



## **REVIEW OF LITERATURE IN THE CONTEXT OF INTERCASTE MARRIAGES**

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### **ABSTRACT**

*In India, social stratification system comprises of class, caste, region, tribe and gender. The caste system is ancient in its origin. It is hard to find the exact origin of the Intercaste marriage in India. The Indian civilisation constitutes Indo Aryan culture contains the first mention of and continuous history of the factors that make up caste. There are some important theories of the origin of caste system. Political theory says that caste system is a clever device invented by the Brahmin in order to place themselves on the highest ladder of social hierarchy. The Brahmnical literature of the post Vedic period mentioned certain mixed classes and also group of outcaste classes. Among the four Varna's the old distinction of Arya and Shudra now appears as Dwija and Shudra. The first three classes are called Dwija (twice born) because they have to through the initiation ceremony which is symbolic of rebirth. The Shudra was called Ekjati (once born). The word jati is hence forward employed to mean the numerous sub-division of Varna. However this demarcation is not rigidly maintained. The word jati is sometime used for Varna. In the Brahmin period, the position increased manifold. The three lower classes are ordered to live according to teaching of Brahmins. The pre-eminence of Brahmin had secured social privileges sanctioned by law givers.*

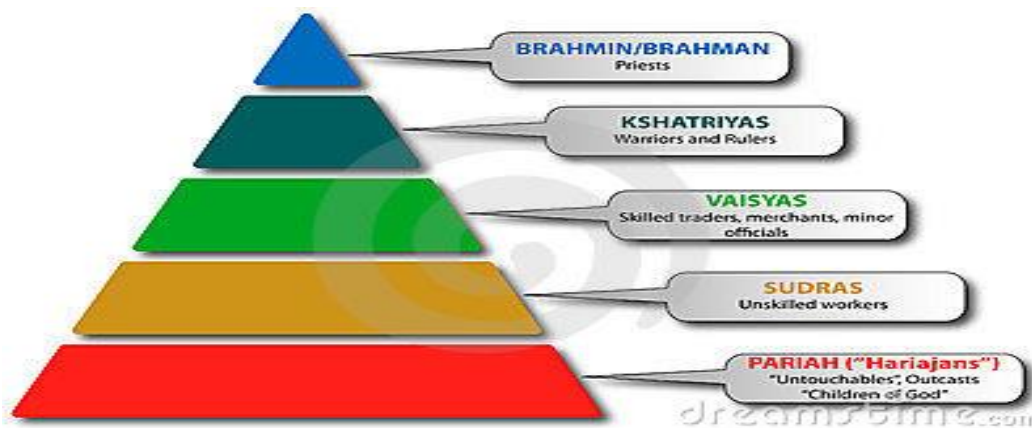
### **INTRODUCTION**

In Racial theory Dr. Mazumdar has pointed that caste system took its birth after the arrival of Aryans in India, for the maintenance of separate existence. Certain groups are other people

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were referred by Indo-Aryans as Varna, colour. They also argued about the Dasa Varna. Rig Vedic literature stresses very significantly the differences between the Arya and Dasa, not only in their colour but also in their speech, religious practices and physical features. The three classes Brahmin, Kshatriya and Vaishya are frequently mentioned in the Rig Veda. The name of the fourth classes, the Shudra occur only once in the Rig Veda. The first two classes Brahmin and Kshatriya represented broadly the two professions of the poet priest and warrior chief. Vaish comprised all the common people. The Shudra class represented domestic servant who is like slave. (Mishra 1998)



In the context of Indian people caste system is a profanity on Hindu society. It is deeply rooted in the mind of Indian people. Therefore most of the social reformist took part in the movement of eradication of casteism from Hindu religion such as Mahatma Jotirao Pule, Dr. B. R. Ambedkar, Rajashri Chhatrapati Shahu Maharaj, Saint Kabir etc. they were the best to remove caste barriers from Indian society. Social reformers have given thought to it from time to time and through a number of reform campaigns, donations, reservations, meetings, seminars, and symposiums. They have tried to eliminate this bias doubt and misunderstandings between the classes. The real remedy is Intercaste marriage for killing the spirit of caste and the consciousness of caste. (Panhalkar2013)

