

A STUDY ON ATTITUDE OF CIVIL SOCIETY TOWARDS INTER CASTE MARRIAGES (caste exogamy) IN INDIA

¹B.Mughundhan, ²M.Dhanasekar

¹Student, Saveetha school of law, Saveetha university, Saveetha institute of medical and technical sciences,
Chennai-77, Tamil Nadu, India

²Assistant professor, Saveetha school of law, saveetha university, Saveetha institute of medical and technical
sciences, Chennai-77,Tamil Nadu, India

¹shanthukumari.24@gmail.com, ²dhanasekarm.ssl@saveetha .com

ABSTRACT:

Marriage is a sacred institution which binds both the woman and man in a pious relation. It gives this relation meaning. Marriage with in the same caste means that both the boy and girl belong to the same community. Inter -caste marriage means girl and boy are from different castes . where one member belongs to lower caste. The caste, creed and culture are the three most important elements, which are kept on the high priority list. For years, Indians had a orthodox mindset. They could not imagine inter –caste marriages. They had a conception that marriages are only possible in the same caste and community. Talking about inter- caste and inter- religious marriages in India was a taboo for most people in the earlier days. However, with time, things changed and inter- caste marriage also became a part of the society. Inter- caste marriages are regarded as the most important social customs and hence, were viewed as the best means to remove the barrier of caste system .When God created men and women, he has not assigned any caste on them. So, how can the human beings divide God s created world into castes and communities. Customs and religious practised were so strict and merciless that even sometimes the boy and girl were hacked to death by their parents due to the pressures from the society. However ,with time things changed and inter- caste marriage also became a part of 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: intercaste marriages, Caste exogamy, Attitude, Society, Relations.

INTRODUCTION:

Relational unions are made in paradise. This is an outstanding saying. 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. Bury station relational unions implies young lady and kid are from various standings where one part has a place with bring down rank .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. In any case, individuals are selfish to the point that have for all intents and purposes spoil the holiness of these relations. At the point when god made man and ladies, he has not allocated any station on them. Along these lines, how the people can separated god's made world into standing and groups. The things don't wind up here. From the season of lord and Queens, rank framework has been rehearsed. In prior days, it was standard to wed in similar ranks. On the off chance that anybody sets out to resist the standards of the general public, he was limited to serious disciplines. Entire people group was banished from keeping any connection with the family where a between position marriage has occurred.¹ (B.R. Ambedkar-2002)

Traditions and religions rehearsed were so strict and barbarous that even here and there the kid and young lady were hacked to death by their own relatives because of the weights from the general public. Once in a while youthful hearts were isolated by wedding them off to other kid and young lady of a similar rank. Along these lines the darlings were isolated by their own relatives. There are loads of such occurrences where we can locate the cruel disciplines incurred by the restriction gatherings of the between station relational unions. With more globalization and increment in instructive offices, there is extraordinary change in the perspectives of individuals. As modernization has influenced each area of society, between position relational unions have additionally gotten acknowledgment from the general population in urban and present day social orders. There has been wide change in the social situation. Guardians and relatives of sweethearts have been thinking of more

¹ Ambedkar.B.R.(2002), castes in India: Their mechanism, genesis and development. In the essential writings of B.R. Ambedkar, ed valerian Radrigues, 242-62 "New Delhi, Oxford university press.

receptive outlooks with wide acknowledgment of relational unions outside their own stations².

In any case, in a few locales which need presentation to the instruction and current society culture, things have stayed unaltered. There are still resistances by the individuals from various standings 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 marriages in India and to analyse the attitude of civil society towards intercaste marriages.

Materials 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

Empirical research is also called data-based research and its conclusions are capable for being verified by observation and experiment. Empirical research is conducted with the help of what we call sociological methods and by inquiring into a social phenomenon. Empirical research means an inquiry that attempts to discover and also attempts to verify the general rules allowing us to understand why human beings behave the way they do. Sociological methods like observation, interview, questionnaire and survey are used to discover the human conduct. The method which is used in this research is based on doctrinal research.

