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A Study on Inter Caste Marriage in Baripada City, Mayurbhanj District, Odisha

PARBATI TUDU*[1], NAMRATA PRIYAMBADA[2] AND LAXMI BEHERA[3]
[1-3]Lecturer in Home Science
[1&2]Govt. Women's College, Baripada, Mayurbhanj (Odisha) India
[3]Guest Faculty, S.M.Govt. Women's College, Phulbani (Odisha) India

ABSTRACT

In our country, India there isno greater event in a family then a wedding, every possible obligation kinship bond and traditional value. Marriage is deeply rooted in the social stratification of the caste system. Traditionally, arranged marriages have been the norm, but some couples choose to defy this cultural tradition and enter into inter caste marriages.Many social reformers have suggested for eradication of caste based discrimination and untouchability and promotion of inter-caste marriages different schemes are lunched by Govt. Of India being implemented by Social justice department and in our State Odisha Special Assistance Department promoting Inter-caste marriages. No doubt in India Inter-Caste marriageshave increased but at the same time atrocities. honour killings in inter-religious marriages and dalit boys prevails.Therefore it was very important to study the impact of inter-caste marriage and affects the humanity in rural and urban areas. Lets delve into the types, determinants and merits and demerits of Inter-caste marriage. Guided by the principles and methodologies by inter-personal contact and interviews, data for this study were collected through in-depth interviews with 25 couples who were selected randomly from Baripada town. The study findings suggest that even today the caste system is largely prevalent and in some cases may be delayed accepted by family members on economic grounds if the family dependant on their son or daughter who hve done Inter caste marriage. But these are in compulsion . Every one looks at them on curiosity. In this article we discuss the types, determinants and merits and demerits of Inter caste marriage in the area of study at Baripada in the district of Mayurbhanj, Odisha context.

Key Words : Caste discrimination, Social justice, Inter-caste marriages, Honour killing

INTRODUCTION

Inter caste-marriage:

Marriage may be in the same caste or it may be inter caste marriage with in same caste mean that both boy and girl belong to the same community. Inter caste marriage means girl and boy are from different castes. Inter caste marriage is legal in India such marriages are sanctioned by the special act 1954 and then there are also permitted under. India is a country where inter caste and religion rules not democracy. Today also Indian society does not accept such couples who marry inter-caste. Society including family members punishes them. Honor killing is nothing but punishment to boy and girl and kill them. Inter caste marriage are often crippled with unique challenges that are actually associated with maintaining barriers in a civic and educated society (Ambedkar, 2016; Saroja, 1999; Shah, 2007).

Changing Marriage trends in India:

Since the ancient time marriage has been considered as a sacrament and not a contract, even the Rig Veda itself speaks of the sanctity of the institution of marriage. Marriage was a ritual which enjoined the husband to regard his wife as a God-given gift, it is basically a religious sacrament which is considered primarily a

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complex of obligations, religious and moral, on the one and social and economic on the other. But this vitality of marriage has now been drastically transformed in the modern times, today the young generation of India; perceives this old-established social institution with new and transformed visions (Chakravarti, 2018; Patel, 2014).

Changing trends:

Purpose of Marriage:

Traditionally the purpose of marriage was taken as a 'dharma' of a groom for the protector of the bride for the life time but in the present context its not 'dharma' rather it is considered as a companionship for the opposite sex (Banerjee *et al.,* 2013).

Selection of Marriage Partner:

In maximum case the youths not believing of selecting partner through their parents or relatives choice rather they want their freedom of selection with their terms and conditions.

Field of Selection:

Traditionally in case of marriage emphasis was on the caste or ethnicity but in the modern era the youths are not emphasizing on ethnicity or racism. Now-a-days the youths looking for good person for inter dependency rather than sticking to the caste or an ethnic identity may be they include inter-sub castes or inter-caste marriages.

Priority to Love Marriage:

Earlier the marriage task was on elders, Parents and relatives. They felt it to be urgent and a burden. The youths were dependant on selection criteria but in modern times the youth want to accomplish all tasks by themselves and they feel marriage is a bonding for them and they are to give consent and choice. So they prefer mostly on love marriages (Pande, 2015).

Selection Criteria:

Earlier family looked for basic criteria for selecting a boy or a girl on family's prospective but in the present time every one boy or girl look into their personal prospective of status, working status, prestige, goodwill, friends and circle, compromising and tolerance attitude etc.

Age of Marriage:

Today the youths believe on professional and personal growth before entering into marriage. Earlier it was not there. The parents had a burden after their Son/ daughter become adult or marriage age of 18 to 22 years. Now-a-days the youths think of their mental and professional growth before entering in to marriage. Now the girls are opting minimum 24 to 26 years and boys 25 to 30 years for marriage.

