (1.67)	2 (3.33)	4 (2.22)
After 1month	1 (1.67)	4 (6.67)	0 (0.00)	5 (2.78)
After 2 months	1 (1.67)	2 (3.33)	0 (0.00)	3 (1.67)
After 3Months	1 (1.67)	1 (1.67)	0 (0.00)	2 (1.11)
Rarely	3 (5.00)	2 (3.33)	0 (0.00)	5 (2.78)
Never	3 (5.00)	4 (6.67)	5 (8.33)	12 (6.67)
Total	60 (100)	60 (100)	60 (100)	180 (100)

It is noticed from Table 5.2.20 that majority (56 per cent) of brides got calling from husband after seven days after reaching abroad. This ratio region wise is around Doaba (62 per cent), Malwa (48 per cent) Majha (57 per cent). Around 27 per cent respondent received call from husband immediately after reaching abroad, region wise this ratio varies in three regions Doaba (22 per cent), Malwa (28 per cent) and Majha (32 per cent). It was unmask nearly by 7 per cent respondents reported that their life partner never called them back as they returned abroad after marriage. It was disclosed nearly by 3 per cent brides reported that their respective groom rarely called back as they flew away and narrate a false story of trapping a trouble around them.

Mode of Communication (N=180)

Respondents are asked about the mode of communication with husband and their responses are shown in the table 5.2.21

Mode of Communication	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No Call	3 (5.00)	4 (6.67)	5 (8.33)	12 (6.67)
Voice call	57 (95.00)	49 (81.67)	45 (75)	151 (83.89)
Video call	0 (0.00)	7 (11.67)	10 (16.67)	17 (9.44)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.2.21 reveals that nearly 84 per cent respondents called through voice calls by their husbands. This proportion is Doaba (95 per cent), Malwa (82 per cent) and Majha (75 per cent). Around 9 per cent respondent had video calling with their husbands when they returned back abroad. This proportion is Malwa (12 per cent) and

Majha(17 percent).Around 7 percent respondents reported that they did not get any call from their husband from abroad after marriage.

Efforts by grooms for the immigration of their brides

NRI grooms are selected by brides to have a luxury lifestyle on foreign lands. Hence, information collected from respondents about the efforts made by their NRI grooms for the immigration of Bride and details are shown in the table 5.2.22

Table 5.2.22 Efforts by Grooms for the immigration of their Brides (N=180)

Efforts by Grooms for the immigration of their Brides	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	46 (76.67)	45 (75.00)	49 (81.67)	140 (77.78)
Yes	14 (23.33)	15 (25.00)	11 (18.33)	40 (22.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.2.22 shows that majority (78 per cent) of brides reported that no efforts were made either by parents-in-law or NRI grooms for immigration process of brides to join their NRI grooms. The ratio in region wise Doaba(77 per cent), Malwa(75 per cent), Majha(82 per cent). The remaining 22 per cent brides had an opportunity to make efforts for immigration process by their in-laws or husband for their overseas settlement.

Conception by Brides

Table 5.2.23 shows the details of the respondents who conceive baby after marriage.

Table 5.2.23 Conception by Brides (N=180)

Conception by Brides	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	39 (65.00)	46 (76.67)	42 (70.00)	127 (70.56)
Yes	21 (35.00)	14 (23.33)	18 (30.00)	53 (29.44)
Total	60 (100)	60 (100)	60 (100)	180 (100)

It is observed from Table 5.2.23 that around 29 per cent brides conceived. There is not much variation among the three regions in reporting, Doaba(35 per cent), Malwa(23 per cent) and Majha(30 per cent). The remaining 71 per cent reported not conceived and the reason would be the absence of NRI husband after getting married.

In-laws reaction on bride's conception

Respondents asked about the reaction of their in-laws families on the conception of bride and details are shown in the table 5.2.24.

Table: 5.2.24 In-laws' reaction on Bride's conception by respondents(N=180)

Reaction from in-laws for bride's conception	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Happy	5 (8.33)	5 (8.33)	6 (10.00)	16 (8.89)
Unhappy	0 (0.00)	2 (3.33)	1 (1.67)	3 (1.67)
No reaction	12 (20.00)	5 (8.33)	6 (10.00)	23 (12.77)
Doubt on Character	1 (1.67)	0 (0.00)	2 (3.33)	3 (1.67)
Not conceived	42 (70.00)	47 (78.33)	45 (75.00)	134 (74.44)
Threat	0 (0.00)	1 (1.67)	0 (0.00)	1 (0.56)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Regarding reaction by parent-in-law on conception, Table 5.2.24 shows that nearly 9 per cent of NRI grooms' parents are happy, no reaction reported 13 per cent. It is observed that around 2 per cent families were unhappy, doubt on bride's character is reported 2 per cent. It was disclosed by nearly 1 per cent respondents that their families gave threat for abortion of pregnancy.

5.2.25 Brides abroad with Husbands

Brides told that marriage was on the foundation of abroad settlement because grooms firmly promised them for taking overseas but not fulfilled their commitments. Table 5.2.25 gives detail about the respondents who went abroad with their respective husbands.

Table 5.2.25 Brides went abroad with Husbands (N=180)

Brides went abroad with Husbands	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	51 (85.00)	47 (78.33)	51 (85.00)	149 (82.78)
Yes	9 (15.00)	13 (21.67)	9 (15.00)	31 (17.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

It is observed from Table 5.2.25 that only 17 per cent respondents went abroad after getting married NRI grooms. This proportion is same (15 per cent) in Doaba and Majha but slightly more (22 per cent) in Malwa.

5.3 Elements impacting the abandonment of Bride by NRI Groom

The factors responsible for the phenomena of brides abandonment by NRI grooms varied from individual to individual because everyone had different motive behind such marriage union. These motives have direct relation with the success of their married life that how long it will survive and how well it will survive. It is observed from the study that not the brides only crazy for NRI grooms but there are some other motives on the bride side also like immigration of siblings and other family members, higher status in the society and luxury life style of foreign lands and also just for permanent resident (PR) of a specific country. On the other hand, these marriages for

NRI is the easy route to make money through dowry or expensive gifts like Gold or sometime they just do this for the pleasure of their parents who are staying in India and provide them a permanent servant and connect themselves with their roots. Thus factors responsible for the abandonment are not only social but multiple or complex and sometime combination of two or more factors. Hence, the study tried to capture multiple responses categorized into socio-cultural, psychological and economic.

A. Socio-cultural factors:

Humans are social animals and living in society. So social cultural factors impact the overall personality of an individual and on the same time their relationships in the society and family. So it could be also responsible for marriage disputes which ultimately resulting in breakup of their marriage.

Extra marital relations of grooms

Study further tried to investigate the perceptions of respondents regarding reasons for their abandonment. The details of extra marital relations of NRI husbands are shown in Table 5.3.1.

Table 5.3.1 Extra marital relations of NRI grooms(N=180)

Extra marital relations of NRI grooms	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	35 (58.33)	35 (58.33)	42 (70.00)	112 (62.22)
Yes	25 (41.67)	25 (41.67)	18 (30.00)	68 (37.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From the Table 5.3.1 it is observed that nearly 38 per cent of the respondents got to know that their husbands were in relation with other women. This ratio is in selected regions 42 per cent in Doaba and Malwa but lesser in Majha (30 per cent). It is understood that the NRI grooms have married the respondents due to pressure from their parents or just to please them. Hence, the respondents have to face humiliation at the hand of other woman of her life partner.

Knowledge about the background of NRI grooms

In general the practices NRI marriages are result of swift decision with dream of luxury overseas lifestyle not only for bride but also easy way for siblings and rest of family which result in devastation. It is admitted by the respondents that lack of knowledge about groom residence status and his eligibility to take bride to that foreign country leads to abandonment. This information is presented in the Table 5.3.2.

Table 5.3.2 Knowledge about the background of NRI grooms (N=180)

Knowledge about the background of NRI grooms	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Yes	12 (20.00)	6 (10.00)	4 (6.67)	22 (12.22)
No	48 (80.00)	54 (90.00)	56 (93.33)	158 (87.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.3.2 shows that majority (88 per cent) of the brides have lack of knowledge about NRI groom and his family background is also responsible of mutual differences since unreal facts shown to bride and her family during marriage. This proportion is Doaba (80 per cent), Malwa (90 per cent), Majha (93 per cent).

The factors responsible for the abandonment of Indian brides by NRI grooms were numerous and varied from the individual's motive behind such marriages. It is disclosed by many respondents that these marriages are one of the easiest way to make money in terms of cash, jewellery, costly gifts etc. NRI grooms had clear cut intention.

In-laws' behaviour towards Bride after marriage

After marriage it is the responsibility of bride to honour marital obligations but intentionally some NRI marriages are performed to fetch easy money by NRIs. After marriage things getting uncovered day by day. The respondents were asked about their in-laws' behaviour after marriage and their responses are shown in the table 5.3.3.