HYPOTHESIS:

Alternative: There is a significant change in attitude of civil society towards intercaste marriages.

Null: There is no significant change in attitude of civil society towards intercaste marriages.

² Axinn, W.G. and Thornton, (1992). The relationship between cohabitation and divorce: selectivity or casual influence? *Demography* v.29(3), pp.357-374.

REVIEW OF LITERATURE:

An indirect light is also thrown on the problem of intercaste marriage from the Smruti literature. The dharmasutras and smrtis make provision, caused by death of the relatives of different castes, which indirectly proves the existence of intercaste marriages. In the partition of properties, sons born of mother belonging to different castes, receive their shares (Rajabali Pandey -1967). Here, too, Dharmasastra contemplates the possibility of an intercaste marriage. A student is enjoined to salute the wives of his teacher, coming from lower castes, from a distance and not touch their feet (Rajendra K.sharma-2004). It is pre supposed that the gurus could have wives from different castes and it was, in no way, derogative to their position. In adoption a vijataya child could be adopted. All these side lights prove the existence of intercaste marriages. The word "Gotra" in this modern sense is not known in the vedas, though it occurs in the sense of Cowpen. The earliest mention of this word in technical sense is to be found. Where the teacher of Satyakama asks his gotra (Deshpande-1972). We find frequent use of gotra in Buddhist and jain literature, for example Gautama, etc. It seems that by the time of the Buddha, the gotra system was an established institution. (Haripada-1972)

INTERCASTE MARRIAGES IN INDIA**INTER CASTE MARRIAGES:**

Relational unions are made in paradise. This is an outstanding saying. At the point when two individuals meet and their marriage is solemnized, it is trusted this is the desire of god. Marriage is a sacrosanct establishment which ties both the lady and man in a devout connection. It gives this connection a significance. At the point when a marriage happens, two spirits are joined together and this opens new vistas in their lives. However, people are selfish to the point that have for all intents and purposes spoilt the consecration of these relations. Relational unions in India, has dependably been the greatest worry for the Indian families. Parcel of significance is given to the sir name conveyed by the lady or the prep. Indeed, the regard and poise of a man is connected to his sir name, ain who were his predecessors and to which family name he has a place. The rank, belief and culture are the three most vital components, which are kept on the high need list. The lady of the hour and the prep most likely need to coordinate each other's religions, group, dialect, culture and area. Without coordinating each other's religious and lavishness status, the lady of the hour and the prep are entirely not permitted to tie marriage hitches with each other. For a considerable

length of time, Indians had a standard mentality. They couldn't envision bury standing relational unions. They had an origination that relational unions are just conceivable in a similar group and standing. Discussing entomb rank and bury religion relational unions in India was an unthinkable for the vast majority in the prior days. Be that as it may ,with time, things changed and bury station marriage likewise turned into a piece of the general public. Relational unions are viewed as the most imperative social custom and subsequently, were seen as the best intends to expel the hindrance of rank framework. Today, in Indian culture, however we can see bury rank relational unions, yet generally it is the piece of the city culture. The rustic parts of the nation still have far to go. Traditions and religions honed were so strict and savage that even here and there the kid and young lady were hacked to death by their own relatives because of the weights from the general public. Now and then youthful hearts were isolated by wedding them off to other kid or young lady of a similar position. Along these lines the darlings were isolated by their own relatives. There are loads of such occurrences where you can locate the cruel disciplines dispensed by the restriction gatherings of the bury rank relational unions. (Chowdhary .L - 1988).³

CURRENT SCENARIO:

