



**CSSEIP**

**PERSPECTIVE OF EDUCATED YOUTHS  
TOWARDS THE INTER-CASTE MARRIAGE**

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**ABSTRACT:**

*Current paper discussed the inter-caste marriage and perspective youth towards inter-caste marriage. The paper is based on the academic research done in Kolhapur city, this paper researcher tried to conceptualize the different dynamics of the inter-caste marriages and how youths perceive it and what are the after influenced on the youth perspective. Marriages are regarded as the most important social custom and 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 part of the city culture it is rare and socially not accepted in rural as well as in urban areas. Dr. Ambedkar welcomed the step of inter-caste marriage as revolutionary as it directly attacks the most pertinent characteristics of caste that is endogamy on which the caste stands but the reality caste is not exsited legale but it is very much rooted in the society this article will help to viualized the castes existences in the society.*

**Key words:** *Marriage, Caste, Inter-caste Marriage, youths, etc.*

**INTRODUCTION:**

In India there is no greater event in a family than a wedding, obviously bring to mind all possible social responsibility, kinship bond, traditional value, sentiment, and economic resource. Marriage is considered essential for virtually everyone in India. For the individual, marriage is the great turning point in life, marking the change to adulthood. Marriage coalitions engage some redeployment of wealth as well as building and restructuring social realignments, and, result in the biological reproduction of families. As per Fernandez and Rogerson 2001, Fernandez 2003 “Marriage is, among other things, an important economic decision. Sorting in families has an impact on child outcomes and the accumulation of human capital, and consequently, on long term economic development and inequality”.

In developing countries, where many women do not work outside their homes, marriage is questionably the single most important determinant of a woman's economic future. In India, several studies have shown that marriage is indeed taken as an economic decision, managed by parents more often than by the prospective spouses. For example, Rosenzweig and Stark (1989) show that parents marry their daughters in villages where incomes co-vary less with respect to their own village. If we see in Indian context there are different religion and they have different perspectives related to marriage before going to inter-caste and inter religion marriage we need to see the all the perspectives which exist in the Indian society particularly in the religious point of view.

### **MARRIAGE:**

The word "marriage" derives from Middle English marriage, which first appears in 1250–1300 CE This in turn is derived from Old French marier (to marry) and ultimately Latin marītāre meaning to provide with a husband or wife and marītāri meaning to get married. The adjective marīt-us -a, -um meaning matrimonial or nuptial could also be used in the masculine form as a noun for "husband" and in the feminine form for "wife." The related word "matrimony" derives from the Old French word matremoine which appears around 1300 CE and ultimately derives from Latin mātrīmōnium which combines the two concepts mater meaning "mother" and the suffix -monium signifying "action, state, or condition."

### **MARRIAGE IS INSTRUMENT OF SHIELDING CASTE SYSTEM:**

The phenomenon of Caste has aroused more controversy than any other aspect of Indian life and thought. Some see India's caste system as the defining feature of Indian culture and some have dismissed it as a colonial arte fact. Since the days of the British rule, both historians and anthropologists referred to India as a 'caste society'. According to B. R. Ambedkar, "Society is always composed of Classes. Their basis may differ. They may be economic or intellectual or social, but an individual in a society is always a member of a class. This is a universal fact and early Hindu society could not have been an exception to this rule, and, as a matter of fact, we know it was not. So what was the class that first to make it into the caste, for class and caste, so to say, are next door neighbors, and it is only the span that separates the two, A Caste is an enclosed class.(2)" Indian society is characterized by an elaborate custom of exogamy, which prohibits marriage between sapindas (blood kin) as well as sagotras (of the same class). The rules of exogamy are so rigid that any infringement or violation invites rigorous penalties. Over this exogamous society is overlaid the principle of endogamy. There is a difference

between racial or tribal endogamy where the universe is large and co-terminus with cultural homogeneity, and caste endogamy where a homogenous population is split into mutually exclusive units within which both the principles of exogamy and endogamy operate in all their rigidity. This "superimposition of endogamy on exogamy means the creation of caste." (3) . The caste originated in the superposition of endogamy and no space to exogamy it means that ban on inter-caste and inter religion marriages or no marriage relating out of own caste.

#### **INDIAN SOCIETY AND INTER-CASTE AND INTER RELIGION MARRIAGE:**

Marriages are regarded as the most important social custom and 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 part of the city culture. The rural parts of the country still have a long way to go. In Indian society inter-caste marriage is considered to be a harsh prohibited for Hindus and was considered to be sinful by almost all castes and there was complete societal ban on such marriages. However for ruling caste/family it was not considered to be a sinful act. G.S. Ghurye the father of Indian sociology has defined six basic features of caste; restriction of marriage was and is also one of the basic features of the caste. Not only inter-caste marriages were banned and prohibited but even inter-varna marriages too were discouraged by the Hindu scriptures and its ancient, medieval and modern philosophy.