Table 5.3.3 In-laws behaviour towards Bride after marriage (N=180)

In-laws' behaviour towards Bride after marriage	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Gradually changed	23 (38.33)	26 (43.33)	23 (38.33)	72 (40.00)
Immediately changed	37 (61.67)	34 (56.67)	37 (61.67)	108 (60.00)
Total	60 (100)	60 (100)	60 (100)	180 (100)

It is noticed from Table 5.3.3, 60 per cent of brides in-laws' behaviour changed immediately after marriage. This ratio is almost same (62 per cent) in both Doaba and Majha region but slightly less in Malwa (57 per cent). Out of total 40 per cent of

respondents felt changes gradually until abandonment happened. The proportion is about Doaba (38 per cent),Malwa (43 per cent),Majha(38 per cent).

B Psychological Factors

Human minds are very tender to handle. Sometime even a little incident have a long last impression on one’s mind for the whole remaining life.

Prominent factors hidden about NRI grooms

Marriage is not a union of physical mates but also union at emotional and psychological levels. Respondents told that prominent factors about groom hidden by family and middleman and this information is shown in the table 5.3.4

Table 5.3.4 Prominent factors hidden about groom (N=180)

Are Prominent factors hidden about groom	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	18 (30.00)	18 (30.00)	22 (36.67)	58 (32.22)
Yes	42 (70.00)	42 (70.00)	38 (63.33)	122 (67.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.3.4reveals that majority(68 per cent) of brides that prominent factors such as physical appearance, age, mental, education and financial status were hidden about grooms by middle man and groom’s family members.

Restriction imposed on bride by in-laws

NRI brides are not only restricted by in-laws families on their day today activities but also anchored to the home. Therefore they are not able to meet or communicate with anyone who can help them to get out of the hard time as a result they lost their self esteem and get frustrated in life. Respondents asked about the restriction imposed on them by their in-laws and their responses are presented in the table 5.3.5

Table 5.3.5 Restriction imposed on bride by in-laws (N=180)

Restriction imposed on bride by in-laws	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	32 (53.33)	30 (50.00)	31 (51.67)	93 (51.67)
Yes	28 (46.67)	30 (50.00)	29 (48.33)	87 (48.33)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.3.5 indicates that 48 per cent of respondents had direct restrictions on them by their in-laws family. Not much variation is observed region wise Doaba(47 per cent), Malwa(50 per cent) and Majha(48 per cent).

Type of restrictions imposed by in-laws

Respondents further asked about the type of restrictions imposed upon them. Respondents told that various restrictions imposed on them such as outing, communication, eating and wearing cloths. This detail is shown in the Table 5.3.6.

Table 5.3.6 Type of restrictions imposed: (N=180)

Type of restrictions imposed	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No communication	4 (6.67)	11 (18.33)	10 (16.67)	25 (13.89)
No Outing	12 (20.00)	8 (13.33)	11 (18.33)	31 (17.22)
Wearing different clothes	8 (13.33)	1 (1.67)	0 (0.00)	9 (5.00)
Multiple (No communication, no outing and wearing different clothes)	4 (6.67)	10 (16.67)	8 (13.33)	22 (12.22)
Not applicable	32 (53.33)	30 (50.00)	31 (51.67)	93 (51.67)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.3.6 shows majority(17 per cent) of brides are not allowed to move out of the house, they did not get money, mobile phones ,driving license,ATM cards etc. Same trend observed in all three regions Doaba(20 per cent), Malwa(13 per cent) and Majha(18 per cent). Nearly14 per cent of the respondents in the house were not allowed to communicate with anyone including parents,siblings,friends,relatives and not even with their husbands. Region wise 7 per cent in Doaba, 18 per cent in Malwa and 16 per cent in Majha.Surprisingly 5 per cent brides were not allowed to wear dresses given by their parents.It was disclosed by 12 per cent brides that they had

multiple restriction such as no communication, no outing and not wearing different clothes at a time.

Suspecting the character of Bride by NRI groom and his family

Respondents disclosed that groom and his family also doubt on the their character and details shown in the table 5.3.7.

Table: 5.3.7 Suspecting the character of bride by NRI groom and his family(N=180)

Did your husband and your in-laws suspect your character?	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	49 (81.67)	51 (85.00)	48 (80.00)	148 (82.22)
Yes	11 (18.33)	9 (15.00)	12 (20.00)	32 (17.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table: 5.3.7 shows that even in the deprived circumstances, nearly 18 per cent of respondents are accused for loose character, same numbers observed in Doaba(18 per cent) but variation is seen Malwa(15 per cent) and Majha(20 per cent).

C.Economic Factors

In present era money is not everything but it affects each and every aspect of life. The respondents explained about their economic dependence on their husbands and the details are shown in the table 5.3.8.

Table 5 .3 .8 Economic independency by the respondents(N=180)

Are you economically dependent on your husband and in-laws?	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	8 (13.33)	8 (13.33)	15 (25.00)	31 (17.22)
Yes	52 (86.67)	52 (86.67)	45 (75.00)	149 (82.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5 .3 .8 shows that majority (83 per cent) of respondents revealed that they were financially not independent and dependent on husbands which leads to the life of slavery. Many husbands used this as a weapon to control their wife's life, making them helpless and powerless, anchored to the home. Region wise 87 per cent in Doaba and Malwa, and 75 per cent in Majha.

Financial background of NRI grooms

Data pertaining to financial background of bride's in laws families revealed by respondents and shown in the table 5.3.9.

Table 5.3.9 Financial background of NRI groom (N=180)

What is the financial background of your husband and your in-laws?	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Low	14 (23.33)	18 (30.00)	17 (28.33)	49 (27.22)
Medium	22 (36.67)	18 (30.00)	32 (53.33)	72 (40.00)
High	24 (40.00)	24 (40.00)	11 (18.33)	59 (32.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

It is noticed from Table 5.3.9 that 27 per cent have low financial background, region wise this is 23 per cent in Doaba, 30 per cent in Malwa and 28 per cent in Majha. It is noticed that 40 per cent grooms belonged to medium economic class. This proportion in regions is Doaba (37 per cent), Malwa (30 per cent) and Majha (53 per cent). It is noticed that nearly 33 per cent are from high economic background. This ratio is the same 40 per cent in Doaba and Malwa but very less (18 per cent) in Majha.

5.4. Treatment meted to Abandoned Brides by their NRI Grooms and Groom's family and her Parents

NRI marriages arranged so swiftly with the craze of foreign land and hope of lavish life style not only for bride but also for siblings and parents. So desertion of bride also shattered other family also. Very few brides successfully joined their husbands

overseas and mostly left in India as a bonded labourer to in-laws or as a burden in parental family. Even the overseas reached brides also suffered physically, socially and psychologically. Brides are suffered physically and mentally by husband and in-laws family before abandonment.

Treatment meted to Deserted wives by their parents

NRI marriages last for a period ranging from few days to few years. It is reported by the abandoned brides that unfair treatment by parents after marriage and their responses shown in the Table 5.4.1.

Table 5.4.1 Ignoring bride by groom: (N=180)

Ignoring of bride by parents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
On marriage	7 (11.66)	9 (15.00)	5 (8.34)	21 (11.67)
After 1 Month of marriage	5 (8.33)	3 (5.00)	8 (13.33)	16 (8.89)
After 4 Months of marriage	6 (10.00)	6 (10.00)	2 (3.33)	14 (7.78)
After 8 Months of marriage	3 (5.00)	0 (0.00)	3 (5.00)	6 (3.33)
1 Year and above	3 (5.00)	5 (8.33)	4 (6.67)	12 (6.67)
After return abroad	23 (38.33)	27 (45.00)	28 (46.67)	78 (43.33)
After delivery	11 (18.33)	10 (16.66)	8 (13.33)	29 (16.11)
After Pregnancy	1 (1.67)	0 (0.00)	2 (3.33)	3 (1.67)

Never ignored	1 (1.67)	0 (0.00)	0 (0.00)	1 (0.56)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.4.1 shows that the respondents disclosed that their partners even ignore their existence. Majority (43 per cent) of respondents reported that they were ignored by partners after the groom returning to foreign land, region wise this ratio is Doaba (38 per cent), Malwa (45 per cent), Majha (47 per cent). Whereas about 16 per cent faced ignorance of their partners immediately after delivery. Study further revealed that around 9 per cent brides were ignored by life partners after one month of marriage, 8 per cent reported after four months of marriage, but surprisingly a few (12 per cent) partners behaviour changed even at the time of marriage. It is noticed that around 7 per cent faced the same situation even after spending more than one year of marriage, Nearly 2 per cent of respondents felt no existence in front of life partners at the time of pregnancy.

Treatment meted to Brides before Abandonment by Husband’s family

Table 5.4.2 shows the treatment meted to brides by husband’s family before abandonment.

