

**CHAPTER 4**  
**PROBLEMS FACED BY THE**  
**COUPLES BEFORE AND**  
**AFTER MARRIAGE**

## **CHAPTER – 4**

### **PROBLEMS FACED BY THE COUPLES**

#### **BEFORE AND AFTER MARRIAGE**

##### **Introduction:**

In this chapter, pre-marital and post marital experiences of the respondent couples are noted. The main emphasis of this chapter is to understand societal reactions to inter-caste marriages. The amount or extent of societal acceptance to inter-caste marriage can be better understood only from the research study of the reaction of their family members. The reaction of the respondents parents directly shows the reaction of the society as a whole reaction of the parents when they come to know about their son/daughter's decision to contract an inter-caste marriage? When did they come to know about their son/daughter's love affair with a person of different caste? Their reactions even after the marriage of their son/daughter.

##### **4.1)Parents come to know about love affair:**

The given table shows the data as to when do the parents come to know about their getting closer to the person outside their caste and also how many parents didn't know about this affair.

**Table No. 4.1**

Parents came to know about love affair

<b>Sr.no</b>	<b>Parents came to knew</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	14	14 %
2	Immediately within 3 months	18	18%
3	Between 4-6 months	05	05%
4	Between 7-9 months	12	12%
5	Between 10 months-1 year	01	01%
6	Between 2-4 years	07	07%
7	Between 5-7 years	02	02%
8	Did not come to know till the couple told	41	41%
	<b>Total</b>	<b>100</b>	<b>100%</b>

From the above table it can be noted that 41% that is 41 respondents parents did not come to know about their love affair. Whereas 14% were not applicable as they did not fall in love before marriage. Excluding the both only remaining parents came to know about the love affair of their respective son/daughter. From this remaining, 18% parents immediately came to know about their love affair immediately within three months, 5% came to know between 4-6 months, 12% came to know between 7-9 months while only 01% came to know between the periods of 10 months – 1 year of their love affair. This information about the love affair was either given by the neighbours or distant relatives or

other societal members. In some cases, the respondents were caught red handed at their meeting places. In any such cases the respondent had to tell the truth to their parents about their relation.

#### 4.2) Parental reactions about their love affair:

It is undoubted to the fact that the reactions of the parents for their decision to inter marry will vary either positively or negatively. Let us see the following table to understand their reactions clearly.

**Table No 4.2**

Parental reactions

<b>Sr.no</b>	<b>Parental reactions</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	14	14%
2	Agreed for their marriage	18	18%
3	Opposed marriage upto the last moment	31	31%
4	Accepted their relation as unavoidable	12	12%
5	Tried to dissuade respondent	25	25%
	<b>Total</b>	<b>100</b>	<b>100%</b>

From the table it is clear than 31 % of the parental reactions were against the relation upto the last moment, while only 18% agreed for marriage even knowing about the caste difference, whereas 12% accepted the relation as unavoidable and did not react negatively, 25% parents tried to dissuade their son/daughter for the relation and forced to marry someone in their own caste. This shows that still there are parents who either totally oppose the relation of their son/daughter or try to divert their attention and would like if their son/daughter does not inter-marry.

### 4.3) Parents tried to divert attention and if yes, why?

This can be explained with the help of a cross table that as to what the reasons were binding when the parents discouraged their sons/daughters. This cross table will reflect the society's mentality towards inter-caste marriage.

**Table No. 4.3**

Parents tried to divert attention and if yes, why? Cross tabulation

		Not applicable	Because of caste difference	Because of societal difference	Pressure from nearby relatives	Any other	All of the above	total	Percentage
Parents tried to divert attention	Not applicable	52	00	00	00	00	00	52	52%
	Yes	00	18	03	01	01	02	25	25%
	No	23	00	00	00	00	00	23	23%
	<b>Total</b>	<b>75</b>	<b>18</b>	<b>03</b>	<b>01</b>	<b>01</b>	<b>02</b>	<b>100</b>	<b>100%</b>

The following cross table shows that the main reason for the parents that led them to divert their attention was because of caste difference. Total 18% respondent's parents were still thinking that caste is the main criteria for selection of potential mates. Caste still influences the decision of parents who then even force their son/daughter to marry within their own caste. Societal difference that means that the society as a whole would not be able to accept them in form of life partners 3% of the parents believe in this way, whereas 1% was pressurized from their nearby relatives regarding the inter- caste marriage of their respective son/daughter, while 1% had any other reason for not allowing their son/daughter to inter marry, 2% of the parents had all of the above reasons to divert the attention of their male/female child.

**4.4) parents opposed marriage up to the last moment and if yes/reasons:**

This can be explained with the help of a cross table, as to why the parents opposed the marriage till the last moment and the reasons behind this disapproval.

