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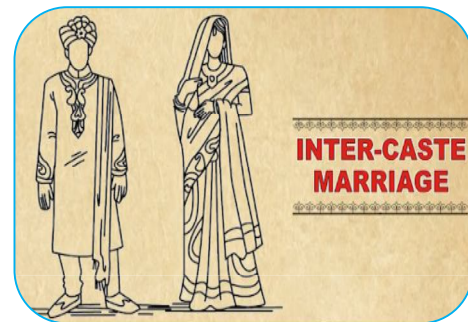
## 'A SOCIOLOGICAL ANALYSIS OF INTER-CASTE MARRIAGES: WITH SPECIAL REFERENCE TO MARATHWADA REGION'

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### ABSTRACT:

*The Institution of marriage is a fundamental social institution in all human society. Therefore, Sociologist of every period has come up with ideas about marriage institution. Anthropologists Lowies, Mardock and Westermarck<sup>1</sup> have studied marital status as an institution of marriage as a sex based organization based on social norms. But Anderson and Parker<sup>2</sup> say marriage is not the only regulatory body for men and women but it is primarily a mechanism for legalizing productivity. According to Madan and Mujumdar<sup>3</sup> marriage is a ritual or religious the rights of two heterosexuals to have sex with each other, as well as the economic and social relations that results from such relationships.*



**KEYWORDS:** *Institution of marriage, social norms, heterosexuals.*

### INTRODUCTION

According to the Hindu way of life and theology<sup>4</sup> marriage is considered important rites according to Hindu religion son attainment adherence to religion and fulfillment of sexual needs are the main purpose of marriage. At the same time, the purpose of marriage is to fulfill the personality development and mental needs of the family members. According to religion scientists<sup>5</sup>, marriage is the acceptance of man and woman as husband and wife for each other by religion. Satisfying sexual needs through a marriage

institute fulfills the needs of sympathy and love, food, clothing shelter...etc. According to Hindu theology<sup>6</sup> the concept of marriage vi+vah, vi means carrying one carries the other with lifelong flaws, the idea is to accept it. The marriage organization appears to have been created for the upbringing and fertility of hospice. Every person is obliged to follow the rules of the institution of marriage. A person who does not follow these rules not only has to face criticism and punishment on a personal level but also at the

social level.

### INTERCASTE MARRIAGE

The process of modernization, globalization is reflected in the transformation of traditional marriage institutions. The process of modernization of individual liberty equality and fraternity and modern values shows that caste bonds have relaxed. In addition, the new practices of signage (dating) is becoming more prevalent in modern society and from that young people are more likely to be married to each other. This creates an environment

conducive to intercaste marriage<sup>7</sup>. Intercaste marriage means two different castes (breeds), by heterosexual people acceptance of each other as husband and wife (spouses). According to an article published in 'The Hindu' newspaper Dated november13,2014,<sup>9</sup> 121 crore 2 lakh population in India, only 5.34 percentage of marriages are intercaste marriages. In addition 3157 intercaste marriages were registered from Maharashtra. Although the prevalence of intercaste marriages is increasing today, the proportion of the marriage is the total caste group is small. When deciding marriage in one's own caste, the fertility, horoscope is looked at as the economic level, the social level and sub caste and religion is seen, In inter-caste marriages all these things are secondary, Stri jeevan ani vivah vishyak lekhsangrah in this book K. C. Sksirsagr say, <sup>10</sup> The joys that come from intercaste marriages are always different from the joys of traditional marriage. In inter-caste marriages, there is a need for mutual respect and appreciation if the family does not consent. Many times we face anger and opposition such marriages also cause family members and relatives to suffer. Because intercaste marriage is opposed to what people of the caste group will say to you despite their wishes? Due to influence of progressive thinking, inter-caste marriages are only a small number of marriages with the same purpose in mind. Most marriages appear to be love marriages. For this the constitution of caste, religion, and regionalism does not apply. In these articles presented inter-caste married persons are studied in marathwada region.