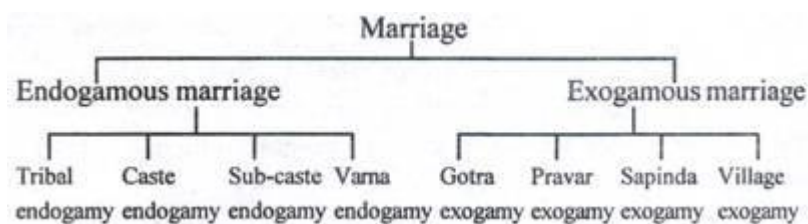
### Marriage

Marriage is an institution or complex of social norms that sanctions the relationship of a man and woman and binds them in a system of common obligations and rights essential to the functioning of family life. Socially however there are added to the sexual and parental ideas of marriage besides other elements. Marriage is given the hallmark of social approval, it becomes a legal contract, and it defines the relationship between husband and wife and between parents and children. (Mishra 1998)

## Definitions of Marriage

“Marriage can be defined as a socially recognized relationship and approved sexual union among a grown-up male also female that communicates certain privileges and duties”. Giddens (1997)

According to Mazumdar , “Marriage as a socially sanctioned union of male and female or as a secondary institution devised by society to sanction the union and mating of male and female of the purpose of establishing a household, entering into sex relations, procreating and providing of care for the offspring”.(Mishra 1998)



**Endogamy** is a practice of marrying within a defined group, e.g. a kinship category, a tribe, a social class or a religious denomination. As in the case of exogamy, the practice may be preferred or prescribed that is to say it may entail a preference to marry within a particular lineage or more broadly can apply to social sanctions that prevent or deter marriage between members of different castes or ethnic groups. Negative sanctions are applied to those who marry outside the group. Different forms of Endogamy are as follows:

- Tribal Endogamy: One cannot marry outside the tribe.
- Caste Endogamy: Marriage should take place within the caste.
- Class Endogamy: In this form of endogamy marriage is contracted between people of one class or of a particular status.
- Sub-caste Endogamy: In this form choice is restricted to the sub-caste.
- Race/Varna Endogamy: In this form people can marry within the race.(Mishra 1998)

**Exogamy** refers to those formal rules of social preference compelling marriage outside the immediate group. The exogamous group may be the kinship group such as a family or a clan, a village group, or other social group. All peoples prohibit marriages between individuals sharing certain degrees of blood or affinal relationships. A man must not only seek a wife out of his own clan but also must avoid the clans of all the grandparents. There are certain relations which are not to be married, but the degree of nearness differs from community to community. Different forms of Exogamy are as follows:



- Gotra Exogamy: People sharing the same gotra are believed to have similar blood.
- Pravar Exogamy: King of religious and spiritual bond. Marriage between persons belonging to same Pravar is prohibited especially among Brahmins.
- Village exogamy: Among various Indian tribes, there is practice to marry outside the village. This restriction is prevalent in the Munda and other tribes of Chota Nagpur.
- Spinda Exogamy: Spinda means common parentage. In Hindu society, marriage within the spinda is prohibited.