Table 5.4.2 Treatment meted to brides before abandonment by husband’s family : (N=180)

Treatment meted to brides before abandonment by husband’s family	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
Insufficient Dowry abuse	6 (10.00)	8 (13.33)	14 (23.33)	28 (15.56)
Domestic violence	18 (30.00)	18 (30.00)	9 (15.00)	45 (25.00)
Physical Torture	1 (1.67)	4 (6.67)	2 (3.33)	7 (3.89)
Mental Torture	8 (13.33)	9 (15.00)	13 (21.67)	30 (16.67)
Life Threat	1 (1.67)	0 (0.00)	2 (3.34)	3 (1.67)
Eve teasing	7 (10.67)	3 (5.00)	6 (10.00)	16 (8.89)
Verbal Abusing	19 (31.67)	18 (30.00)	14 (23.33)	51 (28.33)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.4.2 shows that nearly 16 per centdivested brides abused on the grounds of bringing insufficient dowry.This ratio in three regions is Doaba(10 per cent), Malwa (13 per cent), Majha(23 per cent)..After Marriage NRI grooms and their

families crushed Indian brides physically by domestic violence but also battered psychologically. Incidence of domestic violence was reported by 25 per cent of respondents. This ratio is same (30 per cent) both in Doaba and Malwa and lesser in Majha (15 per cent). This is noticed that around 28 per cent respondents faced verbal abuse from their in-laws. This is noticed more or less in all three regions Doaba (32 per cent), Malwa (30 per cent), Majha (23 per cent). This is observed that about 17 per cent of the respondents had only mental torture. This ratio varies in all three regions Doaba (13 per cent), Malwa (15 per cent), Majha (22 per cent). Out of total about 4 per cent respondents faced Physical torture, 1 per cent eve teasing, 1 per cent multiple tortures.

It is observed that in most of the cases NRI husbands went back to their destination and left the brides with in-laws with a promise of immediate immigration by their husbands. After that innocent newly wedded brides abused, battered, ill-treated in various ways by the in-laws. Moreover so many restrictions forced on the bride and ignored even their existence in the family. Unexpected events happened with NRI brides which is full of insult and torture physically and mentally. All this shows motives of NRI grooms behind marrying to an Indian bride. This results in the dissolution of overseas marriage.

5.4.3 Issues related to marital life discussed by bride with her parents

Parents are always source of unconditional love for their kids. They tried to protect children from all type of tough circumstances. The respondents mentioned about the support given by their own parents after abandonment but initially they did not have courage to discuss with them. These details are shown in the table 5.4.3.

Table 5.4.3 Issues related to marital life discussed by Bride with parents(N=180)

Did you discuss your marital life with your parents?	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	17 (28.33)	14 (23.33)	19 (31.67)	50 (27.78)
Yes	43 (71.67)	46 (76.67)	41 (68.33)	130 (72.22)
Total	60 (100)	60 (100)	60 (100)	180 (100)

Table 5.4.3.shows that the parents are the pillars who always stand with their offspring in all aspects of their life.But girls are always learnt to adjust in the in-laws families to maintain dignity of their parents.As aresult not all girls are ready to discuss unfair behaviour of their in-laws family. It is observed that about 72 per cent of the respondents had courage to discuss their matter related to marital life with their parents.Within the region, it shows 72 per cent in Doaba, 77 per cent in Malwa and 68 per cent in Majha.

Emotional Support from Parents

Parents are the most trusted support system for children forever. Study observed that in spite of various social chains parents stood with their abandoned daughters. Further tried to explore that how many parents tried to discussed and put their full efforts to sort out the matter of their ignorant daughters. Respondents asked about the support from parents after abandonment and details are shown in table 5.4.4.

Table 5.4.4 Emotional Support from Parents:(N=180)

Emotional Support from Parents	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	47 (78.33)	39 (65.00)	49 (81.67)	135 (75.00)
Yes	13 (21.67)	21 (35.00)	11 (18.33)	45 (25.00)
Total	60 (100)	60 (100)	60 (100)	180 (100)

The parents are always support for their off springs but sometimes they fail to give empathy to their children. Table 5.4.4 revealed that 75 per cent deserted brides gave information that there is no emotional support from their parents to handle the tough situation of desertion. This is observed in all three regions Doaba (78 per cent), Malwa (65 per cent), Majha (82 per cent).

Financial support to brides from their parents

Respondents explain that parents helped them financially and their responses are shown in the table 5.4.5

Table 5.4.5 Financial Support from Parents :(N=180)

Financial support from respondent parents:	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	55 (91.67)	51 (85.00)	58 (96.67)	164 (91.11)
Yes	5 (8.33)	9 (15.00)	2 (3.33)	16 (8.89)
Total	60 (100)	60 (100)	60 (100)	180 (100)

From the Table 5.4.5, it is noticed that about 91 per cent respondent got financial support from their parents at the time of desertion. This ratio in three regions is about Doaba(92 per cent), Malwa(85 per cent), Majha(97 per cent).

Remedial feedback by Respondents:

After devastation bride suffered economic, social and psychological losses. To get rid of all type of humiliation they come up with idea of enhancing their education level to empower themselves. It is observed that all deserted brides felt need of further education in all three selected regions. They also want support from the State and Central governments to facilitate their further studies process to stand on their own feet.

Re-Marriage provision

Respondents were asked about the remedial feedback for their better life and provision of re-marriage after a certain time period of abandonment. Their responses are shown in the table 5.4.6

Table 5.4.6 : Re-Marriage provision (N=180)

Is there any re marriage provision?	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	9 (15.00)	3 (5.00)	12 (20.00)	24 (13.33)
Not Answered	23 (38.33)	21 (35.00)	17 (28.33)	61 (33.89)
Yes	28 (46.67)	36 (60.00)	31 (51.67)	95 (52.78)
Total	60 (100)	60 (100)	60 (100)	180 (100)

This is observed that nearly 53 per cent girls felt social rituals like marriage are significant for healthy survival in the society. This ratio is Doaba(47 per cent), Malwa(60 per cent), Majha(52 per cent). Therefore, they suggested that there should be a provision of re marriage for the deserted wives after a certain time period of abandonment, so they will start a fresh inning of life with new hopes. Around 13 per cent of the respondents were not willing to marry again and they are not in favour of re-marriage provision. This ratio is Doaba (15 per cent), Malwa(5 per cent), Majha(20 per cent). Nearly 34 per cent respondents did not answer about re-marriage. This ratio is about Doaba (38 per cent), Malwa(35 per cent), Majha(28 per cent).

Financial support from the Government

Respondents gave feedback for financial support from the government and their responses are shown in the table 5.4.7

Table 5.4.7 : Financial support from Government(N=180)

Financial support from Govt	Region			
	Doaba (60) Frequency Percent within Parentheses	Malwa (60) Frequency Percent within Parentheses	Majha (60) Frequency Percent within Parentheses	Total (180) Frequency Percent within Parentheses
No	60 (100.00)	60 (100.00)	60 (100.00)	180 (100.00)

Table 5.4.7 shows that all 180 abandoned brides that they need economic independence after desertion to start their own enterprises but unfortunately they failed to get financial support from the Banks or State government due to lack of any inheritance property on their name. Feedback given by all the respondents if this support is provided by the government then the life of the abandoned brides will be economically independent and graceful.

Education Plans for abandoned Brides:(N=180)

Respondents asked about the remedial feedback for their better life and they revealed that if government make policies for the further education of abandoned brides then it will be helpful. These details are shown in the table 5.4.8.

Table 5.4.8 : Education Plans for abandoned Brides

	Region			
	Doaba (60)	Malwa (60)	Majha (60)	Total (180)
Provision for Education Plans	Frequency Percent within Parentheses	Frequency Percent within Parentheses	Frequency Percent within Parentheses	Frequency Percent within Parentheses
Yes	60 (100.00)	60 (100.00)	60 (100.00)	180 (100.00)

From the Table 5.4.8, it is revealed by almost all respondents sought higher education which would be helpful for their smooth independent life. It is observed that all respondents (100 per cent) felt that the provision for education plan by the State and Central government to pursue their studies or to enhance their education for employment purpose.

Cancellation of the NRI groom's passport:(N=180)

Respondents also suggested to cancel the passports of the NRI grooms who abandoned the brides. The data shown in the table 5.4.9.

Table 5.4. 9: Cancellation of the NRI groom's passport: (N=180)

	Region			
	Doaba (60)	Malwa (60)	Majha (60)	Total (180)
Do you suggest to cancel the NRI groom's passport?	Frequency Percent within Parentheses	Frequency Percent within Parentheses	Frequency Percent within Parentheses	Frequency Percent within Parentheses
Yes	60 (100.00)	60 (100.00)	60 (100.00)	180 (100.00)

Table 5.4.9 indicates that all(100 per cent) the respondents opined that the Passports of the grooms should be cancelled who abandoned the Indian brides. Further, it will be a lesson in advance for all the NRI grooms who intend to have this type of marriages.

3.10 Operational Definitions

Abandon: Abandon means to leave somebody

Abandonment: Dictionary meaning of abandonment is the act of leaving someone or something or of ending or stopping something, usually forever.

According to Law, abandonment is the surrender ,giving up or renunciation of an interest, claim, civil proceedings, appeal, privilege, possession or right, especially with the intent of never again resuming or reasserting it. Such intentional action may take the form of a discontinuance or a waiver.

Desertion of one spouse by the other without just cause is called malicious abandonment.

Adoption: the action or fact of adopting or being adopted.

Bigamy: the offence of marrying someone while already married to another person.

Broken Marriages: This is a situation arose when either one or both partners no longer willing to live together or able to co-operate with each other, spoil their relationship as husband wife and no hope in future to live together again to perform their duties.

Custody: guardianship of someone or something.