Individuals have understood that an effective marriage isn't subject to components, for example, same rank and religion. It is then again, based on the parts of shared comprehension and similarity. It is the manner by which well the two see each other's need and feel for your accomplice. It isn't fundamental that you need to have a place with a similar group or standing to comprehend your life partner better. Today, there are abundant of illustrations when two individuals from very surprising foundation and way of life meet up and spend as long as they can remember content with each other, because of instruction. Instruction has expanded the outskirts of reasoning and helped individuals create explanatory forces. It has adjusted their recognition about existence, as well as about social concerns, for example, marriage and relationship. Bury standing and entomb religion relational unions fills in as a reference point light for social balance. Keeping in mind the end goal to break the dangers of position framework, it has ends up occupant that there ought to be between station relational unions .Marriage is generally subject to genuine romance and believing and once this is accomplished, standing and religion all ends up auxiliary issues. With more globalization and increment in instructive offices, there is extraordinary change in the perspectives of

³ Banerjee, A.R. and Chowdhary.L(1988)."Caste exogamy and class/gotra endogamy in the contemporary Bengal's society "Man in India" Vol.68(2).

individuals. As modernization has influenced each segment of society, many standing relational unions have likewise gotten acknowledgment from the general population in urban and current social orders. There has been wide change in the social situation. Guardians and relatives of the sweethearts have been thinking of more receptive outlooks with wide acknowledgment of relational unions outside their own particular ranks. In any case, in a few areas which need presentation to the instruction and current society culture, things have stayed unaltered. There are still restrictions by the individuals from various stations on the off chance that they experience any occurrence of entomb position marriage. These social orders require some difference in sees so youthful hearts could join together and live cheerfully. A decent connection needs understanding and commitment from kid and young lady to bloom. On the off chance that there are acts of neglect like station framework, at that point there will be unfortunate conjugal relations who increment the rate of separations and shared false impressions. However, the vast majority of the families in India, have begun tolerating their kids' leading between standing relational unions, yet there still an enormous number of individuals are left in the nation who need to comprehend that there is nothing more critical⁴ than the joy of their youngsters and they have to shape their perspectives in agreement to the⁵ changing circumstances and acknowledge their kids' decisions for their glad wedded life. Government should approach to make such strategies and tenets which can energize marriage between the individuals from two unique ranks. There ought to be some sort of gratefulness from the administration with the goal that more bury position relational unions can occur. Though government has found a way to enhance the circumstance yet at the same time there is an incredible need to actualize more measures to make the circumstance more joyful. Now is the ideal time presently to join hand and bolster youthful heart to pick their life accomplice of their decision. (Coldwell -1989).⁶

⁴ Kannan, C.T.(1963). Intercaste and inter community marriages in India. "Allied publishers private limited, Bombay.

⁵ Chowdhary prem(2010).contentious marriage, Elouping couples, Gender, caste and patriarchy in northern India.

⁶ Coldwell.J, gajanayake, I, and coldwell,B. (1989), Is marriage delay a Multiphasic responses to pressures for fertility decline? The case of Sri Lanka. "Journal of marriage and the family, V.51(2),pp.337-351.

HISTORY OF INTER-CASTE MARRIAGES:

Between Caste marriage is a term utilized as a part of South Asia and Middle-Eastern nations for a marriage where the couples are from two diverse social gatherings. e.g. distinctive races, groups or stations. It is identified with exogamy, where relational unions is permitted just outside of a social gathering and restricted to endogamy, organized and constrained relational unions. From the season of Kings and Queens, position framework has been honed. In prior days, it was standard to wed in similar positions. In the event that anybody sets out to ignore the standards of the general public he was bound to serve disciplines. Entire people group was banned from keeping any connection with the family where between position marriage had occurred. Traditions and religions honed were so strict and cruel that even some of the time the kid and young lady were hacked to death by their own particular relatives because of the weights from the general public. Indians had a standard outlook. They couldn't envision between position relational unions past a similar station, group and religion. Marriage ought to be in a similar rank and group and who so ever set out for the between position marriage confront the outcomes in wording viciousness, social blacklist, family blacklist, and passing of the young men and young ladies. Empowering INTER-CASTEMARRIAGES: In India, bury station relational unions were freely energized and bolstered by politicians, for example, C. N. Annadurai, the primary Chief Minister of Tamil Nadu, and social lactivists, for example, Periyar E. V. Ramasamy, Raghupathi Venkataratnam Naidu and Manthena Venkata Raju⁷.

