

Crossing Caste & Religious in the Modern Indian Marriage Market

Kumari Ranjan Lata¹, Suryavansh Singh²

¹Research Scholar, University Department of Sociology, VKS University Ara, Bihar- India

Abstract: *Marriage involves the union of two individuals who decide to live in an intimate relationship through their life. In India all caste groups are thought to share an equally strong preference for endogamy. Marriage within the same caste means that both the boy and girl belong to the same community. Inter-Caste marriage means girl and boy from different castes. The Caste, Creed and Culture are the three most important elements, which are kept on the high priority list. When God created men and women, he has not assigned any caste on them. So how can the human beings divide gods, created world into caste and communities. However, couples with a more educated mother of the husband have a significantly higher probability of being in an inter-caste marriage. The analysis was carried out for different variables applying t-test and chi-square test. Customs and religious practiced were so strict and merciless that even sometimes the boy and girl were hacked to death by their parents due to the pressure from the society. Today, in Indian society, though we can see inter-caste marriages, but mostly it is the part of the city culture. The rural parts of the country still have a long way to go.*

Keywords: Marriage, Changing Trends, Inter-caste Marriage, Relations

1. Introduction

Relational unions are made in paradise. At the point when two individuals meet and their marriage is solemnized, it is trusted this is the desire of God. Marriage might be in a similar station or it might be between standing. Relational unions inside a similar position imply that both kid and young lady have a place with a similar group. Marriage is a consecrated establishment which ties both the lady and man in a devout connection. It gives this connection an importance. At the point when a marriage happens, two spirits are joined together and this opens new vistas in their lives. Entire people group was banished from keeping any connection with the family where a between position marriage has occurred. (B.R. Ambedkar-2002).

In multiethnic and multiracial societies, ethnic and racial identities can be in a ranked or unranked relationship (Horowitz 1986), and in ranked system, disparity of rank is often reinforced by disparity of economic status, i.e. there is substantial overlap between members of the lower ranked social group and those of lower income groups. We view Hindu society as a ranked social order with upper castes at the top, backward castes in the middle and the Scheduled caste or Dalit at the bottom.

Our research into boundary-crossing preference in marriage is motivated by two factors. First, conventional wisdom among scholars of the caste system suggests that all groups prefer endogamy equally. We wanted to probe whether this long-held view was true for the gradually diversifying urban, Indian middle class. Rather than examining marriage outcomes, We focus on boundary-crossing preferences. We focus on preferences in order to probe the relationship between group rank and attitude towards marriage across caste boundaries. Second, and relatedly, as caste and SE status have begun to decouple in India, a debate has appeared over the direction of social change. Are caste divisions going to persist, even as previously unequal groups begin to become equal economically and socially, but remain distinct by subscribing to endogamy? Or is the

significance of caste divisions going to decline with an increase in the acceptance of and actual instances of inter-caste marriage. We focus on women in particular because, unlike their male counterparts, women's future caste status depends entirely upon the caste of the partners they marry.

In any case, in a few locals which need presentation to the instruction and current society culture, things have stayed unaltered. There are still resistance by the individuals from various standing if they experience any occurrence of between station relational unions. These social orders require some difference in sees with the goal that youthful hearts could join together and live joyfully. A decent connection needs understanding and commitment from kid and young lady to bloom. The primary point of the examination is to ponder about the entomb standing marriage and to dissect the state of mind of common society towards intercaste relational unions. (Thornton-1992). The aim of this research is to study about intercaste marriage in India and to analyse the attitude of civil society towards intercaste marriages.

Edward Westermarck in the "History of human marriage" defines marriage as the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring. According to Robert H Lowie, "Marriage is a relatively permanent bond between permissible mates".

Caste in today's India is not what it once was. It is no longer distinct occupational group, fastidious prevention of inter-dining is often impossible, and people from many castes and even different caste-hierarchies come into contact with one another on a regular basis. Yet, caste remains relevant when it comes marriage and, of the many social practices in India that implicate the caste system, marriage is arguably the most central. As Louis Dumont (1980) explains, endogamy is essential to the caste system and to caste identity because of the caste systems, regulation of hierarchy through ritual pollution and purity. Moreover, While the rules relating to purity and pollution cover many different social contexts,

there is arguably no more fundamental way in which pollution can occur than in the context of marriage (Davis 1941).

2. Material and Methods

Unlike in the case of doctrinal research where the research is conducted on the basis of facts and data already collected in the library, archives and other data base, the empirical research is carried out by collecting or gathering information by a first-hand study into the universe.