Custom: A traditional widely accepted traditional way of doing something or behaving that is specific to a society, place or time.

Deceptive: misleading.

Desertion: in violation of legal or moral obligations

Domestic Violence:Aggressive behaviour which include physical, mental violence within the home, which involve the violent abuse of a partner to other partner.

Dowry: Gift by parents as a token of love and affection for the newly married couple who are starting a new life. In Indian culture also called as 'Dahej' or 'Daaj'.

Family: a group consisting of two parents and their children living together as a unit.

Family Size: Family size generally refers to the total number of individuals in a family, from a demographic perspective.

Foreign: relating to other countries

Fraudulent: Dishonest

Fraudulent Marriages: Marriage was obtained by coercion or fraud as defined in the Indian Contract Act, 1872.

Globalisation:It is an ongoing process that involves interconnected changes in the economic, cultural, social and political spheres of society.

Illiterate: A person unable to read or write and don't have any formal education.

Impact: The marked effect or influence of one thing on the other.

Institution: an organization founded for a religious, educational, professional, or social purpose

Joint Family: An extended family, typically consisting of three or more generations and their spouses, living together as single household.(especially in India) Every member makes financial contribution to the common fund and share common rights in the household property.

Legislative: having the power to make laws.

Marriage: Legally accepted relationship between two people in which they live together

Migration:It is more or less permanent movement of individuals or groups across symbolic or political boundaries into new residential area and communities.

NCW:National Commission For Women

NRI: Non-resident Indian, a person born in India who lives abroad. NRI an Indian Citizen who stay in India for less than one hundred and eighty days during the course of the preceding financial year.

NRI means an individual resident outside of India who is citizen of India or is an 'Overseas Citizen of India' cardholder within the meaning of section 7(A) of the Citizenship Act, 1955.

The current tax law states that an Indian citizen who stays abroad for employment or is carrying on business for an uncertain duration is a non-resident. However , an NRI

becomes a 'resident' of India in any financial year ,if he stays in India for 182 days or more.

Nuclear Family: In sociology group of people who are united by marriage partnership and parenthood and have a pair of adults and their socially recognised children who may be biologically or adopted.

In simple language a couple and their dependent children living under one roof.

Overseas Marriages: Marriage between an Indian woman India and an Indian man residing in another country (thus NRI-non –resident Indian), he may be citizen of India or may be citizen of that country where he is residing.

Ritual: A religious and solemn ceremony consisting of a series of actions performed according to a prescribed manner.

Socio-economic Status: This is an economic and sociological combined total measure of a person's work experience and of a individual's or family's economic and social position in related to others.

Siblings: Children having one or both parents in common/brother sister

Violence: Aggressive behaviour involving physical force to hurt, damagesomethingor someone

Suggestions:

It is very surprising that even after the soul stirring stories of the deserted wives of NRI grooms in the print and electronic media girls and their parents still fascinated by NRI grooms just for foreign settlement. Socio-economic conditions , girls dreams of foreign land, parents pressure are some recognised factors forcing them into NRI marriage alliance.

The consequences of abandonment not only effect bride with domestic violence, physical and mental torture, ill treatment but also their families such as mental depression, female foeticide, bride as economic burden on parents. On the basis of feedback for controlling the curbing the phenomenon of abandonment most of the respondents were of the opinion that girls should be empowered with the knowledge of laws, also wide spread of awareness is required followed by NGO's, Panchayats and Government interventions by educating girls at early age.

On the basis of conducted study some remedies are suggested which help to control the abandonment up to some extent.

1. It is observed that these days' marriages are becoming extravagant ceremony to perform which just a show off or impress groom beyond bride's financial limits. So there is a need to think on this on serious note and also sensitize people through various mean of communication.
2. There is no use of extravagant marriage ceremonies, so small gathering simple marriage ceremonies can save money, time and energy.
3. Data collected also indicated the direct and indirect demand of dowry. This enhances the dowry system in the society. So instead of fulfilling groom's greed daughters should be economically independent.
4. Parents should avoid the rat race for false status symbol.
5. Girls should be educated at the early age for moral values and must have some educational programmes which include information of women rights as per law.
6. Government interventions are required to discourage dowry during marriage settlements or at the time of marriage, also some extra taxes on the extravagant marriages in the big marriage palaces which can be a model for other people who cannot afford heavy expenditures on marriages.

To stop the abandonment of brides by NRI grooms no doubt strong government interventions are required with existing law and order system. Then we can hope for betterment of already abandoned brides also. Because victim bride not suffered individually but whole family ruined with incidence of desertion. Government can have a multiple approach by Preventive measures, Reformative measures and Disciplinary measures.

Preventive measures:

There is old saying that "Prevention is always better than cure." Man and woman both are created by nature as complimentary to each other not contradictory. Women support men emotionally and men support them as security. In Indian society a man is free from all social chains after wife death and re-marry even after few days or month on the ground of a care taker of

home required or a mother required for the children. But after the death of husband a woman trapped by many social and ritual chains. In the present time so many laws are framed by government and efforts done by NGOs and women organisations to empower women. It is observed that NRI grooms are from well-educated and reputed families but still indulge in the mal practicing of abandoning innocent brides and treated them brutally. So as a responsible citizen it is also our prime duty to empower girls at the early level of childhood. We should up bring both girl and boy in same environment, don't over protect girls and also make boys responsible and teach them to respect women.

Central and state governments are doing so much for the empowerment of women. So that we can stop few innocent brides to engulf into such unions. There are few preventive measures taken by Central and State Government in the last few years as follows:-

- National Commission for Woman appointed as Coordinating agency by Parliamentary committee on Empowerment of Women(14th Lok Sabha) on the subject "Plight of Indian Women Deserted by NRI husbands",at the National level to tackle issues pertaining to NRI marriages.
- Moreover NRI cell was formally inaugurated in NCW on 24th of September, 2009 to deal with such complaints. NCW enables such women victims to make their complaints from any corner of the world.
- Punjab Government had set up six separate NRI Police stations at Jalandhar, Hoshiarpur, Kapurthala, Nawanshahar, Ludhiana and Moga to address grievances of NRI Brides in a more comprehensive way in the year 2008.One more NRI Police Station set up at Jagraon under Ludhiana Rural in the year 2012. Another NRI police station established in Amritsar in the year 2013.Other NRI police stations are Jalandhar Rural, Gurdaspur, Mohali.
- Punjab State under the chairmanship of Justice Arvind Kumar set up a commission in the year 2011.There were complaints related to human trafficking and property disputes but most of the complaints from the

victims of NRI marriages who were basically “Honeymoon brides”. In order to save innocent Punjabi girls from fraudulent marriages Commission recommended the “Punjab Compulsory Registration of marriages Act 2012” which had been enacted.

- State government also did tremendous efforts for establishing NRI Police wing headed by Inspector General of police , Gurpreet DEO (IPS) in the year 2012. Hence a swift increase in the numbers of registered cases observed from 1200 cases in 2012 to 3000 cases in 2013.
- The state government continually doing efforts for the betterment of victims and also preventive measures for brides before entering into such marriage unions. Since 2013 NRI Sammleans had been organised to bring together various stakeholders to have a holistic approach to sort out this issue. In these Sammleans National Commission for Women, NGO’s representatives, Media persons actively participate to create more awareness on the issue of false promises made by NRI grooms so that women should not easily victim to this allurements of NRI grooms. These sammleans were organised on different places to spread more awareness in the society and also help desks set up to counsel brides and their families on the Do and Don’t in NRI marriage alliance. In January 2013 two days NRI Sammleans held at Jalandhar, on 10th February, 2014 NRI sammleans held at Punjab Police Academy, Phillaur, on 29th December 2014 NRI sammleans organised at Moga, after that again in Jalandhar organised on 16th January 2015, then on 18th January, 2015 at Ludhiana.
- NRI Police Wing also organised National Seminars on Overseas marriages on 30th May, 2013 with the collaboration of National Commission for Women, New Delhi. which first time provided a platform for state level deliberations. Here expertise from various representative of civil society like NGOs, lawyers, Judges, Political Parties, Police officials and Academicians gave their opinions to address or readdress abandoned brides grievances.

Reformative measures

Besides preventive measures reformative measures can also play a significant role. For this one special NRI court had been established in Jalandhar district.

- Alternative Dispute Resolutions system could be the one of the best amendatory measure. Red Cross Society also did efforts by counselling and vocational trainings to the NRI victim brides. Red Cross Society very actively working in Doaba region Jalandhar district. Red Cross Society also established Sanjeevani Homes which provide short stay home to the victims.
- A defunct Indian Regional Political Party named Lok Bhalai Party(LBP) Punjab formed with an objective to redress plights of NRI marriage victim brides. They played the role of mediator to resolve the issue between bride and their in-laws family wherever they are in India or abroad. But feedback of victims and claims of party are contradictory in nature. Victims gave negative feedback about the party persons that instead of resolving issue they were trapped in the vicious net of mediators and lawyers.

Disciplinary measures.