### OBJECTIVES

- 1) To study the personal, familial, financial and social information of inter-caste married peoples.
- 2) To study the respondent's problems that followed after inter-caste marriage

### HYPOTHESIS

- 1) The financial condition of the respondent is general
- 2) Respondents face difficulties in terms of family social adjustment.

### RESEARCH METHODOLOGY

The study presented is of 100 of male and female inter-caste married respondents in Marathwada Region. Interview-Schedules were analyzed using this technique. The selection of the respondents is made using a purposive sampling technique. Respondent's personal, families, Economical and social information.

### NATIVE PLACE

Even today, India is known as a country of villages. According to 2011 census, 68.87 percent of India's population lives in rural areas<sup>11</sup>. In Maharashtra, 54.8 percent of the population lives in rural area. That is, most of the population still lives in rural areas. For various reasons, you can see that there are migrants from rural to urban areas. Rural areas are being added to urban areas due to modernization, western education and modern facilities. Modern education, modern thinking, women and men come together for reasons like equality and so on. It is through this that one chooses the right fit for each other. Against this backdrop it is stated in table no. 1 collecting information for the purpose of explaining the native place of the respondents.

**Table No.1**  
**Native Place of the respondent's**

Native Place	Frequency	Avg.
Urban	64	64%
Rural	36	36%
<b>Total</b>	<b>100</b>	<b>100%</b>

This is evident when studying table no.1, 64% of the respondent's native place is the urban area. While the rural area is 36% of the respondents. This shows that most of the respondent's native place is an urban area. The proportion of inter-caste marriages is most pronounced in the respondents with

native place urban areas. At the same time, men and women in rural areas appear to reject traditional values and turn to modern thinking.

### CURRENT LIVING

Deciding on inter-caste marriage against the established social life and in the face of opposition from one's own family, it is inevitable that a negative change in the attitude towards inter-caste marriage will take place. These things can be abusive to an inter-caste married people. Rural social life is the primary form of social relations, as individuals are closely linked between individuals and families. But if the inter-caste marriage takes place, the severity of the person increases exponentially. In contrast; social relations are a secondary form of life in urban society. Therefore, inter-caste marriages in urban areas do not have to face such a problem in rural areas. Against this backdrop the respondent's present place of residence table No.2 is laid out for the purpose of illustration.

**Table No.2**  
**Classification of respondent's current status**

Current status	Frequency
Urban	89
Rural	11
<b>Total</b>	<b>100</b>

When studying table No.2, it is clear that, 89% of respondents are living in urban areas. 11% of respondents live in rural areas. Respondents living in rural areas were to leave their village after their inter-caste marriage and move to other cities. As the severity of opposition from family and relatives diminished, they appeared to have settled in the rural areas.

### Categories

Social stratification in Indian society is based on caste system. Caste is a closed class<sup>12</sup>. The race in which a person is born cannot be changed. Caste is based on inequality. One caste is superior or inferior to another caste. Marriages outside the caste are not allowed to maintain the purity of their caste. C. T. Cannon's study found an increased prevalence of inter-caste marriage in the open category<sup>13</sup>. Against this backdrop table No.3 is set up to illustrate which ethnic categories are inter-caste married

**Table No.3**  
**Caste-Category of Respondent's**

Category	Frequency
Open	36
S.C.	39
S.T.	02
OBC,NT,VJ,SBC	23
<b>Total</b>	<b>100</b>

It is evident from the study of table No.3. The respondent's in the scheduled castes category are 39%. 36% in the open category, 31 in the scheduled caste category, 2 of the scheduled tribe category and 23 respondents from other backward classes. This shows that the majority of the respondent's belong to the scheduled castes category. The prevalence of inter-caste marriage is evident in all caste-categories.