Dr. Ambedkar welcomed the step of inter-caste marriage as revolutionary as it directly attacks the most pertinent characteristics of caste that is endogamy on which the caste stands. Kannan studied 149 inter-caste marriages in the city of Bombay. He found that inter-caste marriage is steadily increasing only recently and that has assumed a significant component since 1956. The age of the women at the time of her marriage, the freedom given to her to choose her partner, the range of female education are some of the important factors for the inter-caste marriage in Bombay(5). Another study on inter-caste marriage shows that the scheduled caste has exhibited the highest tendency for inter-caste marriages than the other castes. The urban residence, education, employment in modern occupation and middle class economic background have tended to be a set of attributes needed for incidence of intercaste marriages. He further observes that inter-caste marriage takes place at fairly advanced age (6)

#### **INDIAN MARRIAGE SYSTEM:**

Reliable statistics on arranged marriage are unavailable because of the unofficial and undocumented nature of them, according to a U.N. report. But they are most common in South Asia, which includes India. India, a country with diverse cultures and religions, has 13 laws

regulating marriage and divorce, according to a government website. None of the laws prohibit marriage among different castes and religions. In fact, the Supreme Court ruled earlier this year that inter-caste marriages are in the nation's best interest because they can help destroy the caste system, which justices called a "curse on the nation." Various customs have governed marriage in Indian society. For example, "swayamvara" was an ancient Indian practice in which families and their daughters selected husbands from a list of suitors. The choice was based more on competition than love, as suitors had to display their prowess in various contests to win the bride. Priyanka Parwardhan, 35, a lawyer, says parents arrange their children's marriages because they think they can choose a better spouse than their children can. "Many parents follow age-old traditions according to which the elders in the family always decide on all important matters in the house," she says. "They feel that children could make the wrong decision and also that children should listen to their elders as a matter of respect." (Chowdhury, 2013)

Kennan studied 149 inter-caste marriages in the city of Bombay. He found that inter-caste marriage is steadily increasing only recently and that has assumed a significant component since 1956 (Kannan, 1963). The age of the women at the time of her marriage, the freedom given to her to choose her partner, the range of female education are some of the important factors for the inter-caste marriage in Mumbai. In the inter-caste marriage study done by Reddy shows that the scheduled caste has exhibited the highest tendency for inter-caste marriages than the other castes. The urban residence, education, employment in modern occupation and middle class economic background have tended to be a set of attributes needed for incidence of intercaste marriages. He further observes that inter-caste marriage takes place at fairly advanced age (Reddy, 1984) Kapadia in his study on inter-caste marriages in India interviewed 513 university graduates. He found that 51 percent parents expressed their willingness to cheer children marrying outside their own caste. Only one-third were against this departure from custom (Kapadia, 1958). Post graduate students were only moderately in favor of inter-caste marriage (Saroja, 1999)

#### **METHODOLOGY:**

Descriptive research method was used in this study researcher tried to demonstrate relationships and describe the world as it exists. As per Bickman and Rog (1998) suggest that descriptive studies can answer questions such as "what is" or "what was." Researcher want to describes and define and produced information about the, attitudes and perspective of youth. What youth think about inter caste marriage? What is there perspective towards the marriage system and caste system? Also

researcher tried to focus relationships between caste and marriage systems.

### **DEFINITION OF MARRIAGE BY YOUTH:**

Order to define marriage; you need to look at not only the historical period, but also on the geographical location and the cultural traditions of the individuals involved in the marriage relationship. General definition of marriage: marriage is a social and legal contract between two individuals that unites their lives legally, economically, and emotionally.

For the conceptualization the perspective of youth we need to know how youths define marriage is very import. Majority 72.77% youths define that it is pure mental union of two people irrespective of the caste and class and religion 32.39% respondent says that it only the related with the two families come together and ties their relationship along with the different social responsibilities . 13.62% youths are saying marriage is something very biological thing were male and female come together in sex relation along with permission by the society. 6.57 % youth not able to define what is marriage?

Youth is the stage of constructing the Self-concept. The self-concept of youth is influenced by several variables such as peers, lifestyle, gender and culture. It is this time of a person's life which they make choices which will affect their future. It is really intrusting that Dali lama says marriage is about developing a mutual admiration of someone, a deep respect and trust and awareness of another human's needs...The new easy-come, easy-go relationships give us more freedom. If you see the result we can say that youths are thinking about the more spiritual thoughts. If they will continue with the same thought process there will no issues of caste, religion and economical which play vital role during marriage process. In above finding it is clearly seen that youth's believes that 92.96% traditions and rituals are not important things in the marriage. Even 67.61% youths says that it not just fusion of two families but it is more about the feeling of two individuals that is male female.