ATTITUDE OF CIVIL SOCIETY

In the event that, we take a gander at the old circumstances, wedding a man having a place with another standing was not permitted in the Indian culture. Individuals will undoubtedly get hitched in a similar station and religion and if a man needed to get hitched to a man of various rank, he or she was executed. Likewise in the prior circumstances parents would select the ideal counterpart for their youngsters inside a similar religion and foundation.⁸

However, now with the modernization of the families and familiarity with the general population, entomb position relational unions are never again regarded as large unthinkable

⁷ Coontz S.(2000) "Historical perspectives on family studies". Journal of family and marriage, V.62(2), pp.238-292.

⁸ Glenn, N.D.(1990). Qualitative research on martial quality in the 1960s. A critical review. Journal of marriage and family, V.52(4), pp.818-831.

in the Indian culture. Today, the greater part of the guardians try not to want to do the match making for their kids, as the more youthful age is equipped for finding a counterpart for themselves, usually disregarding the 'rank run the show'.⁹

The principle purpose for this forbidden of station was instruction. Individuals were not appropriately instructed, yet today with the assistance of training the unimaginable between standing relational unions circumstance is presently conceivable. Instruction likewise helped the general population to wind up more receptive and murdered numerous superstitions that were impeding the development of our society. Prior there were even decides expressing that young ladies need to get hitched to a senior prep or a prepare of her age. In any case, this rehearse has now finished as guardians have offered opportunity to their little girls to pick the privilege accomplice for themselves.¹⁰

With the intense changes in the general public, individuals have understood that fruitful relational unions are definitely not dependent upon same station and religion. It essentially relies on different components like common.

understanding, trust, comparable propensities, foundation and similarity. Additionally, there are various cases of individuals originating from various foundation, station, religion and so forth getting hitched also, living cheerfully even after. All things considered, finishing this issue will explain nation towards advancement. Diverse individuals in common society have distinctive perspectives on entomb position relational unions. Some are in support and some are in disgrace. The agent needs to dissect the reason of diverse demeanor towards between standing relational unions and furthermore needs to make the general population mindful that how such acts of neglect like standing framework prevents the advance of the country. Rank framework is not a social malevolence in truth such practices like between station marriage bring public agreement and national solidarity that prompts the advance of the nation. With the changing patterns in the public arena, this change has occurred for the most part in the urban areas. Despite the fact that appropriate training has changed the outlook of individuals for the between station marriage, however the circumstance is same in all the rustic zones of the nation. Indeed, even today, in towns crosswise over India, individuals are powers to get hitched in their standing just or else they were will abandoned or executed. This point can be demonstrated by the ongoing 'respect killings' that occurred some time prior. Clearing the

⁹ Goldschiede, F.K. and Goldschiefer, (1992). Gender roles, marriage and residential independence. "Sociological forum, V.7(4),pp.927-947.

¹⁰ Gotman.G.M. and Notarius, C.I.(2000). Decade review: observing martial interaction. "Journal of marriage and family", V.62(4), pp. 927-947.

contemplations or urban individuals for bury rank relational unions won't work, as provincial individuals ought to be instructed more about it. All things considered, finishing this issue will tackle numerous other related issues and lead out nation towards advancement.¹¹