Marriage and family are two aspects of the same social reality e.g. the biophysical-cum-social drives of man. Like family, marriage also an old institution. It is unique of the first born on a social basis known associations and important on behalf of the reproduction of families as well as pleasure of erotic urge. There is no society in the world which does not recognize the institution of Marriage. Without this there will be no morality and practically whole civilization will come to an end. Marriage is the basis of human society. Marriage forms society as our social forms are reinforced by marriage. It is a basic institution found in all human societies for the reason that not at all additional union of males and females meets completely the necessities of mating, home - building, affection as well as personality development on the side by side of biotic, mental, plus societal, moral and spiritual progression. As a legal institution, marriage confers various rights on those who inter into it, e. g. to be regarded as a next of kin to one's partner. There is a bit difference of point of view between anthropologist and sociologist about marriage. Anthropologist like Lowie, Murdock and Watermark emphasized on social sanction in the union and how it is accomplished by different rituals and ceremonies. Sociologists like Bowman, Baber and Burgess, on the other hand view it as a system of roles and as involving primary relationships. (Mishra 1998)

Caste as well as religion are integral part of Indian society. Both these structures generate water tight compartment among societies and by this gap, transport separation. Detestational so pressure in the middle of several societal groups. The basic problem in Indian society is not of class division. In the context of society of Indians marriage inside the same caste as well as same religion it's the rule of land context of India. Marriages in the middle of dissimilar castes besides diverse faiths are difficult as well as socially unacceptable proposition. Towards every single wedding societal dishonours are committed, making it difficult for the couples to survive. Recently the process of Liberalization, Privation, Globalization, (LPG) and development has brought lots of positive changes in Indian society.

### **What is Mixed Marriage/Intermarriage?**

In International context mixed marriages or intermarriages can be classified as

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- Inter-racial marriage: marriage between people of different races
- Inter- national marriage: marriage between people of different nationalities
- Interreligious or inter faith marriage: marriage between people of different religions

In Indian context mixed marriage can be classified as

- Inter - caste marriage: marriage between people of different castes
- Inter-state marriage: marriage between people of different states
- Interreligious or inter faith marriage: marriage between people of different religions (Shani 2014)

### **Intercaste Marriage**

Inter-caste marriages fall in broadly two categories: inter-caste marriages within Brahman to Shudras. In the pre independence period, the marriages between ‘Touchable’ and the ‘Untouchable’ were the rarest. Dr. Babasaheb Ambedkar focused on the role of marriage in social construction of caste system. In the Indian context. Dr. Babasaheb Ambedkar said, “Caste is endogamy and endogamy is caste” (Shah, 2001)

Endogamy is the most essential feature of caste. Every major caste-group is further divided into numerous sub-caste, every one of which forbids its members to marry persons outside the caste. During the British regime, slowly but steadily, legislative measures began to be taken up to invalidate the authority of caste in the matter of caste endogamy. But the British Government was not inclined to do so in the early part of their rule. The apathy of the British with regard to legal sanction of Intercaste marriage was shaken by the social reformers. As a result, the “Special Marriage Act” of 1872 came into being which made it possible for a person to marry anybody belonging to any caste or creed, provided the parties declared inter alia that they did not belong to any religion. (Kannan 1963). After this “Special Marriage Act, 1954” had come.

In the period of 1889 first inter-caste marriage happened of adopted son Yashwant of Mahatma Jyotirao Phule and Savitribai Phule. This was a first case of Intercaste marriage in modern India and it was a first recorded case. That time also opposed happened by the Brahmins. Savitribai Phule and Mahatma Jyotiba Phule also faced hurdles.

According to the “Special Marriage Act, 1954”, inter-caste marriage is legal in India. Inter-caste marriages are performed under this act. Inter-caste and inter religious marriages it seems like a taboo to most of the people. But in order to eradicate the caste system it is very important that Inter caste and inter religion marriages should be encouraged in a broader

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scale. Marriages are regarded as the most important social custom and the best means to remove the barrier of the prevailing caste system Inter-caste Marriage is mostly led by love marriage which is resistant by the traditional society. (Bishankha 2011)

According to figures available with the Centre, the number of people tying the knot with Dalit's is constantly rising. **Maharashtra, Kerala, Andhra lead change**