Economic Aspect of Marriage:

Dowry system prevailed in the traditional system of marriage and the parents of the daughters had to pay a lot for the system. But in the present and modern era it has changed to some extent. The modern man want to have everything of his own and give her wife rather taking bribe from his father-in-laws house. Time has changed a lot to take decision by the youths. Many instances are there that the educated youths denying to accept a single penny as dowry.

Increase in Divorces and Desertion:

With the trend and competition for personal growth, luxury and to fulfill personal wishes creates intolerance within couples sometimes result in arguments, disagreement and disputes with themselves and resulted with separation and divorces. With perception of Individualistic values, personal growth, space, competition, luxury, intolerance. There is increase in separation and divorce.

Now, in the present context the youth trying companionship of a husband and a wife on the basis of empathy, trust and mutual consents. Although the values of the youth are individualistic yet those also provide space for each other's growth and preferences.

Inter Community Marriage:

Inter-community marriage is defined as any marriage across lines of caste, linguistic-cultural group and/or religious sect that is not consistent with any traditional system of communal kinship relations. South Asia scholars may be sceptical of a discussion of patterns of kinship variation in pan-Indian terms, since extensive cultural differences clearly exist among and within various regions. However, while sweeping generalizations about social behaviour across the subcontinent are typically inaccurate, the emerging picture of inter community marriage in contemporary India challenges traditional, conceptions of geographic and cultural boundaries in at least two ways. Firstly, people who inter-marry tend to

live in densely populated cosmopolitan cities or towns, where socio-economic and cultural divisions are more likely to be relatively fluid. Secondly, most scholars would agree that the majority of people in India view family connections and concomitant life events (especially birth and marriage) as supreme and sacred points of convergence between the earthly and spiritual realms (An-Na'im, 2005).

Inter-faith marriages:

An analysis of the trends of mixed marriages in India during 1981–2005 has shown that in terms of percentile, the number of marriages across lines of caste and faith had doubled

Inter-faith marriage, also known as inter religious marriage or "mixed marriage", refers to the union between spouses who follow different religious beliefs. In such marriages, partners may profess distinct faiths, and their backgrounds can vary significantly. Here are some key points about interfaith marriages:

Inte-faith marriage occurs when individuals from different religious traditions choose to marry. While many interfaith marriages are recognized as civil marriages, some may also be established as religious marriages, depending on the doctrines of each party's religion.

Religious Perspectives:

I. ***Prohibitions:*** Some religious traditions strictly prohibit interfaith marriages.
II. ***Degrees of Permissibility:*** Other religions have varying degrees of acceptance. Some are silent on the issue, while others allow interfaith unions with specific requirements for ceremonies and customs.
III. ***Self-Segregation:*** For certain ethno-religious groups, resistance to interfaith marriage may serve as a form of self-segregation.

Child-Rearing Dilemma:

One challenge in interfaith marriages is deciding which faith to raise the children in. Partners often continue to adhere to their own religious practices.

Legal Aspects:

Universal Declaration of Human Rights:

Article 16 of the Universal Declaration of Human Rights states that men and women have the right to marry "without any limitation due to race, nationality, or religion."

American Convention on Human Rights:

Article 17 emphasizes the right to marry, subject to domestic law, as long as it doesn't violate the principle of nondiscrimination.

In United States Interfaith marriage is increasingly common, accounting for 39% of marriages since 2010.

In India interfaith marriage remains controversial, especially between Hindus and Muslims (Dasgupta, 2007).

Major Objectives of the Study:

– To understand the views of inter-caste couples on inter-caste marriage, Other members of families where inter-caste marriage held and some families where inter caste marriage is not held yet.

– To Study the social acceptance, acceptance by the family, opinion on family issues

METHODOLOGY

Inter personal contacts and interaction on the questionnaire developed prepared was discussed and data collected. Duly data compilation was made and the results is as below:

RESULTS AND DISCUSSION

Inter personal interaction with Inter-caste Couples, Families where inter caste marriage held and other families where inter caste marriage is not held yet of such 25 families in Baripada Town were taken for study with some questionnaire. Below are the outcome of discussion held with 25 no. of sample families about inter-caste marriage.

When the question asked that 'Believes in Inter Caste marriage' the maximum of 72% respondents told yes, 28% have no idea in this question (Table 1).

Table 1 : Believes in Inter Caste marriage

Variable	Particular	Frequency	%
Believes in Inter Caste marriage	Yes	18	72%
	No. Idea	7	28%

On the question of 'Opinion on any family decision' by the inter caste married couples the maximum of 68% respondents cleared that in due course of time they become decision holder in the family, 32% have no idea in this question (Table 2).