Last, however not slightest, one might say that the cutting edge training has expand the brains of the individuals in regards to the entomb position relational unions. That is the reason the created nations like U.S.A, china, Great Britain, France, Germany and so on are empowering bury standing relational unions and the forbidden which is winning in creating and created nations is being precluded. It has been demonstrated by various masterminds that the act of between position relational unions is getting to be instrumental for positive association among various areas of society. Training makes a radical society have two unique perspectives about between standing relational unions yet instruction wake up, mindful and guides the person to do entomb standing relational unions transparently and feely. Step by step, individuals are moving towards social orders in which race will stop to issue as much as it has in the past. Instruction has made the general population of the considerable number of groups mindful that between rank relational unions are not destructive.(Kapadia.K.M-1989).¹²

MARRIAGE IN INDIA

In India there is no more noteworthy occasion in a family than a wedding, drastically bringing out each conceivable social commitment, connection bond, customary esteem, ardent notion, and financial asset. In the orchestrating and leading of weddings, the perplexing stages of Indian social frameworks best show themselves.

Marriage is regarded fundamental for basically everybody in India. For the individual, marriage is the colossal watershed throughout everyday life, denoting the progress to adulthood. By and large, this progress, such as everything else in India, depends little upon singular volition however rather happens because of the endeavors of numerous individuals. Indeed, even as one is naturally introduced to a specific family without the activity of any individual decision, so is one given a companion with no individual inclination included. Organizing a marriage is a basic duty regarding guardians and different relatives of both lady and prepare. Marriage cooperations involve some redistribution of riches and additionally

¹¹ Grabowski and Richard, (2008). Modernisation, intercaste marriage and dowry. An analytical perspective,"vol.20. Journal of Asia.

¹² Kapadia, K.M.(1958). Marriage and family in India, "Bombay.

constructing and rebuilding social realignments, and, obviously, result in the natural multiplication of families.¹³

A few guardians start marriage courses of action on the introduction of a tyke, however most hold up until some other time. Before, the period of marriage was very youthful, and in a couple of little gatherings, particularly in Rajasthan, kids younger than five are as yet joined in marriage. In country groups, prepuberty marriage for young ladies customarily was the run the show. In the late twentieth century, the time of marriage is ascending in towns, nearly to the levels that get in urban areas. Enactment ordering least marriage ages has been disregarded in different structures the previous decades, yet such laws have little impact on real marriage rehearses.

Basically, India is partitioned into two substantial locales as to Hindu connection and marriage hones, the north and the south. Furthermore, different ethnic and ancestral gatherings of the focal, bumpy north, and eastern locales take after an assortment of different practices. These varieties have been widely depicted and broke down by anthropologists, particularly Irawati Karve, David G. Mandelbaum, and Clarence Maloney.

Comprehensively, in the Indo-Aryan-talking north, a family looks for marriage partnerships with individuals to whom it isn't now connected by ties of blood. Marriage courses of action regularly include looking far abroad. In the Dravidian-talking south, a family tries to reinforce existing kinfolk ties through marriage, ideally with blood relatives. Connection phrasing mirrors this fundamental example. In the north, every family relationship term unmistakably demonstrates whether the individual alluded to is a blood connection or an affinal connection; all blood relatives are taboo as marriage mates to a man or a man's kids. In the south, there is no obvious refinement between the group of birth and the group of marriage. Since marriage in the south normally includes a proceeding with trade of little girls among a couple of families, for the wedded couple all relatives are eventually blood kinfolk. Dravidian wording stresses the guideline of relative age: all relatives are masterminded by whether they are more seasoned or more youthful than each other without reference to age.

On the Indo-Gangetic Plain, relational unions are contracted outside the town, once in a while even outside of substantial gatherings of towns, with individuals from a similar station past any traceable consanguineal ties. In a great part of the region, girls ought not be surrendered to towns where little girls of the family or even of the natal town have already been given. In a large portion of the locale, sibling sister trade relational unions (relational unions

¹³ Kanaskar and Ghimire (2011). Conducted a study on intercies of intercaste marriages between Dalits and. Non Dalits in Nepal's". *Journal of marriage and family* V.62(2).pp.238-268.

connecting a sibling and sister of one family unit with the sister and sibling of another) are avoided. The whole accentuation is on throwing the marriage net ever-more extensive, making new organizations together. The inhabitants of a solitary town may have in-laws in several different towns.

