

## Advantages and Disadvantages of Inter Caste and Inter Religious Marriage

1.

Sameena Sindagikar\*

Prof Nusrath Fatima\*\*

---

### Introduction

Marriage is a sacred institution which binds both the woman and man in a pious relation. It gives this relation a meaning. When a marriage takes place, two souls are united and this opens new vistas in their lives. But, human beings are so selfish that have virtually spoiled the sacredness of these relations. Marriages in India, has always been the biggest concern for the Indian families. Lot of importance is given to the surname carried by the bride or the groom. In fact, the respect and dignity of a person is attached to his surname, as in who were his ancestors and to which family name he belongs. The caste, creed and culture are the three most important elements, which are kept on the high priority list. The bride and the groom surely have to match each other's religions, community, language, culture and region. Without matching each other's religious and richness status, the bride and the groom are strictly not allowed to tie marriage knots with each other. 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

---

\*Research Scholar, Department of Sociology, Gulbarga University, Gulbarga.

\*\*Professor, Department of Sociology, Gulbarga University, Gulbarga.

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. Customs and religions practiced were so strict and merciless that even sometimes the boy and girl were hacked to death by their own family members due to the pressures from the society. Sometimes young hearts were separated by marrying them off to other boy or girl of the same caste. This way the lovers were separated by their own relatives. There are lots of such incidents where you can find the merciless punishments inflicted by the opposition parties of the inter caste marriages.

Marriages in India are essentially endogamous in nature. The influences of western education and socio-economic transformations have led to enormous change in the existing pattern of choosing one's life partner and marriage practices in India.

#### **Advantages and disadvantages of inter-religious marriages**

The term inter-religious marriages are legally married, a status between two people of different religions. Worldwide, there are different types of people and different beliefs, but there are many countries that are home to people of all religions together, and many fall in love with people who have different religious beliefs. This does not prevent people from marrying each other. In fact, these marriages last longer and, like any other, who they recognize and that is what makes a long marriage.

There are some advantages and disadvantages of interfaith marriages, as it is the fusion of two different religions. Although the wedding is the charm of each one, but if there is an inter-religious marriage is accepted by the partners of the other religion do not.

There are many different topics before I got the idea of inter-religious marriages should be understood. However, if you are in a **relationship**, then you should not deny Religion. There are some cases where parents do not allow their children to anyone who do not have the same religious beliefs to marry you. It is one of the main disadvantages of such a marriage.

As we all know that weddings for couples in heaven are closed, so we should not think about religion. But before the wedding of older people can make decisions, religion, women or men should follow after the wedding. Inter-religious marriages has taught us about the different religions and their beliefs and how different people of different religions live in one house. In some marriages began disputes between husband and wife, the religion that is followed by their children and has disadvantages of inter-religious marriages.

The smartest thing is that the man and woman have their religion and let them decide what religion to choose their children. Inter-religious marriages are very funny as in marriage, as you can come in different cultures, different religions have different concepts of marriage. The decoration of the house varies from religion to religion, this difference is something for this kind of marriage address. But in short, the marital **relationship** of love continue on separate terms and religious terms. So those are some advantages and disadvantages of inter-religious marriages, which can be reduced if you follow the correct Path. Caste system has been a rigid part of Indian customs since ages. It is an evil that has made the rules and regulations of the Hindu tradition biased and unfair. Discrimination based on the caste system has ruined the society and created differences among the people belonging to different castes. Marriage is a sacred institution especially in context of Indian customs. Even when the world has become so advanced there are people who follow strict caste rules. Marriages in the Hindu society are caste driven;

inter-caste marriages are considered to be a sin and are not approved by the elders.