**Table No. 4.4**

Parents opposed marriage up to the last moment? If yes, reasons

		Not applicabl-e	orthodox mindset	Pressure from caste members	No relative from other caste	All of the above	total	Perce-ntage
Parents opposed marriage up to the last moment	Not applicable	52	00	00	00	00	52	52%
	Yes	00	08	15	06	02	31	31%
	No	17	00	00	00	00	17	17%
<b>Total</b>		<b>69</b>	<b>08</b>	<b>15</b>	<b>06</b>	<b>02</b>	<b>100</b>	<b>100%</b>

The given cross table reason shows that total 31% of the respondent's parents opposed the marriage up to the last moment. The reasons behind their opposition are orthodox mindset of the people, pressure from caste members and no relatives from other caste, 08 % of the respondent's parents opposed the marriage up to the last moment due to their orthodox mindset i.e. to marry within their own caste ,15% of the respondents parents opposed due to pressure from their caste members, 6% believed that as they had no relatives from other caste even their sibling should not inter marry as it would not be accepted by their caste members and 02% of the parents had all of the above reasons for their opposition and 17% of the respondents parents were not opposing the

marriage of their siblings and 52% of the respondents parents had accepted inter-caste marriage.

**4.5) Parents tried to explain the risks involved in inter-caste marriage:**

In the meantime there were parents who tried to distract their siblings from marrying outside the caste as they believed that there were risks involving in an inter- caste marriage and which can cause discomfort or problems in the later marital life. This can be explained with the help of a table:-

**Table no. 4.5**

Parents tried to explain the risk in marrying inter-caste

<b>Sr. no</b>	<b>Parents tried to explain the risk in marrying inter-caste</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	52	52%
2	Yes	36	36%
3	No	12	12%
	<b>Total</b>	<b>100</b>	<b>100%</b>

The table clearly shows the figures as to the total percentage of the parents who tried to explain the respondents the risk in marrying inter-caste 36% of the parents did this and tried to dissuade the respondents from marrying inter-caste and 12% of the respondents reported that they were not explained the risk in marrying inter- caste.

**4.6) parents emotionally pressurize the respondents:**

This means that parents tried to emotionally pressurize the respondents in the name of family's prestige. Parents tried this to stop their siblings from marrying inter-caste. According to them, family's

prestige will be lost if he/she contracts an inter-caste. This is shown with the help of the table given below:-

**Table no. 4.6**

Parents emotionally pressurize the respondents

<b>Sr. no</b>	<b>Parents emotionally pressurize respondents</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	52	52 %
2	Yes	32	32 %
3	No	16	16 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

This table shows that 32% of the respondents were pressurized emotionally by their parents in the name of families' prestige. This mentality reflects the orthodox outlook of the society as a whole 16 % of the respondents did not have to face any emotional harassment from their parents, whereas 52% were not applicable as they were accepted by their parents.

#### **4.7) parents abused the respondent:**

There are cases in the research where it was found that parents abused their children physically, verbally and even restricted them from moving out of the house or making phone calls the torture was at times unbearable by the respondents as one of the female respondent was badly physically abused by her father for choosing a mate from the other caste.



**Table no. 4.7**

Parents abused restricted the respondent

<b>Sr. no</b>	<b>abused /restricted the respondent</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	80	80 %
2	Physically abused	01	01 %
3	Verbally abused	05	05 %
4	Restricted to move out of the house	04	04 %
5	Restricted phone calls	01	01 %
6	All of the above	09	09 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

The table shows the number of respondents who were restricted abused by their parents. 5% respondents were verbally abused for their decision to inter marry 4% respondent were restricted to move out of the house, whereas 1% respondent was not allowed to make phone calls and mobile was even taken from her, whereas 9% respondents had to face all the restriction and were even abused by their parents. This shows to the extent to which some of the parents would go to oppose their siblings from marrying outside the caste.

**4.8) Respondent come under any of the parent's pressure:**

In spite of all the abuse restriction and emotional harassment there were respondents who did not get influenced and were very firm on their decision but there were respondents who come under their pressure and for some time thought to cancel their decision.

**Table no. 4.8**

Respondents come under any of parent's pressure

<b>Sr.no</b>	<b>Respondents come under any of parent's pressure</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	52	52 %
2	Yes	04	04 %
3	No	44	44 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

From the above table it is clear that only 4% respondents were influenced by the parental pressure but then they were even once again firm on their decision after the partners refusal to their decision and once again made the respondents decision firm to marry.

**4.9) Respondent's marriage place:**

Finally, the respondent's decision to marry was turned into reality marriage place means either Vedic marriage which involves bride and bridegroom, priest and other relatives or friends or family members and the other is registered marriage which means marriage in the registrar office. Which also involves the registrar, bride and bridegroom and 3 witnesses' from both the sides? This is classified in the following table.

**Table no. 4.9**

Respondent's marriage place

<b>Sr no</b>	<b>Marriage place</b>	<b>Frequency</b>	<b>Percentage</b>
1	Vedic marriage	86	86 %
2	Registered marriage	14	14 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

The above table shows that 86% respondents married in Vedic pattern either in a temple or marriage halls etc and only 14% respondents married in registered pattern in the presence of a registrar. The most preferred pattern of marriage is Vedic pattern even today.

**4.10) Supported the respondent at the time of marriage:**

Eventually, when the couple decides to marry, it is also important to know that who had supported them in their decision to marry. The following table will give the appropriate information.