To assess and compare the attitude of male and female towards marriage with respect to-

- Concept of marriage
- Age of marriage
- Criteria for choosing a life partner

- Type of marriage
- Sexual relationship
- Social expectation
- Specific motives for successful marriage.

Selection of Sample and Sampling Technique

Purposive random technique was adopted. A total number of 300 youths of which 150 were males and 150 were females in whole sample. The youths age were approximately 18 years to 24 years who were study in degree course was selected for study.

The sample were from three degree colleges which is comes under Veer Kunwar Singh University Ara Bihar.

- H.D Jain College Ara Bihar
- Maharaja College Ara Bihar
- S.P College Ara Bihar

Table 1: Aspect wise Respondents on marriage and changing trends in marriage

SL.NO-	Aspects of marriage	HD College Ara Bihar	Maharaja College Ara Bihar	S P College Ara Bihar	Total
1.	Concept of marriage	130	120	50	300
2.	Sexual Relationship	150	100	50	300
3.	Social Expectation	100	100	100	300
4.	Type of marriage	120	120	60	300
5.	Criteria of choosing life partner	200	50	50	300
6.	Changing trends in marriage	120	100	80	300
7.	Specific motive for successful in marriage	100	100	100	300

In the above table shows the aspects of marriage of three different colleges HD Jain College Ara, maharaja College Ara and SP College Ara which is comes under Veer Kunwar Singh University Ara. Concept of marriage, sexual relationship, criteria of choosing life partner and changing trends in marriage of HD Jain college Ara Students was found high with respect to Maharaja college ara and SP college Ara. Where social expectation and specific motive for successful in marriage concept of all choosing colleges were same in all respect.

3. Discussion and Result

- It is responsible of the younger generation to make their elders realize that the rigid caste system is morbid and has a dark future ahead. The youngsters can take various steps on their part to demolish this system.
- The girl or boy is introduced as a friend to the family and be allowed to earn their love and respect.
- The qualities of the person love is highlighted in front of the family members.
- Try and learn the customs of each other caste. This will enable you to earn the love of the family members.
- Try and show your family members how this kind of systems are obstructing the progress of the nation.
- Government of India has made different laws to encourage inter-caste marriages
- Social activists and groups are actively contributing to the create awareness among the people of the hazards of not accepting the inter-caste marriages.
- The most of the movie ,plays, street plays, have been used to awareness regarding inter-caste marriages.

4. Conclusion

Inter-caste marriages are the only means of completely eradicating the caste barriers in India, whether urban or rural. The initiative should begin from urban areas proceeding towards the rural areas as the urban areas have cosmopolitan educated and well aware population making it easier to promote the inter-caste marriages. The Government should improve the structure of the incentives granted to the couples registering under this act and availing the incentive.

The legislature should make an amendment in this act for the protection of the couples marrying under the special marriage act, to protect them religious believers who think they have committed a sin by marrying inter-caste. The procedure and registers made under this act should also be simplified and can be given adequate appreciation/incentives to promote the inter-caste marriages as well help the couples coming to the Registrar's office for the marriage under this act. Caste system and racial discrimination act as a bane for progressive India.

Marriages are regarded as the most important social customs and hence, were viewed as the best means to remove the barrier of caste system. Today, in Indian society, though we can see inter caste marriages, but mostly it is the part of the city culture. The rural parts of the country still have a long way to go. The current study found that there is significant difference between the Attitudes of different members of civil society in inter-caste marriages in india. By doing my research work it was found that all these four hypothesis of synopsis are not related to my study. So we found from my

research, inter-caste marriage is basic thing to our society for actual development.

References

- [1] Ambedkar, B.R.(2002), castes in india: Their mechanism, genesis and development . In the essential writing of B.R. Ambedkar, ed valerian Radrigues, 242-62 “New delhi Oxford university press”.
- [2] Amett, Kollock, P. (2000), Sociology, S Chand and company LTD,Ramnagar, New Delhi, pp-327-348.
- [3] Axinn, W.G. and Thoraton, (1992). The relationship between cohabitation and divorce: selectivity or casual influence. DemoghaphyV.29(3), pp. 357-374.
- [4] Banerjee, A.R. and Chowdhuri L.(1988). “Caste exogamy and class/gotra endogamy in the contemporary Bengale society “Man in India” Vol.68(2).
- [5] Chowdharyprem(2010). Contentious marriage, Elouping couple, Gender, Caste and patriarchy in northern India”.
- [6] Cherlin, Andrew. (2004), In the Deinstitutionalization of marriage, journal of marriage and the family, volume 66(4), November 2004.
- [7] Grabowsk I and Richard, (2009). Inter caste and inter community marriage in India. “Allied publishers private limited , Bombay.