Disciplinary measures comes in the last when no other measures work then punishment is the last option. Head of NRI Police wing Inspector General of Police, Gurpreet Deo, IPS (2012) stated that cases of abandonment or harassment are booked under the relevant provision of IPC by the police. But most of the time culprit NRI groom already safely landed on the foreign land then it is not possible mission to apprehend him on account of procedural wrangles of international law. But after the establishment of NRI wing and strict direction of IG,NRI a number of complaints filled of fraud in NRI marriage.

Rehabilitation Measures

The study revealed the course of events from marriage settlement to abandonment, factors influencing the incidences of bride abandonment and treatment given to brides by their NRI grooms and in-laws .Here some rehabilitation measures are suggested for the innocent girls:

1. Parents are suggested to verify groom and his family background before making the decision of marriage alliance with NRI groom. This should not be

a decision of hurry just by relying on intermediary but concerned Embassy should be contacted for groom verification.

2. Daughters should not consider as burden to parents. They must be empowered by education, professional and vocational skills to enhance their self-confidence.
3. Girls should be empowered by giving knowledge of their legal rights so that they can handle any tough situation in life such as abuse or domestic violence.
4. Girls should be empowered enough to handle paper work of immigration. Moreover they must keep an original copy of their documents with themselves for safe side.
5. State ensure the fast release of victim's alimony
6. Complaints of abandonment should be tried on fast track so that justice to be delivered to brides as soon as possible. For this fast track special courts pertaining to NRI should be established to provide immediate relief to the victim brides and their parents.
7. A rigorous follow up of complaints required where notice under CrPC 105 has been issued.
8. Government and non-government institutions work together to cope up this issue.
9. Indian Embassies also support victims and provide assistance in the crisis time.
10. Ministry of Overseas Indian Affairs,NCW, ministry of Women and Child Development should work in collaboration to tackle this issue.

3.11 Case studies of the Respondents

Case Study No.1

Anamika was married to Surinder on 01/06/2011 and their marriage was registered on 03/06/2011. Marriage was settled by a close relative so bride family had blind faith on groom. At the time of Shagun ceremony Anamika's family gave gold ornaments to whole family and around 3 lakh rupees spent on the whole function as suggested by middleman to make repo with NRI groom. Surinder was green card

holder in U.S.A and specially came India for marriage. Anamika's family spent around 18 lakh rupees to which were borrowed from bank against property organise a lavish marriage. Surinder behaved in a very good manner with bride and her family and ultimately won their hearts in 20 days. He promised to prepare documentation of Anamika immigration and send to her as he reaches U.S.A. After reaching U.S.A he demanded more money to make immigration papers ready but Anamika father refused to give money as he was already under bank loan, annoyed Surinder. Several months passed but no communication with Surinder and in the mean time Anamika father discovered that Surinder was already married overseas and had a kid also. Anamika deserted by Surinder without any reason. They didn't return gold. Anamika went in depression and never want to marry again in her lifetime. Surinder motive was just to make money through marriage alliance.

Case study No.2

Harinder Singh married to Paramjit Kaur on 02/03/2009 at lambra village in Jalandhar according to Sikh rituals and ceremonies of Anand Karj. After marriage, they lived together and cohabited as husband and wife at jalandhar city and out of this wed lock two children were born. Harinder was working in Dubai as truck driver and every year coming India in vacations.

They were living happily till the birth of second child but after birth of second girl child behaviour of whole family changed dramatically. Harinder started planning to go Canada or Australia for permanent settlement for better lifestyle. For this Paramjit convinced to bring Rs 8,00,000/- from parents to get visa for abroad. He left for Canada on 1 Feb 2012 and after ward her mother in law started abusing her and force her to stay with her borther-in-law who was unmarried. He started physical abusing to paramjit. She refused to stay with him at night time as a result beaten by her mother-in-law and forcefully turned out of the house. Paramjit spent the night outside her matrimonial house and in the morning went to her parental house and told her woes to them.

Thereafter a fact has came to the knowledge of paramjit from a co villager that her husband went to Canada through marriage alliance. This was a big shock to paramjit.

After that in-laws had not allowed paramjit to enter the matrimonial house and her husband never called her after reaching abroad. Even Panchayat of paramjit viallge could not do anything. As such he had clearly deserted her without any cause with an intention to end the marital ties.

CASE STUDY NO-3

Kamini married to Sunil on March 2010 as per Hindu Religion at Amritsar. Kamini belongs to Gurdaspur but marriage was solemnized at Amritsar which was groom's place. It was a lavish marriage and gifts like gold, cash, expensive cloths presented to groom and his entire family. Kamini was Canada citizen and groom had only one intension to go abroad and after settling there throw her out of his life. Moreover whole family was involved in this conspiracy. She never judged that she trapped in the net. After few months she succeeded to get immigrant visa for her husband in December 2010. In the meantime Kamini wanted to come to India but Sunil always refused and made excuses because he was afraid of her stay in India and stay with her in matrimonial home, she would be aware of their greed, bad intentions and extra marital affair.

In April 2011 Kamini came to India and Sunil took her at different tourist places so that she stayed minimum time at her matrimonial house. In April 2011 both of them went to Canada. After reaching abroad he started a job and harassing, torturing and abusing her physically and verbally. He used to beat Kamini and did not allow her to talk and meet her parents. In the hope good days she never filled complaint against him. In December 2014 Sunil visited India for a month and after returning Canada he told that he was going to another State for job. After a week he openly told her over phone that he married her only to reach Canada and now he was not interrelate in his marriage anymore. Kamini and his family tried to contact him but he informed them that he would marry an Indian girl after that he changed his contact number and also filled petition of divorce.

Chapter VI

Summary and Conclusion

Punjab witnessed swift increase in abandonment of NRI brides. Abandonment engulfed almost all segments of society. Earlier marriages were performed in a very simple way but in last decade's these marriages ceremonies turned into highly expensive activity. As a result daughter's marriages leaving families in heavy in debt. This indebtedness of marriages giving birth to other social vices like suicide, bride harassment ,physical torture, domestic violence of young brides as a routine matter. According to National Commission for women approximately 30,000 women abandoned by their NRI husbands. In Punjab people are still in the fascination of NRI marriages due to their perceptions that brides will lead a comfortable , luxurious life and also easiest gateway for sibling's immigration. Thus this craze gave birth to a unique form of domestic violence against women in the form of abandonment. Due to the alarming situation of with its harmful socio-economic and psychological ramifications a need to explore this issue empirically and find the solution to this problem from its root cause. So, keeping in view the critical situation of abandoned brides research work planned with following objectives:

1. To study the socio-economic and cultural profile of abandoned brides.
2. To trace the course of events from settling the marriage to abandonment.
3. To investigate the factors responsible for abandonment of brides.
4. To probe the consequences on the bride and their families.
5. To suggest remedial measurements social as well as legal for the rehabilitation of the abandoned brides.

This study was conducted in three cultural zones of Punjab i.e. Majha, Malwa , Doaba by adopting snow ball technique. This study is exploratory in Nature. From Majha region districts namely Amritsar, Gurdaspur, will be taken and from Doaba region again two district namely Jalandar, Hoshiarpur and from Malwa Ludhiana, Moga will be taken which will represent whole Punjab. The study will be conducted in all the six districts representing whole region of Punjab.30 cases of abandonment will be selected randomly from each district. Thus,total180 abandoned brides taken as

sample from the selected sample area. The study will be conducted on brides who have been abandoned in last 15 years.

Study shows that in all about 64 per cent of the respondents are in the age group of 20-25 years at the time of their marriage. This proportion is 62 per cent in Doaba, 50 per cent in Malwa and 80 per cent in Majha. In total, about 35 per cent are in 26-30 years age group. This percentage of respondent is 37 per cent in Doaba, 48 per cent in Malwa and 20 per cent in Majha. The remaining 1 per cent respondents in the age group of 31-35 years. It indicates that majority (64 per cent) of the brides belong to age group between 20 years and 25 years who expected foreign life after being married.

Study also reveals about the present age of the respondents. It is noticed that nearly half (48 per cent) of the respondents are in the age group of 26-30 Years, this ratio is 42 per cent in Doaba, 45 per cent in Malwa and 57 per cent in Majha. Almost equal proportion (23 per cent) of the respondents in the age group of 31-35 years and 36-40 years. This proportion of respondents follows more or less the same trend and present as significant difference among the three cultural zones named Doaba, Malwa and Majha. Only about 2 per cent of the respondents crossed the age of 41 years and above.

Study shows that most of these respondents (28 per cent) had education up to secondary level. This level is more reported by Malwa (33 per cent), Doaba (27 per cent) and Majha (25 per cent). Among those reported to be ITI or Diploma holder after Matric or Higher secondary are about 23 per cent. This proportion of respondents is more among the Doaba (27 per cent) than Majha (25 per cent) or Malwa (17 per cent). Those respondents reporting education level of post-graduation is observed about 22 per cent in total and region wise this is Doaba (15 per cent), Malwa (26.67 per cent), Majha (25 per cent). The proportion of respondents reporting graduation level of education is nearly 19 per cent. Doaba (23 per cent) is relatively better of the three groups as the proportion of graduates in Malwa (26.67 per cent) and Majha (15 per cent). Those reporting education up to the matric level is only about 8 per cent. This ratio of respondents is more in Doaba (8 per cent) than Majha (10 per cent) or Malwa (5 per cent). In all, nearly 23 per cent reported professional courses. Its

distribution within the region is nearly 27 per cent in Doaba, 17 per cent in Malwa and 25 per cent in Majha.