In the greater part of North India, the Hindu lady goes to live with outsiders in a home she has never gone to. There she is sequestered and hidden, an outcast who must figure out how to fit in with new ways. Her natal family is frequently topographically far off, and her ties with her consanguineal kinfolk experience lessening to fluctuating degrees.¹⁴

In focal India, the fundamental North Indian example wins, with a few changes. For instance, in Madhya Pradesh, town exogamy is favored, however relational unions inside a town are normal. Relational unions between station colleagues in neighboring towns are visit. Sibling sister trade relational unions are at times organized, and little girls are regularly given in marriage to genealogies where different girls of their genealogy or town have beforehand been marry.

In South India, in sharp complexity, relational unions are favored between cousins (particularly cross-cousins, that is, the offspring of a sibling and sister) and even amongst uncles and nieces (particularly a man and his senior sister's girl). The standard included is that of return- - the family that gives a girl expects one consequently, if not currently, at that point in the people to come. The impact of such relational unions is to tie individuals together in generally little, tight-weave family gatherings. A lady moves to her in-laws' home- - the home of her grandma or auntie - and is frequently agreeable among these recognizable appearances. Her significant other may well be the cousin she has known all her life that she would wed.

Numerous South Indian relational unions are contracted outside of such close kinfolk bunches when no appropriate mates exist among close relatives, or when different alternatives seem more favorable. Some advanced South Indians, for instance, think about cousin marriage and uncle-niece marriage old fashioned.

Standards for the remarriage of dowagers vary starting with one gathering then onto the next. By and large, bring down positioning gatherings permit dowager remarriage, especially if the lady is generally youthful, yet the most elevated positioning standings dishearten or preclude such remarriage. The most strict followers to the nonremarriage of dowagers are Brahmans.

¹⁴ Li, S. Feldman, M.W. and Jin, X(2003). Marriage form and family division in three villages in rural china. "Population studies, V.57(1),pp.95-108.

All gatherings enable widowers to remarry. Numerous gatherings urge a widower to wed his expired spouse's more youthful sister (however never her more seasoned sister).

Among Muslims of both the north and the south, marriage between cousins is empowered, both cross-cousins (the offspring of a sibling and sister) and parallel cousins (the offspring of two same-sex kin). In the north, such cousins grow up calling each other "sibling" and "sister", yet they may wed. Notwithstanding when cousin marriage does not happen, companions can regularly follow between them other family relationship linkages.(Martin.M-1984).¹⁵

Some ancestral individuals of focal India hone a fascinating stage of the southern example. Among the Murias of Bastar in southeastern Madhya Pradesh, as depicted by anthropologist Verrier Elwin, youngsters live respectively in a quarters (ghotul), offering life and love to each other for a few joyful years. At last, their folks orchestrate their relational unions, as a rule with cross-cousins, and the joys of high school sentiment are supplanted with the genuine obligations of adulthood. In his study of approximately 2,000 relational unions, Elwin discovered just seventy-seven instances of ghotul accomplices eloping together and not very many instances of separation. Among the Muria and Gond ancestral gatherings, cross-cousin marriage is called "bringing back the drain," insinuating the endowment of a young lady in one age being returned by the endowment of a young lady in the following.

Finding the ideal accomplice for one's kid can be a testing errand. Individuals utilize their informal communities to find potential ladies and grooms of proper social and monetary status. Progressively, urban occupants utilize ordered marital promotions in daily papers. The ads as a rule report religion, position, and instructive capabilities, stretch female magnificence and male (and in the contemporary time, now and again female) procuring limit, and may indicate settlement measure.