### **YOUTHS THOUGHTS ON THE IMPORTANT THINGS NEE TO BE SEE IN MARRIAGE PROCESS:**

In the common marriages there are different steps involve vary by communities and families. Sometimes they involve extremities such as "promise made while gambling" or "bride whom the father of the groom likes", but here are the most common scenario, and the process can break down at any step -- mostly earlier than later. Most important thing is when the guardians of the groom or bride announce interest in marriage. . Parent takes initiatives in searching the groom or bride. Searching the groom or bride is very important thing looking in to this aspect of marriage process we gave most importance. How the parent

selects the groom or bride is most important thing. So the prospect of the youths towards the process per engagement is most important which put light on the perspective of youths towards marriage.

In current study we find that in Kolhapur city 55.4 % youth still believe that emotional and mental ability of their spouses is most important thing were most of the respondent write that the emotional maturity is most important factor in the selection to the mate. 40.85% respondent gave importance to the social status 21.13% respondent gave importance to the cultural background of spouse 15.96 and 16.9% respondent says that they will give importance to physical and economical aspect of selecting spouse. 4.69 % gave importance to education while selecting the groom or bride.

### **Suitable marriage type:**

There are different marriage types in Indian society there are different factors like caste system , believes, norms, traditions and orthodox thought process are correlated with marriage system, all these factors influenced the perspective of the individual .

In current study we find that 59.155 respondent youths believes that traditional marriage system is right system and 13.62 % respondent say love marriage in same caste is right marriage system. if we see that 72.77% respondent want traditional or in caste or same caste marriages in other hand 09.39 % respondent willing to go for inter-caste marriage and 13.15 % respondent willing for inter-caste and inter-religion marriage so we can say 22.54% respondent willing to break the caste system and want marriage in other caste.

### **Decision about own inter caste marriage:**

It is evident that socio demographic variables of the respondent such as, caste religion and culture significantly influence the decision making, in case of this study if we see caste as a variable which influences on the decision making process . in above finding and graph it is clearly seen that SC,ST are very much interested in inter-caste marriage on the contrary only 30% NT community youth are willing for inter-caste marriage system. Open and OBC community they respectively 59.85%and 58.33% are not willing for inter-caste marriage if we see that graph we come to know that SC respondent more interested in intricate marriage on other hand 70% NT community not willing for inter-caste marriage.

**Table 1: Reason For Inter-Caste Marriage**

In love caste is not important		If person is good and honest and matured		If family support gave permission		Remove caste system		Other	
No	Yes	No	Yes	No	Yes	No	Yes	No	Yes
79.59	20.41	85.71	14.29	80.61	19.39	65.31	80.87	84.69	15.31

If we see the above table we will come to know that 20.41% want inter-caste marriage because they not believe caste they says that there is no caste and religion infant of love . 14.29% respondent believes in individual personality if person is mature and have equal emotional and thinking capacities there is no barrier of caste. 80.87 % respondent respond that they will go for inter caste marriage to remove the caste system. 15.31% respondent gave different answers which not relevant to the core areas of answers.

#### **INTER-CASTE MARRIAGE IS NEED TO TODAY'S WORLD IN CONTEMPORARY SITUATION:**

- In current study we come to know that 46.95% youths respondents from Kolhapur city says that inter-caste marriage is need of society to removal of caste system on other hand 23.94 % respondent say no it is not a need of society and 29.11% not gave responses to this question so if we join both we come to know that nearly 53.05 % are not support that or not believe that inter-caste marriage is need of society for redefine the social system.
- As per the available data 58.69 % respondent says that they will support them 19.25% respondent say that is they go for inter-caste marriage they will opposed and go against. 19.25 % respondent not will to give responses. 2.35 % respondent say that they will tried to convinces them for not go for inter caste marriage and 1.41% respondent say that after all investigation about the other person they will take decision
- As per the available data 42.72 % respondent says that they will support them 18.78 % respondent say that is they go for inter-caste marriage they will opposed and go against. 9.86 % respondent not will to give responses. 26.76 % respondent shared that if they find the person is suitable to them then he or she will support for inter-caste otherwise they will not support.