Study indicates that the main occupation of the respondents appears to be skilled workers in private sector which accounts for about 21 per cent of the respondents. The proportion of respondents reporting as skilled workers in private sector as their occupation is about 23 per cent in Malwa followed by Majha(20per cent) and Doaba (18 per cent). About 8 per cent of the respondents are engaged in self -employment. This proportion is nearly 10 per cent in Doaba, thanMajha(8 per cent) and Malwa(7 per cent). Only 1 respondent out of the 180 has reported as Government Service who was working as a teacher from Doaba region.

Study reveals that family income of bride may be an important criterion followed by NRI grooms or their families to prefer specific bride over the others.From the table it is noticed that about 52 per cent of the families fall in the income group of Rs 1-5 lakh per annum.This level of income is same (53 per cent)in Doaba and Majha followed by Malwa (50 per cent). It is further explained that 6-10Lakh per annum family income covered 36 per centof total respondents,inter region coverage is about 37 per cent in Doaba, 33 per cent in Malwaand Majha is 38 per cent.Only 12 per cent respondents family income is more than 10 lakh per annum from all sources. This income level is more in Malwa(17 per cent) than Doaba(10 per cent) and Majha (8 per cent).

Study shows that majority (59 per cent)of the respondents belong to general caste category,23 per cent reported Scheduled Caste and the remaining 17 per cent of the respondents reported Other Backward Classes. In region wise analysis of the respondents, general category is higher in Malwa(62 per cent) than Majha(60 per cent) andDoaba(57 per cent). Region wise Schedule Caste distribution isnearly 27 per cent in Doaba, 23 per cent in Majha and the remaining 20 per cent in Malwa. In all three regions Other Backward Class respondents are 17 per cent in Doaba, 18 per cent in Malwa and 16 per cent in Majha.

It is observed that majority of the respondents(58 per cent) follow Sikhism. This proportion is nearly 62 per cent in Majha followed by 55 per cent in Doaba and Malwa respectively. Out of total respondents 42 per cent are from Hindu religion. Inter-regional distribution of Hindu respondents is 43 per cent in Doaba, 45 per cent in Malwa and about 38 per cent in Majha region.

study shows that majority of the abandoned brides' parents (59 per cent) are landless. Inter regionally 60 per cent of the parents are landless ones both in Doaba and Malwa but slightly less in Majha(57 per cent). Marginal farmers are about 14 per cent in entire households. In the region wise analysis, 17 per cent reported 1-3 acres (17 per cent) both in Doaba and Malwa whereas Majha is only 10 per cent. Small farmers are 15 per cent over all, region wise the distribution is 15 per cent in Doaba, 13 per cent in Malwa and about 17 per cent in Majha. Medium land holding farmers are around 12 per cent in the total sample. Region wise 8 per cent in Doaba, 10 per cent in Malwa and 17 per cent in Majha.

Study reveals that 88 per cent respondents reported family size between 1 and five members. This data within the regions, about 92 per cent in Doaba and Malwa respectively and nearly 82 per cent in Majha. About 12 per cent respondents' families have family size between 6 and 10 members. Inter region analysis shows that 8 per cent in both Doaba and Malwa, whereas 18 per cent of families in Majha in the range of six to ten family members.

Study shows that majority(74 per cent)of respondents had no child. Region wise also not much variation is observed Doaba(70 per cent), Malwa(78 per cent) and Majha(75 per cent). Around one fourth(25 per cent) respondents had one child. Region wise this ratio is Doaba(28 per cent), Malwa(21 per cent), Majha(25 per cent). Nearly 1 per cent respondents had two children which is found only in Doaba (2 per cent) .Thus it can be summarized that abandonment happened not immediately but within few years after marriage, no child may not be the reason. Even one fourth wives abandoned with children, in all cases children are staying with their mothers.

Study tells that majority(70 per cent)of the children of respondents are females and the remaining 30 per cent are males. Region wise nearly 39 per cent is males and 61

per cent is females in Doaba, 15 per cent is males and nearly 85 per cent is females in Malwa, and 33 per cent is males and nearly 67 per cent is females in Majha. Thus, it is observed that still stigma is attached with girl child. People are still fascinated with male child for their family's expansion, but surprisingly girl with male child also deserted by the grooms.

Study shows that one third of grooms out of 180 (33 per cent) earned professional degrees. Its distribution in the regions is 47 per cent in Doaba, 23 per cent in Malwa and 17 per cent in Majha. Around one third of grooms (32 per cent) completed only higher secondary. Region wise distribution is 22 per cent in Doaba, 40 per cent in Malwa and 33 per cent in Majha. About 26 per cent of grooms educated up to graduation level, Doaba (20 per cent), Malwa (23 per cent) and Majha (35 per cent). Study further revealed that 8 per cent of the respondents are not aware of the education level of their husbands till date, highest number of unaware brides from Majha (7 per cent) and same numbers in Doaba and Malwa (3 per cent).

It is noticed that only 30 per cent NRI grooms' families owned land and nearly 71 per cent are landless. From the landholding grooms families, majority of respondent's husband (19 per cent) owned 4-6 acres of land. This proportion in three regions is 18 per cent in Doaba, 23 per cent in Malwa and nearly 17 per cent in Majha. In total about 7 per cent of the families are 7-10 acres of landholders. Not much variation is observed in regions Doaba (7 per cent), Malwa (5 per cent) and Majha (10 per cent). Nearly 3 per cent of grooms' families hold land between 1 and 3 acres, the same trend is observed in all three regions.

It is found that around 71 per cent of NRI grooms' families are living in nuclear type of family. Region wise variation is observed in Doaba (63 per cent), Malwa (67 per cent) and Majha (83 per cent). Around one third (29 per cent) families of NRI grooms living jointly; region wise its highest in Doaba (37 per cent), then further reduced in Malwa (33 per cent) and lowest in Majha (17 per cent).

Study shows that majority (88 per cent) of the NRI grooms' families having smaller size of family members upto five members; Doaba (83 per cent), Malwa (87 per cent) and Majha (93 per cent). The remaining 12 per cent respondents have bigger

size of families which is between 6 and 10. 17 per cent in Doaba, 13 per cent in Malwa and 7 per cent in Majha.

Study indicates that about 23 per cent of the NRI grooms were living in Australia; Region wise almost the same trend noticed in Doaba (23 per cent), Malwa (25 per cent) and Majha (22 per cent). About 14 per cent of NRI grooms living in USA at the time of marriage; its distribution is in Doaba (13 per cent), Malwa (18 per cent) and Majha (12 per cent). About 13 per cent of NRI grooms of the respondents immigrated to Canada and Italy. Other destination countries of emigrants are in Dubai (10 per cent), New Zealand (8 per cent), both France and UK (7 per cent), Qatar (2 per cent), and 1 per cent in Austria Greece, Saudi Arabia, Jordan respectively.

It is observed that 45 per cent of grooms settled just five years before their marriage. The region wise distribution is 42 per cent in Doaba, 50 per cent in Malwa and 43 per cent in Majha. It is evident that about 36 per cent NRI grooms of respondents settled on foreign land before six to ten years of marriage; region wise 36 per cent in Doaba, 27 per cent in Malwa and 45 per cent in Majha. 12 per cent of NRI grooms were residing for the last fifteen years before their marriage. Nearly 8 per cent grooms were residing more than fifteen years before marriage on foreign lands. 1 per cent of the respondents reported don't know about their partner's duration of stay abroad.

Study shows that around 44 per cent grooms are permanent residents of different countries. Region wise, nearly 52 per cent of them are from Doaba region, 43 per cent from Malwa and the remaining 38 per cent are from Majha.

Regarding Number of visits to India by NRI grooms, Table: 5.1.19 shows, in all, about 61 per cent of the respondents reported two times before marriage, region wise it shows 58 per cent in Doaba, 67 per cent in Malwa and 58 per cent in Majha. Nearly 24 per cent reported one time before marriage, within the region, it indicates 30 per cent in Doaba, 23 per cent in Malwa and 20 per cent in Majha. 12 per cent reported three times before marriage, region wise 10 per cent in Doaba, 12 per cent in Malwa and 15 per cent in Majha. 2 per cent reported four times before marriage and it is found only in Majha. Five times before marriage is reported by nearly 1 per cent. 1

per cent reported do not know. It indicates that the NRI grooms ignored to visit their wives and in-laws families after getting married.

Majority (84 per cent) of groom's families staying in India at the time of marriage. Region wise proportion is noticed as Doaba (82 per cent), Malwa (85 per cent) and Majha (87 per cent). Out of total nearly 16 per cent families of NRI grooms stayed abroad.

Study shows Majority (88 per cent) of bride's families preferred overseas settlement of the family through marriage over any other quality of the groom. Region wise this proportion is 85 per cent in Doaba and Majha and 95 per cent in Malwa which is higher. Around 6 per cent families consider social status of families while selecting the groom. This proportion is about 12 percent in Doaba and 5 percent in Majha. Very few (3 per cent) families considered economic status of family before finalizing the groom. This ratio is about 3 per cent in Doaba and 5 per cent in Malwa. Nearly 1 percent families considered physical appearance, caste and educational qualification of the groom for their daughters.