In country zones, coordinates between outsiders are generally orchestrated without the couple meeting each other. Or maybe, guardians and different relatives go to a concession to benefit of the couple. In urban areas, notwithstanding, particularly among the informed classes, photos are traded, and now and then the couple are permitted to meet under intensely escorted conditions, for example, going out for tea with a gathering of individuals or meeting in the parlor of the young lady's home, with her relatives remaining by. Youthful expert men and their families may get request and photos from agents of a few young ladies' families. They may send their relatives to meet the most encouraging applicants and afterward go on visit

¹⁵ Martin and Martin, M.(1984). Selected attitude toward marriage, a comparative study of pre industrial Germany and Japan. "History of the family, V.6,pp.303-324.

themselves to meet the young ladies and settle on a last decision. In the mid 1990s, expanding quantities of relational unions orchestrated along these lines connect ladies and grooms from India with companions of Indian parentage inhabitant in Europe, North America, and the Middle East.

All Indian kids are raised with the desire that their folks will orchestrate their relational unions, however an expanding number of youngsters, particularly among the school taught, are finding their own mates. Supposed love relational unions are considered a marginally outrageous contrasting option to appropriately orchestrated relational unions. Some youngsters persuade their folks to "organize" their relational unions to individuals with whom they have begun to look all starry eyed at. This procedure has for some time been workable for Indians from the south and for Muslims who need to wed a specific cousin of the suitable eligible classification. In the high societies, these semi-organized love relational unions progressively happen between youngsters who are from stations of somewhat extraordinary rank however who are instructively or professionally equivalent. On the off chance that there are immense contrasts to defeat, for example, is the situation with affection relational unions amongst Hindus and Muslims or between Hindus of altogether different position status, guardians are normally considerably less pleasing, and genuine family disturbances can come about.

In a lot of India, particularly in the north, a marriage sets up a basic restriction between the family gatherings of the lady of the hour and prepare - lady of the hour suppliers and lady of the hour takers. Inside this relationship, lady of the hour providers are viewed as sub-par compared to lady takers and are always anticipated that would offer blessings to the lady takers. The restricted stream of endowments starts at commitment and proceeds for an age or two. The most sensational part of this deviated relationship is the giving of endowment.

In numerous groups all through India, a settlement has generally been given by a lady of the hour's kinfolk at the season of her marriage. In old circumstances, the settlement was viewed as a lady's riches - property due a cherished little girl who had no claim on her natal family's land - and ordinarily included compact resources, for example, adornments and family merchandise that a lady of the hour could control for the duration of her life. Nonetheless, after some time, the bigger extent of the share has come to comprise of merchandise and money installments that go straight under the control of the prep's family. In the late twentieth century, all through a lot of India, endowment installments have raised, and a prepare's folks here and there demand remuneration for their child's advanced education and notwithstanding for his future profit, to which the lady will probably approach. A portion of

the shares requested are very onerous, adding up to quite a while's pay in real money and also things, for example, bikes, ventilation systems, and favor autos. Among some lower-status gatherings, huge shares are as of now supplanting conventional lady of the hour value installments. Indeed, even among Muslims, already not given to requesting vast settlements, reports of over the top shares are expanding.

The share is turning into an inexorably difficult weight for the lady of the hour's family. Antidowry laws exist however are to a great extent overlooked, and a lady of the hour's treatment in her conjugal home is frequently influenced by the estimation of her settlement. Progressively visit are ghastly episodes, especially in urban regions, where a prep's family makes unreasonable requests on the lady of the hour's family- - even after marriage- - and when the requests are not met, kill the lady of the hour, ordinarily by setting her garments ablaze in a cooking "mischance." The prepare is sans then to remarry and gather another lavish share. The male and female in-laws involved in these homicides have rarely been rebuffed.¹⁶

Such settlement passings have been the subject of various media reports in India and different nations and have activated women's activist gatherings to activity. In a portion of the most exceedingly awful zones, for example, the National Capital Territory of Delhi, where many such passings are accounted for every year and the numbers are expanding yearly, the law presently requires that every suspicious demise of new ladies be explored. Official government figures report 1,786 enlisted settlement passings across the country in 1987; there is likewise a gauge of somewhere in the range of 5,000 share passings in 1991. Ladies' gatherings in some cases picket the homes of the in-laws of consumed ladies. A few experts have related the development of this wonder to the development of consumerism in Indian culture.