### Education

Education is an effective means of transforming society. Educational norms, status affects the society. Today, as education is universal men and women of all castes and religions are found in the

field of education. Table No.4 is designed to study whether inter-caste marriage was decided by the respondents having higher education .

**Table No.4**  
**Respondent's Education**

<b>Education</b>	<b>Frequency</b>
1-7	1
8-10	9
11-12	6
Graduate	38
Post graduate	46
<b>Total</b>	<b>100</b>

According to table no.4, it is clear that 46%of the respondents were found to have been educated till higher education.38% are respondents who have graduated to a degree. This shows that inter caste marriages were found in most of the highly educated.

### **Business**

Everybody needs to be permanent in the business to carry out various responsibilities .We need to have practical wisdom in the growing competition for employment table No.5 is designed to study what respondents arranged for their own livelihoods after intercaste marriage.

**Table no.5**  
**Business of Respondent's**

<b>Business</b>	<b>Frequency</b>
none	29
Employers	50
Own business	20
Agriculture	01
<b>Total</b>	<b>100</b>

It is noticed that when studying the above table number five, 50% of employers are respondents.29% of respondents do not do any job business. They are house wives of course, but their spouses do the job. Maximum respondents do this job.

### **Income**

If the financial situation is good, then the standard of living of the person is raised and the family does not have financial stress, If there is financial instability, then the individual gets a significant place in the decision making process. In this background table number six is arranged for the purpose of studying the monthly income of inter-caste married peoples.

**Table No.6**  
**Income of the respondent's**

<b>Income</b>	<b>Frequency</b>
None	29
Less than rs. 5000	04
Rs.5001-10000	03
Rs.1001-15000	04
Rs.15001-20000	13
Rs.2001-25000	23
More than rs.25000	24
<b>Total</b>	<b>100</b>

Having studied table no.6, it is clear that 24% of respondents with incomes above 25,000 were found. The financial situation of most respondents' is in good position.

**Mother tongue**

Interpretation is one of the most effective means of communicating our thoughts and ideas to one another <sup>14</sup>.The basic purpose of the language is to bring at least two people together. Since respondents are multilingual. Table no.7 is arranged to explain their mother tongue.

**Table No.7**  
**Mother tongue**

<b>Mother tongue</b>	<b>Frequency</b>
Marathi	87
Lamani	02
Marwadi	04
Wadari	01
Hindi	01
Cannad	02
Kaikadi	03
<b>Total</b>	<b>100</b>

It would be clear that from table no.7 studies 87% of the respondents are Marathi mother tongue. Lamani, marawadi, wadari, hindi, cannad, telgu .etc. mother tongue includes the respondents, In the presented study, the proportion of respondents in Marathi mother tongue is the majority.

**Types of family**

The fulfillment of sexual needs and reproduction are the two most important tasks performed by the family organization. Blood relations are evident in all family members. There are two types based on the number of family member's joint family and nuclear family. Information is collected for the purpose of studying the nature of the family and is presented in table no.8

**Table no.8**  
**Types of Family of respondent's**

<b>Family</b>	<b>Frequency</b>
Joint Family	19
Nuclear Family	81
<b>Total</b>	<b>100</b>

When studying table no.8, it is clear that 81% of the respondents are from a nuclear family.19% of respondents are from a joint family .19% of the respondents living in a joint family lived in a separated after marriage. If the family's, relative opposition diminishes they have come to live in a joint family. Most of the respondents living in a nuclear family are respondents.

**The Nature of the parent's marriage**

In a traditional or traditional way marriage all relatives and people belonging to the caste group are bonded in this relationship. If there is intercaste marriage, such relationships may have to end with some individuals If the parents are married inter-caste inspired by the marriage, did the respondents marry intercaste table no.9 is laid out for the purpose of this study.