### **Review of literature**

More specifically, women, who play the multiple roles in the society, are again put into playing of an additional role that of a different-caste woman once she moves into her husband's house. Many a times, her actual potentiality remains unrecognised and this is what becomes very important when it comes to development, especially in the Nepalese context. (Gupta, 1996)

2In everyday conversation, the terms plural and diverse are used interchangeably to describe societies that comprise different religions, races, languages, and cultures. In common usage, it is assumed that each of these expressions represents the same thing — namely, the presence of many, different communities. However, a closer inquiry will reveal that the ideas of diversity and difference that they incorporate are dissimilar in significant ways. For from being synonymous, they are discrete concepts with distinct meanings, contextual limitations and symbolic space. We need to apprehend this discord because variety of cultures endorses a conception of heterogeneity that is best expressed by the concept of diversity rather than plurality. Plurality merely suggests the presence of many; diversity points to the existence of many that are different, heterogeneous and often incommensurable. (Bista 1991)

3Cultural pluralism is not a modern phenomenon. History provides many examples of different communities and cultures living side by side within the same society, coexisting peacefully and sometimes, even amicably. (Bailey)

4The co-presence of different communities within the same polity is, therefore, not a new occurrence. Cultural plurality has been a hallmark of many societies for a very long time. However, the existence of plurality at the societal

level does not imply that multiculturalism as a value prevailed in these societies. Multiculturalism is concerned with the issue of equality: it asks whether the different communities, living peacefully together, co-exist as equals in the public arena. (Gupta, 1996)

5A plural social fabric or stories of collective participation in festivals and processions are no indication of the absence of hierarchy and inequality. In fact, it often exists when the authority of the dominant community and the symbols of its power are readily accepted by others. (Singh, 1996)

6Hierarchy and dominance can of course be expressed and acknowledged in a variety of ways. The dominant community asserts its supremacy by stamping its presence in public places, and vice versa, challenges to these symbols is taken as a sign of rebellion, to be strongly resisted.

7The presence of close interaction between communities and the existence of plural legal systems should not, in other words, be read as a sign of equality between communities. It needs to go beyond the fact of co-presence and interaction and raise the issue of group equality by examining whether the different communities occupying the same social space — and at times even living amicably together — and participating in each other's cultures, have the same status in the public domain. This is essential because inequality in the public domain can, and often does, co-exist with degrees of legal and social diversity. (Mahajan 2002)

8Contemporary discourses on multiculturalism have, more than all else, brought home the reality that inequalities of this kind may prevail even after some basic degree of political and civil rights are granted to all. It aims to ensure that socially ascribed identities, such as those of caste, race, religion or gender are not a source of discrimination and disadvantage in the public domain.

As a political theory, a mixture of different cultures extends this democratic concern. It probes areas of cultural discrimination that may exist even after legal equality has been established. (Gupta 1996)

Pluralism, on the other hand, points to the amicable co-existence of different cultures, multiculturalism makes a value statement. It asserts that the many cultural communities must be entitled to equal status in the public domain. That is, fair treatment as an equal citizen is a matter of right; it is not — and must not be — dependent upon the generosity of the majority community. (Mahajan, 2002)

### Objectives

1. To study the socio-economic profile of respondents.
2. To trace the history of inter caste and inter religious marriage system.
3. To understand their custom and traditions.
4. To know about the extent of caste disparity among couples.
5. To study the problems and factors which effecting on their inter caste and inter religious marriage system.
6. To know about the contribution rate of couples to society.
7. To empirically ascertain the opinion and attitude of the respondents towards the practice of inter caste and inter religious marriage system.
8. To understand the Causes and Consequences of Inter Caste and Inter Religious Marriage.to see the unmet expectation of couples fulfilling in inter caste and inter religious marriage system.

### Hypothesis

1. The percentage of inter caste and inter religious marriage were found to be more among the elite class people than the middle class or lower middle class.

2. The percentage of inter caste and inter religious marriage were found to be more among urban people than that of rural people.