**NATIONAL FIGURES**

<b>2012</b>	9,623
<b>2011</b>	7617
<b>2010</b>	7148

**STATE FIGURES**

<b>State</b>	<b>2012</b>	<b>2011</b>	<b>2010</b>
Andhra Pradesh	3,040	1,805	1,641
Maharashtra	2,296	563	628
Kerala	2,454	1,040	1,000

Andhra Pradesh, Maharashtra and Kerala appear to be the top examples in the phenomenon

[Source Times of India 2013, 20<sup>th</sup> September]

It is most natural in such circumstances that the social practice is one where marriages are arranged by the family. Apart from certifying smooth reproduction of the caste group, this exercise in addition delivers control over children in the hands of the male elders. This patriarchal control, which functions as the guiding principle on which family life is based, is wholly in consonance with the requirements of the structures of caste. Both patriarchy and caste feed into each other when the issue at stake is an Intercaste marriage. When a boy and girl take a personal decision to choose their spouse and marry, they may be conscious of the opposition they would face. Yet their decision is neither intended to overthrow nor to challenge patriarchy and caste. The reaction of the family is one of loss of face-honour in society at large and within the caste community in particular. It is at the same time an expression of shock at the over throwing of parental authority. And it is a remarkable unanswerable thing which indicates insult of the family or is an individual. An entire ideological construct of 'Izzat' is built around it. This issue of 'Izzat' or honour is integral to the issue of inter-caste marriages. The social stratification system in context of marriage is govern by the same caste marriage.

In India studies on Intercaste marriages are less (Mokashi1982) and most of the studies based on case study method. Most of the studies have done in the context of urban area no single study have done in context of rural part. Studied social and personal factors. (Kannan 1963)



India has many patterns of inter caste, interstate also even inter country and inter-continent wherever weddings are very fruitful in the mode of cheerful lives and also have set an example for young people. In point of fact, Indians, they do not marry a boy with a girl, they marry with dissimilar group of people and faiths and especially a boy and a girl (Tiwari 2013). Caste is a component of social stratification. In India there is lots of caste exist. According to state of Maharashtra different categories are there. In each category different sub-castes also exist. Arranged marriage was and is socially acceptable. But in contemporary situation youths practice marriage out of caste, out of religion. Author has mentioned very positively that girls and boys not marrying each other but marrying with different castes and religions.

Various caste groups plus societies are involved in Intercaste marriages and associations that customary norms and caste practices and have no social acceptance, it is in relation to a Dalit and non-Dalit association or marriage that certain features, which impinge on broader matters come to the surface more pronouncedly. (Chowdhary 2007) Dalits always dominated by forward castes. In Indian caste hierarchy and always neglected by upper castes. Breaking traditions, customs, and culture was and is not acceptable.

(PUDR 2003) This report focused on Inter-caste marriages openly have severe concerns for the position and also rights of females and different caste groups in our country. The virulent disagreement to such marriages, a straight result of a male-controlled (patriarchal) caste structure, is a pure pointer of the political implications of these marriages. The relation of marriage to the sphere of influence of the particular however permits for such violations to be unnoticed with ease. It is thus noticeable that while caste is a concern for several political fields and philosophies, the violent disagreement to inter-caste marriages catches slight expression in the action and declarations in our polity. This is hardly surprising as marriage is an issue on which communities brook little interference, making any intervention in support of inter-caste marriages a risky corporate politically.

(Goli, Singh, and Sekhar 2010) in this study author has used the (IHDS) India Human Development Survey data, 2005 to discover the level of mixed marriages in India. The India Human Development Survey 2005 is a nationwide demonstrative, multitopic survey of 41,554 households in 1503 villages and 971 urban neighbourhoods across India. In each household One-hour interviews covered health, education, employment, financial status, marriage, fertility, gender relations, and social capital. This study reveals that a very rare females have the liberty to select their partner (spouse). These results accept importance in the framework of an increasing number of honour killings in India in the contemporary years.