**WHAT YOUTH THINK ABOUT IMPACT OF INTER CASTE MARRIAGE ON FAMILY:**

- As per available data we can say that 79.81 % respondent says that inter-caste marriage will affect on the family on other hand 20.19 % respondent say no there will not any impact on the family .
- As per the finding we can say that male 52.94 % respondent says society will boycott family from day to day function. 18.6 % female responded also have same fear of social boycott. 63.53% male respondent says that relative will break relationship with family.27.91 % female respondent have fear that relative will cut off relation with their family. 52.35% male respondent think that their sibling will face different problem related their marriage. Another hand 16.28% female respondent thinks that their sibling will face different problem in future. 37.06 % male and 16.28% female respondent thinks that family will face economic issues
- As per available data 12.21% respondent says that definitely there will be impact on purity in caste. 21.13% respondents say that their caste status will decreased. 26.76% respondents not answered the question or they are willing to answers this question. 39.91% respondent say there is no relation of inter-caste marriage and purity of caste mostly in this category respondent says that caste is not pure thing at all so no

**REASONS FOR OPPOSITION FOR INTER-CASTE MARRIAGE:**

- We see that 65.26 % respondent says that the perspective of the society towards the inter caste marriage is not developed yet people have negative attitude towards inter caste marriage system and hence society not gave not importance. 11.74 % responded says family not supported 15.2 % responded say tradition norms and rituals influences on the mindset of the people hence society not gave importance to inter-caste married couple in society.
- With references to the finding 2.35 % youths says that honor killing is important to keep the caste system alive and it is work of religion. 80.28 % respondent says it not good act at all we must condemn it. 17.37 % respondents don't want to talk on this issue they think that religion and parent are right.
- we can say that 64.32 % youth think that family will be the most important challenge in front of them to convince family is big challenge, 52.58 % youth says that society will be the next challenge 14.8 % youth says the relative will be 3rd challenge where the fear of isolation or boycott by relative may happened. 17.37 % respondent say that they will not go for inter-caste marriage so there is no issue.



**YOUTHS VIEW ON EXISTENCES OF CASTE SYSTEM IN SOCIETY:**

- In the current study as per the finding we can say that 40.85 respondent think that caste will not annihilate by just inter-caste system. 25.82 % respondent youth think that it will be first step not whole but some extend caste system will diluted. 26.29 % respondent youth think that yes caste system will vanish. 5.63 % respondent youths no gave comments
- As per the finding 53.05% respondent youths says that if society not accept the inter-caste marriage it means that there is existences of caste in the day to day functioning. 9.39 % respondent not accepts that there is caste hidden in the decision making process to closed the class in to caste. 31.92 % youth not gave comments it seems that youth not want to talk on the existences of caste system. 1.41% respondent says that they gave importance to family not caste.
- As per the finding we can say that 10.99 Hindu male think that inter-caste marriage is against nature. 17.43 % Hindu female says that inter-caste marriage is against nature, 16.67% other (Jain) respondents male says that inter-caste marriage is against nature and 33.33 females from other category reposed that inter-caste marriage is against the nature.

**CONCLUSION:**

The youth's standpoint related marriage in Indian society

- we studied the perspective of youths from Kolhapur district towards the marriage system and after the analysis of the data we come to conclusion that majority the youths think that marriage more Majority 72.77% youths define that it is pure mental union of two people irrespective of the caste and class and religion- reference from table2.1. Kolhapur city gave preferences to the Arrange marriage system
- In current study we find that in Kolhapur city 55.4 % youth still believe that emotional and mental ability of their spouses is most important thing were most of the respondent write that the emotional maturity is most important factor in the selection.
- we can conclude that youth from Kolhapur city i.e. near about 72.77 % youths shared that family take the decision of the marriages
- Youths are willing to go for inter-caste marriage but family and societal norms and fear of social credit of family prevent them not go for such decision

The youth's standpoint related inter-caste marriage in Indian society

- With references finding of the study we can conclude that SC youths from Kolhapur city are very interested in inter-caste marriage on the other hand youths from open, OBC communities neutral in the decision process nearly 50 % youth go for support inter-caste marriage but ironically NT community youth from Kolhapur city are against inter-caste marriage.
- Decision of inter-caste marriage was very much influenced by the family decision; youths have constant insecurity and fear of social boycott and social isolation and family disorganization. Losses the family supports, economical challenges in future due to loose of family support.
- Youths from Kolhapur city very much stick with the traditional cultural barriers special females are most victim of the family and societal practices. Female not have decision making powers related marriage majority female are against the inter-caste marriage. The relation of caste and gender is symbolically related to the ride of the caste. It is same in Kolhapur city
- The factor influences on the perspective of youths related inter-caste marriage.
- Society and relative attitudes influences more on the inter-caste marriage.
- Youths are willing to go for inter-caste marriage but the attitude of the society, traditions and norms influences on the mindset which also leads to insecurity.
- Especially in Kolhapur city Khandan/Gharanae system influence on the youths mindset so they gave importance to family image and they feel that if they committed such kind of crime then family will be face lots of problem.

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