### **Significance of the Study**

The in-depth interviews used in the research process, the experiences of the women themselves is now accessible to the public and policy-makers, allowing them to more directly influence public opinion and policy. This becomes to some extent relevant to excluded groups and contributes to social progress. The project's main aim was to grab attention towards how Inter caste women are not only socially excluded, but are also one of the most important agents of social progress. It is vital that the women themselves realize the role that Inter caste marriage plays in helping to break down caste boundaries.

### **Conclusion**

Inter caste marriages are a beacon light for social equality. There should be more societies and NGO's to support and encourage inter-caste marriages and inter-religious marriages. In order to break the caste-system it is incumbent that there should be inter-caste and caste-less marriages. Though it is a difficult task to promote marriages between two communities but initiatives should be taken to fight this social menace.

No holy book has ever deduced a particular caste as superior or inferior, however people in this country go on boasting about the high and the low caste groups. A lot of people wrongly assume religion as the root of the caste system. This is the case made out, especially by those who are keen to secure a hokey legitimacy for caste so as to draw out its social tenure.

In fact, caste is not, and cannot be, a religious institution on the basis of which knots are tied. It is a socio-

economic system that arrogates to itself the rags of religion, simply because it is aware of its utter nakedness.

For years Nepalis had an orthodox mindset. They could not imagine Inter caste marriages. They had a conception that marriages are only possible in the same community and caste. But it is not the matter of same caste or religion it is the matter of understanding and compatibility. It is how well the both of them understand each others needs. It is not necessary that one has to belong to the same community or caste to understand the spouse better. It is how well one feels for the partner. After all, every religious literature has acknowledged love as something going beyond all social and economic labels. Indeed, the study also has similar outcomes. It is realised that it is pretty hard to completely do away with the negative attitude concerning Inter caste marriage because it is well implanted in the psyche of the people for a long time.

### References

1. Aawaj, *A journal on articles and essays on Weddings, Marriage, Family, Parenting and Women's issues*, Kolkata
2. Bailey FG, *Closed Social Stratification in India: European Journal of Sociology*
3. Bannett L, *Dangerous Wives and Sacred Sisters*, Columbia University Press, 1983
4. Barth F, *Ethnic Groups and Boundaries*
5. Bhattacharya R, *Janani – Mothers, Daughters, Motherhood*, New Delhi, 1999
6. Biggs, JM, *The Concept of Matrimonial Cruelty*, Atlantic Highlands, 1962
7. Bista DB, *Fatalism and Development: Nepal's Struggle for Modernisation*, Calcutta 1991
8. Burghart R, *The Formation of the Concept of Nation-state in Nepal*, *Journal of Asian Studies* 1984

9. *Central Bureau of Statistics. 1996. Nepal Living Standards Survey Report 1996: Main*
10. *Findings, Volume One. Kathmandu, Nepal.*
11. *Central Bureau of Statistics. 1996. Nepal Living Standards Survey Report 1996: Main*
12. *Findings, Volume Two . Kathmandu, Nepal.*
13. *Central Bureau of Statistics with UNFPA. 2002. Population Census 2001: National*
14. *Report. Kathmandu, Nepal.*
15. *Central Bureau of Statistics (Nepal) with UNICEF. 2001. Reports on the Situation of*
16. *Women, Children and Households: Between Census Household Information, Monitoring*
17. *and Evaluation System (BCHIMES). Kathmandu, Nepal.*
18. *Central Bureau of Statistics. 2004. National Sample Census of Agriculture Nepal*
19. *2001/02 . Kathmandu, Nepal.*
20. *Deuba, Arzu Rana, Changing roles of Nepali women due to ongoing conflict and its impact, 2005*
21. *Goldstein JS, War and Gender: How Gender shapes the war system and vice versa, University of Cambridge, 2001*
22. *Gupta VK, Changing Family Roles and Feminism, New Delhi, 1996*
23. *Hamro Sansaar, A monthly journal published by Centre for Home Sciences Women's Studies Programme, Padmakanya Multiple Campus*
24. *Lecomte-Telouine M and Dollfus P, Ethnic Revival and Religious Turmoil, New Delhi 2003*