(Das, Roy and Tripathy 2013) said that India is still by and large a traditional society with rigid caste system. Caste plays a very important role in the selection of mates in marriages. To most Indians, it is difficult to think of marriage beyond the own caste, But it is quite

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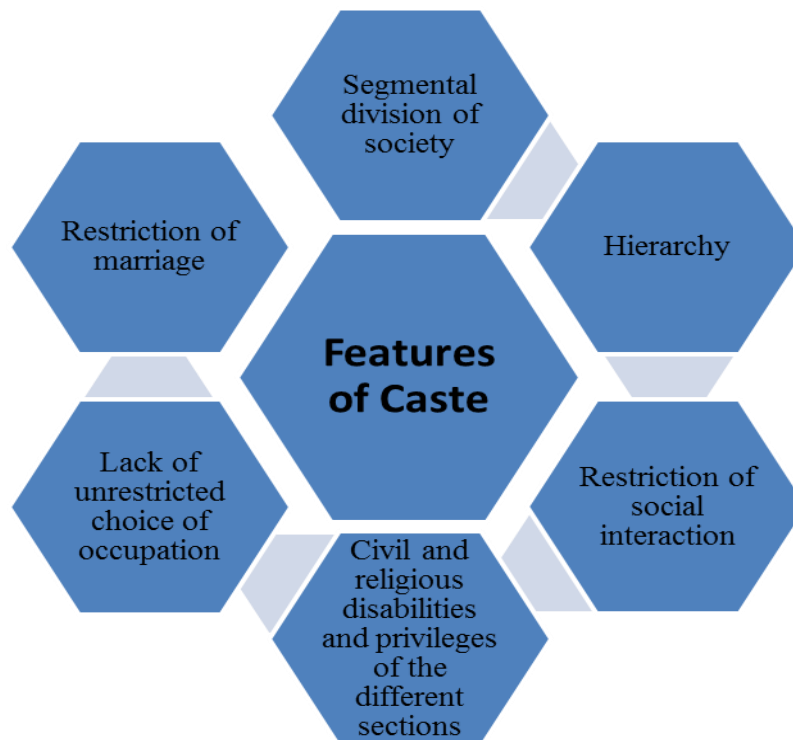


heartening to notice that the force of the caste in marriage selection is gradually loosening over time as about ten percent of the marriages in India are reported to be inter-caste marriages. This is a good beginning to completely eradicate the caste system in India. This change in the marriage pattern in India is a very recent phenomenon due to the impact of modernization, socio-economic development and globalization of Indian Economy.

Deshpande (2010) studied that caste-based bias and position still be present, wealth and power was now less associated with caste. Caste became a lot less significant part of daily lives of people who lived in urban areas compared to rural areas, but its significance still varies by social class and occupation. Among urban middle-class professionals, caste is not openly discussed and is pretty insignificant, except when it comes to marital arrangements. Even then, there are adjustments made with considerations towards education, occupation, and income, as well as religion and language. Although discrimination on the basis of caste has been outlawed In India, is still exist in the community today. In the context of India, Indian caste system did very important role for making the role and occupations and Indian society values. The constant push towards this stratification system for periods, beginning with the Aryans and continuing down a long road of unfortunate discrimination, segregation, violence, and inequality. Almost lower castes already added lot of beginning the part abolition of the caste system, and India must have commended for this constant effort towards destroy this social system of stratification from its culture.

(Bhale 2013) focused on “Perspectives of educated youths towards the inter-caste marriage” This study is based on the academic research done in Kolhapur city, in 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. In order to discourage inter-Varna, inter-religion and inter-caste marriages innumerable categories of degradations were laid down for the progeny of such parents who had violated the societal norms and entered into wedlock with person of caste which was different than his or her own caste or Varna. Restriction of marriage was and is also one of the basic features of the caste. Not only inter-caste marriages were banned but also inter-Varna marriages too were discouraged by the Hindu scriptures and its ancient, medieval and modern philosophy. (Panhalkar 2013) This study pursues to present the past of casteism in India through the reference of Vijay Tendulkar and Girish Karnad’s play. Inter-caste marriage used as therapy for caste impartiality in the play of Vijay Tendulkar’s Kanyadaan and Girish Karnad’s tale-Danda. Here inter-caste marriage is used as a research to destroy casteism since Hindu society but these weddings finished in violence and calamity because of class and caste awareness. Caste awareness resists people in associating freely in everything castes.