Majority of groom's families (52 per cent) considered physical appearance of bride as first quality for marriage settlement. It is observed almost same trend (52 per cent) in Doaba and Majha but slightly higher in Malwa (53). Nearly 28 per cent groom's families considered educational qualification of the bride the most important quality in the marriage alliance. It is noticed that almost more or less ratio is observed in the three regions Doaba (25 per cent), Malwa (28 per cent) and Majha (30 per cent). Around 8 per cent considered social status of bride family as a significant factor. The ratio is Doaba (10 per cent), Malwa (7 per cent) and Majha (8 per cent). About 7 per cent of the groom's families look upon the bride's siblings if already settled abroad. This ratio is the same, 7 per cent in Malwa and Majha but higher in Doaba (8 per cent). Only around 4 per cent groom's families considered economic status of bride's family before settlement of marriage.

It is evident that maximum (99 per cent) marriages are arranged marriages on the basis of the decision of parents of brides. Very few (1 per cent) respondents married to NRI grooms with their own choice which is found in Majha region.

It can be noticed that more than half(59 per cent) of NRI marriages settlement by closed relatives. Majha is higher in this ratio (63 per cent) whereas 57 per cent observed in Doaba and Malwa regions respectively. Besides closed relatives acquaintances(22 per cent) also facilitated NRI marriages for fixation of marriage. Not much variation is noticed region wise Doaba(23 per cent),Malwa(25 per cent), Majha(17 per cent).Almost 10 per cent marriages are settled by Newspaper advertisements. Close friends(5 per cent) also instrumental for NRI marriages settlement. Other sources like middleman is only about 4 per cent in whole sample.

It shows that about 51 per cent of respondents had interaction with their partners before marriage, region wise Doaba(60 per cent), Malwa(55 per cent) and Majha(38 per cent).Surprisingly nearly 49 per cent respondents never had any interaction with their grooms before marriages . This proportion in all three regions is Doaba(40 per cent) Malwa(45 per cent) and Majha(62 per cent). It shows that NRI marriages happened in so much hurry with dreams of greener pastures not only for the brides but for the whole family resulting in devastation. Hence, it is clearly predicts craze of NRI marriages for social prestige or upliftment of their living standards.

It is seen that majority (99 per cent) of parents skip to check the antecedents of groom's family, the same thing is observed in all three regions Doaba (97 per cent), hundred percent in both Malwa and Majha regions since they are not bothered about groom's verification of authenticity. Only 1per cent bride's parents done verification of groom and groom's family before marriages.

It is noticed that nearly 19 per cent marriages took place within 10 days from the day of marriage settlement, specifically in Doaba(12 per cent),Malwa(27 per cent), Majha(20 per cent). About 21 per cent marriages performed within 20days, region wise also not much variation is observed Doaba(23 per cent), Malwa(18 per cent), Majha(22 per cent).Approximately one fourth marriages(26 per cent) performed within one month, region wise Doaba(20 per cent), Malwa(17 per cent),Majha(40 per cent). 23 per cent held in three months period; Doaba(28 per cent),Malwa(27 per cent), Majha(15 per cent). About7 per cent marriages took time for six months. A few (1 per cent) marriages took time of 9 months and maximum time of one year after settlement took by 2 per cent families.

Akhand Path /Ramayan as per individual faith performed in majority (97 per cent) cases. The proportion reporting Doaba(100 per cent), Malwa(93 per cent) and Majha(98 per cent). The remaining 3 per cent reported no Akhand Path or Ramayan programs performed during marriage ceremony.

Study shows that Ladies *sangeet* is also performed in majority of marriages(96 per cent).More or less the same trend is observed in the three zones covered in the study. Doaba(100 per cent), Malwa(88 per cent) and Majha(98 per cent).

It is noticed that *Jaggo* function performed in 73 per cent of marriages. Region wise variation is observed Doaba(85 per cent), Malwa(75 per cent), Majha(60 per cent). The remaining 27 per cent reported that they did not celebrate *Jaggo* function.

Study indicates that majority (70 per cent)of marriages held at marriage palaces. The proportion of respondent reported is 63 per cent in Doaba, 67 per cent in Malwa and 80 per cent in Majha. About 22 per cent of marriages are performed more lavishly and held at Hotels, region wise, Doaba(25 per cent), Malwa(30 per cent) and Majha(12 per cent). Trends of tent is also not so much observed only (6 per cent)marriages performed at tent. Region wise, Doaba(7 per cent), Majha(8 per cent). Only 2per cent marriages took place at home, exclusively from Doaba region(5 per cent).

Study shows nearly one third(34 per cent) respondents families spent approximately up to 10 lakhs of rupees on marriage. The ratio in three regions is about Doaba(38 per cent), Maha(30 per cent) and Majha (35 per cent).Majority(35 per cent) of marriage cost was between 11-20 lakhs of rupees. The proportion is reported as Doaba(32 per cent), Malwa(25 per cent) and Majha(48 per cent). Out of total marriages around one fifth marriages(21 per cent) cost on marriage is up to 30 lakhs rupees. Only 3 per cent respondent families spent up to 40 lakhs rupees, region wise Doaba(5 per cent) and Malwa (3 per cent) covered in this range of expenditure. Few marriages(7 per cent) are extravagant marriage show madness for foreign land settlement that people didn't hesitate to spend upto 50 lakhs rupees on a single marriage.

Study shows that nearly51 per cent of their families directly demanded dowry, region wise slightly more numbers(55 per cent) found in Malwa and the same numbers(48

per cent) in Doaba and Majha respectively. But 38 per cent of the respondents reported that their parents were indirectly demanded for dowry. Region wise 32 per cent in Doaba, 38 per cent in Malwa and 45 per cent in Majha. Only 11.11 per cent reported not demanded dowry.

It is quite shocking to notice that 54 per cent of grooms parents demanded expensive gifts like gold jewellery, expensive clothes, vehicle, landed property, furniture or other household electronic equipment. The proportion is reported as Doaba and Malwa (48 per cent) and Majha (40 per cent).

It is interesting to note that demand of Gold is about 28 per cent. This ratio is Doaba (28 per cent), Malwa (32 per cent) and Majha (23 per cent). Around one fifth 21 per cent of groom and their families demanded more than one gift, same trend is observed in all three regions Doaba (17 per cent), Malwa (13 per cent), Majha (32 per cent). Other petty demands were furniture (2 per cent), expensive clothes (2 per cent), vehicle (1 per cent), Electronic home appliances (1 per cent). Majority of respondents disclosed that even after spending lakhs of rupees to provide best hospitality and marriage arrangements, groom and their families were unsatisfied.

Study indicates that the overseas marriages are not different from usual Punjabi marriages. It is evident from that there is no virtual marriage took place in the whole sample size of 180 respondents and 100 per cent marriages are real in all three regions Doaba, Malwa and Majha.

It is also interesting to note that around 16 per cent respondent went on honeymoon with their grooms to start new life, region wise this ratio is Doaba (13 per cent), 17 per cent in both Malwa and Majha.

Study shows that majority (77 per cent) of the respondents reported that the groom spent 1 to 5 days after being married since it is a ritual that the groom has to go to bride's home immediately after marriage in Punjab. But not much variation was observed region wise Doaba (75 per cent), Malwa (73 per cent) and Majha (83 per cent). One night stay was reported by 7 per cent of the respondents. 6 per cent reported 6 to 10 days, 5 per cent reported 2 months and 15 days, nearly 4 per cent

reported one month and 15 days, nearly 1 per cent reported 11 days to one month stay with bride.

Study shows that nearly 82 per cent brides are staying in their in-laws house. This proportion is Doaba(80 per cent),Mala(78 per cent) and Majha(87 per cent).Around 18 per cent of respondent went back to their parental families since nobody from in-laws family residing in India or in-laws did not accommodate the newly wedded couple. This proportion is Doaba(20 per cent), Malwa(22 per cent) and Majha(13 per cent).

It is noticed that majority(56 per cent)of brides got calling from husband after seven days after reaching abroad. This ratio region wise is around Doaba(62 per cent), Malwa(48 per cent) Majha (57 per cent). Around 27 per cent respondent received call from husband immediately after reaching abroad, region wise this ratio varies in three regions Doaba(22 per cent),Malwa(28 per cent) and Majha(32 per cent). It was unmask nearly by 7 per cent respondents reported that their life partner never called them back as they returned abroad after marriage. It was disclosed nearly by 3 per cent brides reported that their respective groom rarely called back as they flew away and narrate a false story of trapping a trouble around them.

Study reveals that nearly 84 per cent respondents called through voice calls by their husbands. This proportion is Doaba(95 percent), Malwa(82 per cent) and Majha(75 percent).Around 9 per cent respondent had video calling with their husbands when they returned back abroad. This proportion is Malwa(12 per cent) and Majha(17 percent).Around 7 percent respondents reported that they did not get any call from their husband from abroad after marriage.