Fears of ruining their folks have driven some urban working class young ladies, wedded and unmarried, to confer t suicide. Be that as it may, through the giving of huge endowments, the recently affluent are regularly ready to wed their cherished little girls up the status pecking order so reified in Indian culture.

After marriage game plans are finished, a rich panoply of wedding customs starts. Every religious gathering, area, and position has a somewhat extraordinary arrangement of customs. By and large, all weddings include whatever number kinfolk and partners of the lady of the hour and prepare as would be prudent. The lady's family more often than not has the majority

¹⁶ Xiaohu, X. and Whyte M.K. (1990). Love and arranged marriages. A Chinese replication. "Journal of marriage and family V.53(3), pp.709-722.

of the functions and pays for every one of the plans for extensive quantities of visitors for a few days, including convenience, devouring, adornments, and presents for the prepare's gathering. These game plans are regularly greatly intricate and costly and are proposed to improve the status of the lady of the hour's family. The prepare's gathering for the most part procures a band and brings fine presents for the lady of the hour, for example, adornments and garments, yet these are normally far exceeded in an incentive by the presents got from the lady of the hour's side.¹⁷

After the lady of the hour and prep are joined in hallowed customs went to by vivid service, the new lady might be diverted to her in-laws' home, or, in the event that she is exceptionally youthful, she may stay with her folks until the point when they regard her mature enough to withdraw. A prepubescent lady more often than not remains in her natal home until adolescence, after which a different fulfillment service is held to check her flight for her matrimonial home and wedded life. The power of the lady of the hour's sobbing flight for her new home is unmistakable in individual memory, old stories, writing, melody, and dramatization all through India.(M.C.carthy-1978).¹⁸

DISCUSSION AND RESULTS:-

It is the responsibility 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's 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

¹⁷ Wong, M.G.(1989). A look at intermarriage among the Chinese in the us in 1980, " sociological perspectives, V.32(1), pp. 87-107.

¹⁸ Mc carthy J.(1978). A comparison of the probability of the dissolution of first and second marriages. 'Demography v.15(24), pp. 345-359

the people of the hazards of not accepting the inter-caste-marriages

- Movies, plays, street plays, demonstrations, etc. have been used to demonstrate that inter-caste marriages should be allowed• Even after so much is done to curb this system yet it remains a social taboo. People of all castes have to stand together and fight this evil. Our write up is an effort to make you aware of the problems that are caused when inter-caste marriages are not accepted and is also an attempt to give suggestions to tackle them.

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 the 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 registrars 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 systems and racial discriminations act as a bane for progressive India. For years, the different societies of India, especially Hindu society have been divided on the basis of caste system and religion. The problem of caste system was so deep rooted that it took years for the Indians to come out of that idea. Even today also India is struggling to come out of this social menace. History reveals that efforts have been made by various social reformers and individuals to make India free from the clutches of caste system, untouchability and race discrimination. For years, Indians had an orthodox mindset. They couldn't imagine inter caste marriages. They had a conception that marriages are only possible in the same community and caste. Talking about inter caste and inter religion marriages in India was a taboo for most people in the earlier days. However, with time, things changed and inter caste marriage also became a part of the society. Marriages are regarded as the most important social custom 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. In hypothesis 1 there was no significant difference in the attitude of different members of civil- society towards inter-caste marriage locality wise, profession wise and sex- wise, but in my research work there is significant difference in the attitude of different members of civil- society towards inter-caste marriages.

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