

## EMERGING PATTERN OF INTER-CASTE RELATIONSHIP

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### ABSTRACT

*Our society is caste-based society. Caste is deep rooted in Indian society. The growing opportunity through education, rising social mobility, reservation of seats for the underprivileged has led to lots of change in the traditional defined structure/hierarchy and status- both in economic yet as socio-psychological ways. People have started moving out travel to review, work, find jobs fighting aloof from hereditary occupation, change lifestyle and consumption patterns. Everything is acknowledged and supported by the relations and village members too. But when it involves marriage, caste plays an important role- not only in villages but also in urban and mega cities. One simple example from day-to-day life is enough let's say the purpose we've got a special column for matrimonial alliances under specific caste headings and sub headings. This also clearly shows that marriage gives strength to class structure and it's this very reason that marriage must be controlled as our society is extremely caste ridden society. Not only from social point of view but also from political- economic point of view, it's believed that marriage must be controlled and it has to be in ones' own caste and not outside it. The study thus looks not only at the problems of inter caste marriage in an in-depth manner but also the resistance and changing patterns in society, the ability plays and dynamics of varied generations in resisting the trend towards marrying outside their caste. And last but not the least; the study also reflects on alternate mechanisms as strategies which are able to contribute for a just and humane society. The study also looks at the role of police and judiciary likewise because the medium in promoting/ hindering the wedding outside caste norms. Thus, the scope of study aimed toward understanding the complete dynamics of inters caste marriage in the present scenario.*

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**Keywords:** *Matrimonial, Judiciary, Inter-caste, Socialize, Modernistic, Principles, Strength, Study.*

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### Introduction

The study was conceptualized to undertake an in-depth understanding of the above issue as these is concerns for the welfare work profession and practice. Welfare work believes in the principles of social justice and human rights and this must be a part of the society. The ways to socialize the members of the society to the democratic behaviour which entails a significant questioning and challenging of the prevailing norms of society that disrespect and dis-honor and visit the extremes of putting off life itself. This study thus could throw light on the changing social relationships or how relationships are maintained. Further the resistances even in nascent form may well be identified and this might be used for further building on the social service interventions associated with inter-community interactions and democratizing society Village level understanding is crucial for micro practice and these would offer important insights into the way such interventions may be visualized. Also, such insights could provide policy tips that could the way state policy and administrative procedures have to be in situation for promoting marriage norms that are egalitarian. The study aimed to hide certain issues and concerns associated with inter-caste marriages in today's scenario in India. It's believed that in the context of rural urban continuum, people who defy tradition and kinship/ customary rules regarding marriage create social disjunction in loosening collective community control which sets standards of behaviour and in sharpening of the generation gap between young and old. There has been lots of resistance to inter-caste marriages time and again. In-fact the resistance has been to such an extent that it's led to intolerable human rights violation. And this violation of rights has taken an unsightly shape in our society. The research geared toward gathering insights from

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communities where there are cases of inter-caste marriage regarding changing marriage customs and perceptions towards these. The study used qualitative methods for understanding the above. This can be due to the character of the subject under study where in place understanding regarding the problems surrounding out of caste marriages needed to be understood. This required in-depth and detailed descriptions of perceptions of the social actors therein.

### **Marriage: A Contemporary Ideology of India**

Marriage as a social institution has been studied extensively from sociological understanding. But there has been growing concern that it has to be understood from other disciplinary perspectives. Especially when welfare work interventions are concerned, we'd like to own insight from various perspectives so the interventions proposed would have meaning and effect. The institution of marriage is often studied from various lens- sociological lens, economic lens, and psychological, legal sense and from public administration lens and it's necessary to determine the institution in these perspectives. Sociological theories of Marriage examine marriage as a social institution performing a very important role in mediating the relations between two individuals and also two families. Functionalist perspective of marriage explains the requirement and importance of marriage for correct functioning of society. Procreation and up-brining of a brand-new generation is that the basic function explained through the method of kid bearing and rearing. Thus, marriage not only gives legitimacy to birth of kids but also looks at the welfare of the kids. Economic perspective looks at the institution of marriage from the economic benefit accrued to the partners in marriage or the exchange of fabric benefit as results of marriage. Marriage is additionally seen to cement some relationships between families/ communities that have some economic impact. Thus, sharing of resources through the institution of marriage likewise as of control of resources through these ties was evident in Indian Society across various social and non-secular groups and also across various systems of marriage (bride price/dowry) through inheritance rights (patriliny/matriliny). Dowry and gift are inherently economic exchanges that completely control the institution of marriage and themselves are controlled by the societal norms per marriage. Marriage as traditionally undertaken also seen to foster ties between two families. Further marriage defines the role of people in maintaining familial ties through shared responsibility and division of labour.