Study shows that majority (78 per cent) of brides reported that no efforts were made either by parents-in-law or NRI grooms for immigration process of brides to join their NRI grooms. The ratio in region wise Doaba(77 per cent), Malwa(75 per cent), Majha(82 per cent). The remaining 22 per cent brides had an opportunity to make efforts for immigration process by their in-laws or husband for their overseas settlement.

It is observed that around 29 per cent brides conceived. There is not much variation among the three regions in reporting, Doaba(35 per cent), Malwa(23 per cent) and Majha(30 per cent). The remaining 71 per cent reported not conceived and the reason would be the absence of NRI husband after getting married.

Regarding reaction by parent-in-law on conception, Study shows that nearly 9 per cent of NRI grooms' parents are happy, no reaction reported 13 per cent. It is observed that around 2 per cent families were unhappy, doubt on bride's character is reported 2 per cent. It was disclosed by nearly 1 per cent respondents that their families gave threat for abortion of pregnancy.

It is observed that only 17 per cent respondents went abroad after getting married NRI grooms. This proportion is same(15 per cent) in Doaba and Majha but slightly more(22 per cent) in Malwa.

It is observed that nearly 38 per cent of the respondents got to know that their husbands were in relation with other women. This ratio is in selected regions 42 per cent in Doaba and Malwa but lesser in Majha(30 per cent). It is understood that the NRI grooms have married the respondents due to pressure from their parents or just to please them. Hence, the respondents have to face humiliation at the hand of other woman of her life partner.

Study shows that majority(88 per cent) of the brides have lack of knowledge about NRI groom and his family background is also responsible of mutual differences since unreal facts shown to bride and her family during marriage. This proportion is Doaba(80 per cent), Malwa(90 per cent), Majha(93 per cent).

It is noticed that 60 per cent of brides in-laws' behaviour changed immediately after marriage. This ratio is almost same(62 per cent) in both Doaba and Majha region but slightly less in Malwa(57 per cent). Out of total 40 per cent of respondents felt changes gradually until abandonment happened. The proportion is about Doaba(38 per cent), Malwa(43 per cent), Majha(38 per cent).

Study reveals that majority(68 per cent) of brides that prominent factors such as physical appearance, age, mental, education and financial status were hidden about grooms by middle man and groom's family members.

Study indicates that 48 per cent of respondents had direct restrictions on them by their in-laws family. Not much variation is observed region wise Doaba(47 per cent), Malwa(50 per cent) and Majha(48 per cent).

Study shows majority(17 per cent) of brides are not allowed to move out of the house, they did not get money, mobile phones ,driving license, ATM cards etc. Same trend observed in all three regions Doaba(20 per cent), Malwa(13 per cent) and Majha(18 per cent). Nearly14 per cent of the respondents in the house were not allowed to communicate with anyone including parents, siblings, friends, relatives and not even with their husbands. Region wise 7 per cent in Doaba, 18 per cent in Malwa and 16 per cent in Majha. Surprisingly 5 per cent brides were not allowed to wear dresses given by their parents. It was disclosed by 12 per cent brides that they had multiple restriction such as no communication, no outing and not wearing different clothes at a time.

Study shows that even in the deprived circumstances, nearly 18 per cent of respondents are accused for loose character, same numbers observed in Doaba(18 per cent) but variation is seen Malwa(15 per cent) and Majha(20 per cent).

Study shows that majority (83per cent) of respondents revealed that they were financially not independent and dependent on husbands which leads to the life of slavery. Many husbands used this as a weapon to control their wife's life, making them helpless and powerless, anchored to the home. Region wise 87 per cent in Doaba and Malwa, and 75 per cent in Majha.

It is noticed that27 per cent have low financial background, region wise this is23 per cent in Doaba,30 per cent in Malwa and 28 per cent in Majha. It is noticed that 40 per cent grooms belonged to medium economic class.This proportion in regions is Doaba(37 per cent), Malwa (30 per cent) and Majha(53 per cent).It is noticed that nearly 33 per cent are from high economic background. This ratio is the same40 per cent in in Doaba and Malwa but very less (18 per cent) in Majha.

Study shows that the respondents disclosed that their partners even ignore their existence. Majority(43 per cent) of respondents reported that they were ignored by partners after the groom returning to foreign land, region wise this ratio is Doaba(38 per cent), Malwa (45 per cent), Majha (47 per cent). Whereas about 16 per cent faced ignorance of their partners immediately after delivery. Study further revealed that around 9 per cent brides were ignored by life partners after one month of marriage,8 per cent reported after four months of marriage, but surprisingly a few(12 per cent) partners behaviour changed even at the time of marriage. It is noticed that around 7 per cent faced the same situation even after spending more than one year of marriage, Nearly 2 per cent of respondents felt no existence in front of life partners at the time of pregnancy.

Study shows that nearly 16 per cent divested brides abused on the grounds of bringing insufficient dowry. This ratio in three regions is Doaba(10 per cent), Malwa (13 per cent), Majha(23 per cent)..After Marriage NRI grooms and their families crushed Indian brides physically by domestic violence but also battered psychologically. Incidence of domestic violence was reported by 25 per cent of respondents. This ratio is same (30 per cent)both in Doaba and Malwa and lesser in Majha(15 per cent).This is noticed that around 28 per cent respondents faced verbal abuse from their in-laws. This is noticed more or less in all three regions Doaba (32 per cent), Malwa (30 per cent), Majha(23 per cent). This is observed that about 17 per cent of the respondents had only mental torture. This ratio varies in all three regions Doaba (13 per cent),Malwa (15 per cent), Majha(22 per cent). Out of total about 4 per cent respondents faced Physical torture , 1 per cent eve teasing, 1 per cent multiple tortures.

Study shows that the parents are the pillars who always stand with their offspring in all aspects of their life. But girls are always learnt to adjust in the in-laws families to maintain dignity of their parents. As a result not all girls are ready to discuss unfair behaviour of their in-laws family. It is observed that about 72 per cent of the respondents had courage to discuss their matter related to marital life with their parents. Within the region, it shows 72 per cent in Doaba, 77 per cent in Malwa and 68 per cent in Majha.

The parents are always support for their off springs but sometimes they fail to give empathy to their children. Study revealed that 75 per cent deserted brides gave information that there is no emotional support from their parents to handle the tough situation of desertion. This is observed in all three regions Doaba (78 per cent),Malwa(65 per cent),Majha(82per cent).

It is noticed that about 91per cent respondent got financial support from their parents at the time of desertion. This ratio in three regions is about Doaba(92 per cent),Malwa(85 per cent),Majha(97 per cent).

This is observed that nearly 53 per cent girls felt social rituals like marriage are significant for healthy survival in the society. This ratio is Doaba(47 per cent), Malwa(60 per cent), Majha(52 per cent). Therefore, they suggested that there should be a provision of re marriage for the deserted wives after a certain time period of abandonment, so they will start a fresh inning of life with new hopes. Around 13 per cent of the respondents were not willing to marry again and they are not in favour of re-marriage provision. This ratio is Doaba(15 per cent), Malwa(5 per cent), Majha(20 per cent). Nearly 34 per cent respondents did not answer about re-marriage. This ratio is about Doaba(38 per cent), Malwa(35 per cent), Majha(28 per cent).

Study shows that all 180 abandoned brides that they need economic independence after desertion to start their own enterprises but unfortunately they failed to get financial support from the Banks or State government due to lack of any inheritance property on their name. Feedback given by all the respondents if this support is provided by the government then the life of the abandoned brides will be economically independent and graceful.

It is revealed by almost all respondents sought higher education which would be helpful for their smooth independent life.It is observed that all respondents (100 per cent) felt that the provision for education plan by the State and Central government to pursue their studies or to enhance their education for employment purpose.

Study indicates that all(100 per cent) the respondents opined that the Passports of the grooms should be cancelled who abandoned the Indian brides. Further, it will

be a lesson in advance for all the NRI grooms who intend to have this type of marriages.

In Punjab especially there is a kind of marrying the girl to NRI groom in pretext of show off as well as dream of settling whole of the family abroad along with girl. These marriages are settled by the family members and are arranged marriages in which the girl is the victim and family is also responsible for the abandonment. They intentionally settle the marriage, when they know the bride might not be able to reach her destination. While searching the groom they get to know each and everything about him but when they know the middle east countries like U.S, Germany don't give permanent residence to brides. So they themselves behave as idiots and make fool of their daughters or sisters just in order to settle themselves abroad. There must be a contract between both the parties in which full compensation should be there. This is not so simple like other social vices but a complex issue to handle so required a multidimensional holistic approach. So despite of central and state government legal interventions, there is still need more focussed planning to tackle this sensitive issue. People are still considered NRI marriages a pride matter in Punjab. In their die hard craze of foreign land, parents ignored even genuine cautions which were followed in non-NRI traditional marriages during match making. Hurried and blind decision of NRI marriage unions result into dumping of NRI brides and their families are deceived without any shame. More rigorous approach for awareness of people at mass level is required. Government is providing so many preventive, reformative, disciplinary measures to address this burning issue and offering support to victims. There is need to address this problem socio-psychologically and also reforms are required in the education of girls at early age to make them more empowered with their legal rights and vocational skills for economic independence.

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