Kannan (1962) in this study aims to understand categories of marriages-the inter-caste and intercommunity marriages with reference to the factors which foster their inter mixture, the reactions to such unions from the respective natal families and caste or communities at the consequences as reflected in the relation between the couples, between them and their children, between the new family and natal family and caste or community in general. The author discusses the various circumstances which have been directly or indirectly responsible for bringing about such marriages. Author attempts to analyse the adjustment between who differ in food habits, religious practices and other cultural factors.

(Chowdhary 1997) This study reveals that inter-caste and intra-caste marriages which infringe cultural norms and customary practices invariably lead to direct violence perpetrated by the male family member on the couple generally and on the girl specially. Outside caste marriage means inter-caste marriage. Impacts of inter-caste marriage is honour's killing, boycott by community, not allowing for social occasions etc. Mostly in this cases girl's family is very aggressive because they cannot accept that the girl went against them. They practice violence on girl.

(Uplaonkar A, 1995) In this study the author focussed on the freedom for choosing life partner have to maintain by family. Youths can also take decision for their spouse. In family life cycle marriage is milestone and important part in human life. This is relationship between husband and wife. For happy marriage habits of couple, thinking, lifestyle have to match each other. In contemporary situation family have to accept youths choice beyond the tradition.

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The degree of freedom given to youth to choose the life-partner is an indication of the social recognition accorded to it. In the traditional joint family, marriages were arranged by the parents, guardians or relatives. Marriage was, and is even today, considered a union of two families, in groups and castes

(Satyamev Jayate 2012) In this actor Amir Khans episode discussion happened between the Khap panchayat members and some couples who got married outside their caste and gotra. According to Khap panchayat it is matter of reputation and rules of Khap. No one can go against their rules. Same thing reported that in **Ijrat Nagar ki Asabhya Betiyaa** in this documentary. In case of eradication of caste system, the government of India has made an effort to eliminate discrimination based on caste, but that social pressure maintains the tradition to some degree (Country Reports 2003, 25 Feb. 2004, Sec.5; International religious freedom Report 2003 18 Dec. 2003, Sec.3; HRW Sep. 2001, Sec.4). Human Rights watch (HRW) reported that although the government of India prohibits discrimination based on caste. The practice of untouchability..... Remains very much a part of rural India (Sep.2001) Country reports on Human Rights Practice for 2003 observed that although both civil rights act of 1955 and the Indian constitution banned discrimination based on caste, in practice, the traditional caste system continues to divide society(25 Feb. 2004, Sec.5). The report indicated that in general, despite the presence of laws intended to protect those of the lowest social strata, dalits or casteless Indian government authorities were often ineffective in combating societal practices, especially in rural areas (25 Feb.2004, Sec.5). The International Religious Freedom Report 2003 indicates that discrimination based on caste continued to prevail despite efforts by modern Indian leaders to eliminate traditional attitude (18 Dec.2003, Sec.3). Regarding social attitudes towards inter-caste marriage, HRW indicates that traditionally rigid social norms of purity and pollution are socially enforced through strict prohibitions on marriage or other social interactions between castes (Sep.2001, Sec.4). According to Human Rights Watch (HRW), although inter-caste marriages among the higher castes of Indians were (in 2001) becoming more acceptable in some countries, relationships and marriages between upper-caste and lower-caste members were still socially condemned in India (HRW Sep. 2001).

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