Proverbs associated with Women altogether the Indian languages somehow portray the secondary status of women's as also marriage as their goal from birth onwards. Cases of families collecting items to tend in dowry from birth onwards are quite common. Further the proverbs associated with women and their 'ignorance' with reference to higher cognitive process and their lack of understanding in specially property relations or handling money matters also is frequently observed. Such images of women are reinforced through both cultural symbols similarly as through linguistic articulations in the contemporary culture of India. Any suggestion for change in the status or the proper of women's is seen as an aberration. After we examine the aspects of controlling marriage, forcing one to marry in one's caste and punishing the one who breaches this rule of caste endogamy, it's also imperative to determine it in the light of human rights perspective, woman liberty and patriarchy. this can be because, women have always been seen as objects that reproduce not only reproduce but give birth to a youngster. Female sexuality is thus shielded from the time of her birth then controlled till she gets married.

### **Inter-Caste Marriage: A Social Tension**

Marriage is taken into account to be a sacred act. It's the foremost prestigious family ceremony during which members of the family, caste and lots of others gather together to celebrate. Various generations even today have strong roots in village. Even today, there's an excellent emphasis on customs, rituals, and traditional practices in the domain of marriage. for instance, at the time of marriage, a feast must incline to any or all the members of one's own caste resident in the village or the town. At the preparation of those feasts likewise as in reference to other items of the wedding ceremony it's again the caste-people who run to one's help. These and similar affairs of daily life require the co-operation of one's caste-people. Hence castes are small and complete social worlds in themselves, marked off definitely from each other, though subsisting in the larger society.

Inter caste marriages have always remained and have created social tensions leading now and then to conflict. This can be because marriage amongst Hindus is taken into account as a union between two families and is social instead of a private act. Desire, love, choice isn't acceptable in the domain of marriage as marriage could be a social union whereas an Inter-caste marriage is seen as union of two individuals which breaches the foundations of marriage. Moreover, it's believed that marriage amongst Hindus keeps alive the sense of common ancestor but through Inter-caste marriage, this notion gets dissolved. Ours could be a patriarchic society. Patriarchic forces are strong in every sphere from

maintaining caste purity, to status, power and hierarchy. And it's believed that Inter-caste marriages pose a heavy threat to male dominance and question the standard sanctioned power which exists in our families, kinship, caste, community. Thus, there continues to be strong resistance to inter caste marriage amongst Hindus in India. Relations established through marriage are expected to grant caste group its strength and recognition- socially similarly in the political economic sphere. Any breach or disturbance in marriage patterns ends up in change and disturbance in family, clan and whole caste group. While Hindu Marriage Validity Act (1949) validates Inter-caste marriages, there has been constant resistance and conflict between laws and customs and a pair of traditional concepts and social reality and overall assertion of caste in society.

### **Impact of Social Legislations on Marriage**

Legislation is the enactment of laws. The most intention or object of social legislation is to make sure the protection of society and to enhance its social economic conditions. It's also concerned with assuring social justice to any or all without making any discrimination and to punish those that violate laws and pose danger to the lives and activities of others. Several legislations are concerned time and again to guard the social interests of all sections of the society. With specific relevancy marriage, laws enacted in India relate to- age of marriage, field of mate selection, number of spouses, breaking of marriage, remarriage and dowry. A number of the social legislations which have caused significant changes in the marriage system relate to:

- Human practices related to marriage- eg. Sati, has been abolished.
- Legislations have abolished child marriage and have fixed marriageable age for boys and women.
- The legislations have also made clear the choice of mates- who should marry whom and have legalized Inter-caste marriages and inter religious marriages.
- Legislation has provided equal rights and opportunities to all or any members of the family without discrimination on the idea of sex, right to marriage, divorce, enjoyment of parental property etc.
- Legislations are undertaken to convey special protection to women preventing exploitation then forth.