Table 2 : Opinion on any family decision			
Variable	Particular	Frequency	%
Opinion on any family decision	Yes	17	68%
	No. Idea	8	28%

On "Dowry issues in inter caste marriage " the maximum of 56% respondents told no dowry system and 44% told of dowry issues still prevail in inter caste marriage (Table 3).

Table 3 : Dowry issues in inter caste marriage			
Variable	Particular	Frequency	%
Dowry issues in inter caste marriage	Yes	11	44%
	No.	14	56%

On the question "Divorce or separation in Inter caste marriage" the maximum of 80% respondents told no and 20% told yes in favour of divorce (Table 4).

Table 4 : Divorce or separation in Inter caste marriage			
Variable	Particular	Frequency	%
Divorce or separation in Inter caste marriage	Yes	5	20%
	No.	20	80%

Below are the detail outcome of discussion held with 25 no. of sample families about intercaste marriage,

- When the question asked that 'Believes in Inter Caste marriage' the maximum of 72% respondents, 28% have no idea in this question.
- Whether 'the maximum of 88% respondents, 12% have no idea in this question' Accepted by Parents
- On the question of 'Opinion on any family decision' by the inter caste married couples the maximum of 68% respondents cleared that in due course of time they become decision holder in the family, 32% have no idea in this question
- On question of 'Family Support' the maximum of 84% respondents expressed yes, 16% have no idea.
- On the question asked that 'Eradicate caste barriers' Maximum of 44% respondents are in favour of eradication and 56% have no idea in this question.
- Question asked that "Divorced at the earliest maximum" 24% respondents told yes and 76% are of the positive opinion of inter caste marriage.
- On question asked that "People encourage" the maximum of 80% respondents have yes, 20% have no idea.
- On the issue that "Caste system still prevalent" the maximum of 72% respondents expressed yes, 28% have no idea.
- On question asked that "Support any of your family member" the maximum of 68% respondents told yes in due course, 32% told no support from family members.
- On "Dowry issues in inter caste marriage" the maximum of 56% respondents told no dowry system and 44% told of dowry issues still prevail in inter caste marriage
- On "Abolish/Elimination caste system" the maximum of 68% respondents told no abolish or elimination of caste system and 32% told in favour of elimination of caste system.
- On the question "Divorce or separation in Inter caste marriage" the maximum of 80% respondents told no and 20% told yes in favour of divorce.
- On the question "name and fame in society" 32% responded in favour and told there will be no impact and other 68% have no idea on it.
- On the question asked that grooms family influence on "Own religion and its teaching" the maximum respondents in favour of were 24% other 76% have no idea.
- On the question asked that "Resistance from the marriage registrar" the maximum respondents were 20% and told yes and other 80% have no idea.
- On topic of "Adjustment" the respondents of 60% in favour of same caste and other 40% are in favour of Inter caste.
- On the issue of "Society acceptance" the respondents of 80% in favour of acceptance and other 20% are of denial.
- On the topic of "Successful Marriage" the respondents of 72% in favour of successful marriage and other 28% have no idea.
- When the question asked that "Religion their child should follow" the respondents of 96% expressed yes and other 4% have no idea.
- On the question of "Inter caste marriage in urban area is better than rural areas" 68% told yes and 32% have no idea.

Conclusion:

The caste system, deeply ingrained in Indian society, and also at Baripada the district head quarter of Mayurbhanj district, where our study carried on continues to influence marital choices. Inter-caste and inter-religious marriages face societal disapproval and are often looked down upon. Arranged marriages remain prevalent, especially among older generations seeking social solidarity. Inter-caste marriages adopted by the families and acceptance can eradicating the caste barriers as observed with the study at Baripada. The initiatives have already started and accepted by all the family members may be late. Today as observed in the study no body surprised of a inter caste marriage. It may not be the first choice of the family but in due course every family member in the family are in a positive response of accepting saying as a fault of children. But Practically with the study it is understood that in the present time every one boy or girl look into their personal prospective of status, working status, prestige, goodwill, friends and circle, compromising and tolerance attitude in deciding a marriage factor. Students with coeducation and working together in professional area closer every partner to decide their marriage rather thinking of traditional caste based marriage system. More incentives and promotional supports may eradicate caste system and simplification at policy level will remove all hindrance in marriage system. People should be more open to accept Love as feelings don't come with a bio-data asking our caste and creed. So instead of thinking too much about the society, they should be concerned of what would bring happiness in the lives of their own bloodline.

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