**Table no.9  
Nature of Parent's marriage of respondent's**

<b>Nature of Marriage</b>	<b>Frequency</b>
Own caste but traditional marriage	97
Inter-caste	03
<b>Total</b>	<b>100</b>

Having studied table no.9 it is clear that in 97% of the respondents, their parents are married in their own traditional way. Only 3% of respondent's parent reported that intercaste marriage was a marriage.

**Membership**

The progressive social organization comprises mainly of Rastra seva Dal ,Andhshradha nirmulan samiti. In the past, a person who served in the Rastra seva Dal was motivated by a specific goal. The progressive social organizations promote these free ideas <sup>15</sup>.Against this background, the respondents' parents or family members of the organization, the respondents are likely to encourage inter-caste marriage against this backdrop, were the family member of the respondents working in a progressive social organization is collected and laid out in table number 10.

**Table no.10  
The Membership of the parent's in the organization of respondent's**

<b>Membership</b>	<b>Frequency</b>
None	98
Rastra seva Dal	02
<b>Total</b>	<b>100</b>

A study of table No.10 reveals that 98% of respondents' parents were not members of any organizations neither were the other family members. Only 2%of the respondents belonged to the Rashtra seva Dal.

This shows that most of the respondents' parents did not belonging to a progressive social organization, the north found them inter-caste married .The following are some of the problems encountered by the respondents while filling up the interview –schedule.

Occurrences of conflict occur less frequently in daily family life. What language to speak in the family? You should teach your children the language of either? What kind of rites should be performed in the family? There is a conflict between the respondents and the spouse in this regard. Also, due to strong opposition to the inter-caste marriage of the respondents. the spouse appears to be opposed to moving to the respondents' family. Celebrations of self castes and religions between the respondents and his spouse showed conflicts in the family. Female respondents living in joint family are not treated like other daughter-in-law married in their own caste group. They are often humiliated. They are

treated secondary to family events. While not willing, some respondent's have to compromise on spouse's religious beliefs. The dominant system of patriarchy was seen in the families of some respondents. Respondents living in rural areas were found to be accepted by the family after inter-caste marriage. But initially the inter-caste marriage of the respondents was strongly opposed by the family due to inter-caste marriage.

Due to inter-caste marriage, the person in the respondent's relationship appeared to be acting as the respondent. Because respondent do not have access to their families, the north seems to lack emotional security. There is no unanimity among the respondents and the spouse for family adjustment. Therefore, there are frequent ideological differences between them. Respondents who parents have intercaste marriage, they also found that respondents opposed the intercaste marriage. The members of the family of respondents who were ideologues of the Rashtra seva Dal were also initially opposed to the intercaste marriages of the respondents. In some nomadic tribes intercaste marriage is not allowed respondents and their families were found to be racially discriminated. The respondent also recovered financial penalties for maintain caste-based social status in the caste based group. Due to the pressure of caste panchayat, the families of the respondents showed that the relationships of the respondents were severed.

Respondents living in rural areas fear that they will offend anyone who speaks indirectly while participating in a public event .Therefore, they refrain from participating in public events. The respondents were all found in the category .In the family according to the male caste category there seems to be an urge to follow the customs traditions. Respondent's parents of all categories were found to have opposed inter-caste marriage.

## CONCLUSION

Respondents have ideological differences with their spouse. Inter-caste marriage created a feeling of disconnection from family to relative's respondents from the nomadic tribes group received neglect and hatred from family relatives and people from caste group's .Respondents living in urban areas did not suffer as much in rural areas .Due to mental security and employment most respondents find that they live in urban areas. Every respondent from each category found opposition from their family. The patriarchal mindset of all the respondents who were highly educated was evident. The north is adjusted in the family .according to the male's mother tongue because of parents not accepting the 81% of respondents live in a nuclear family.97% of respondent's marriages are inter-caste marriages with no background of inter-caste marriage.98% of respondents family members are not members of any progressive organization. But who was a members of the progressive social organization also found themselves opposed o inter caste marriage by the respondent.

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