### **Community Perceptions and Social Control Mechanisms**

Anyone going against the social norms is seriously prohibited. The girl/ boy and plenty of a times the full family is punished in the name of honour or to show a lesson to them also as set an example for others. In step with Medick and Sabeen (cited in Chowdhry, 2007), in an exceedingly society dominated by 'concept of honor and shame' the main focus of activity is certainly private but the household relies on the general public for its ranking in the hierarchy of honour and for its marriage partners. Honour is explained as operating at the expense of human sentiments and values (Das cited in Chowdhry, 1999). Retrieving of the couple and punishing them who have gone against the societal norms and traditions is either done by the family and if not, then by the full village and community. If not retrieved by the family, it's believed that the family or one in every of its members has helped the couple in escaping and in such cases the full family is punished or expelled from the village after the panchayat's order. From macro perspective, role of panchayats/ khaps are considered to avoid wasting honour of the village, protect culture and norms of the village and from micro perspective they need to preserve/retain their strength and importance (male dominance, caste dominance and patriarchy). Their role and functioning (judgments), their traditional power are challenged legally and has raised socio political concerns too.

At first, it's considered to be a family issue or a family problem and is usually dealt during a secret manner and therefore the matter ceases to be. But as soon because it involves two different castes, the matter is contact in the village and if not privately dealt, the matter goes in the hands of the normal panchayats or the elders of the village/khaps. These traditional panchayats/ caste panchayats or khaps haven't any legal authority or rights to infringe upon human rights. However, they create their own judgments; take decisions on behalf of the village members, issue diktats, calls out for punishing the 'culprit' which even includes acts of violence, rape, lynching and even killing of these who go against the standard norms and customs. Caste panchayats are extra judicial body, parallel legal systems and infrequently dictates laws especially in matters of contentious social issues. They appear into such social issues as small property disputes, fights over money matters or land grazing and even use muscle power to resolve fights or give punishments. Now these matters concerning land and property etc. have changed overtime and other people are even taking recourse to courts. But marriage and woman is one such key element on which the standard panchayats and therefore the elders of the village can still

exercise authority very freely. this is often justified by the very fact that problems associated with marriage and a girl/ woman could be a collective problem of the family, community, society and village as a full and not an individualistic problem.

### Conclusion

There seems to be parallel worlds existing side by side. And sometimes after they brush against each-other there seems to be a sort of discharge of underlying tension and conflict. The underlying tension is due to the notion of rights vs. duties/ honour. Modern societies are supported protection and promotion of individual rights whereas the normal society relies on collectivistic notions of honour and duty. The concept of 'dharma', both sacred and profane seems to be influencing the social behaviour to an oversized extent. Behaviour specifically marriage or marriage related is thus strongly caught in the twin tensions between aspiring individuals to say their rights and to people who impel them to be a component of their own society due to social sanctions. There's an internalization of the socialization process which makes individual to stick to group norms as given in the daily dose of verbal and nonverbal communication and interaction patterns. At the identical time there's a domination of the normal authority and pecking order over the democratic social institutions like the police, judiciary and administrative processes. From the above it clearly shows that democratic behaviour socialization isn't happening and only caste socialization favoring hierarchy and power continues to dominate the perceptions of individuals normally and representatives of institutions. Professional socialization of the police and therefore the judiciary seems to own nullified effect in the light of caste socialization. It's also been observed that this whole area of institution of marriage is neglected area by social workers. Marriage has been understood from law related studies, perspective of sociology and psychology but social service has the largest advantage of studying Inter-caste marriage from a mixture of perspectives. Social workers also can engage in advocacy to implement helpline and support systems for the couples and families who undergo Inter-caste marriage. an endeavor are often made to include in the textbook negating the influence of these who are protecting tradition at the value of the lives of their own children.

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