**Table no. 4.10**

Supported the respondent at the time of marriage

<b>Sr. no</b>	<b>Supported the respondent</b>	<b>Frequency</b>	<b>Percentage</b>
1	Family	10	10 %
2	Friends	23	23 %
3	Relatives	08	08 %
4	All of the above	59	59 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

The above table shows that 59% respondents were supported by all that is family, friends and relatives, whereas only 08% respondents were supported by only relatives, 10% respondents supported by their families and 23% respondents were supported by only friends. The following bar diagram makes is very clear.

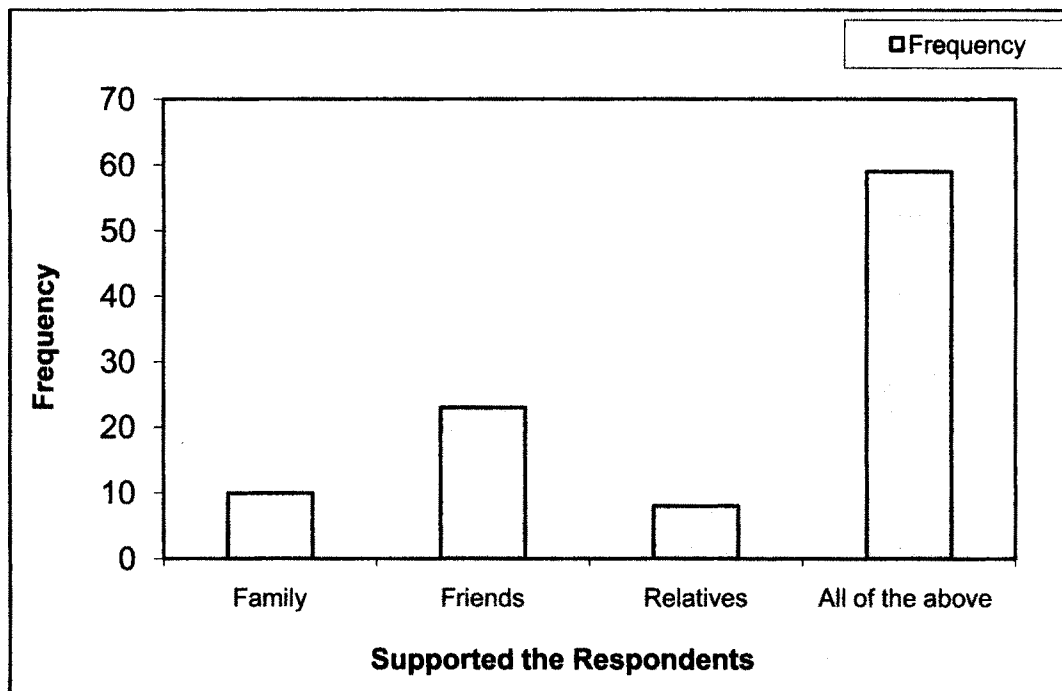


Diagram No. 4.10

Supported the respondent at the time of marriage

## Section – II

This section covers problems after their marriage. The problems relating to acceptance by the family, the problems between husband and wife, etc. The section will start with parental reactions after marriage and will end with the personal adjustment problems of the couples.

### 4.11) parental reactions after marriage :

The couples returned home after marriage either immediately on the same day of their marriage, there were couples who returned later after 2 months, 4 months, 6 months and even 6months above. Whenever they returned it is important to understand the parental relations after their marriage. This will show the acceptance of the society as a whole towards inter-caste marriage.

**Table no.4.11**

Parental reactions after marriage

<b>Sr. no</b>	<b>Parental reactions</b>	<b>Frequency</b>	<b>Percentage</b>
1	Warmly welcomed	67	67 %
2	Did not accept you	20	20 %
3	Accepted as it was unavoidable	13	13 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

This table shows that 67% of the respondents were warmly welcomed by their parents and were accepted whereas 13% were accepted as it was unavoidable on the part of parents for what the respondents have done and 20% respondents were not accepted by their parent that means they were rejected by the parents.

#### 4.12.) If rejected by the parents then accepted when:

From the previous table it is clear that 80% of the respondents were accepted by their parents and only 20% were rejected by their parents but from these 20% there were cases when these parents accepted their respective sons or daughters. The following table will clearly show the acceptance of the parents.

**Table no. 4.12.**

If rejected before parents accepted when

<b>Sr. no</b>	<b>Accepted when</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	80	80 %
2	After 6 months	10	10 %
3	2 years above	05	05 %
4	Did not accept still	05	05 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

This table depicts that out of the total 100 respondents 80% were accepted by their parents so they are not applicable in this table from the remaining 20% respondents 10% were accepted after 6 months of their marriage and 5% respondents were accepted after 2 years of their marriage but even today there were respondents who were not accepted till dated which comprised 5% respondents. Even today there are people who believe that inter-caste marriages should not be accepted.

#### **4.13.) Parents treated both after marriage:**

The next part is treatment given to the respondent and even their partner after marriage. The following table will make this point clear.

**Table no. 4.13.**

Parents treated both the respondents after marriage

<b>Sr. no</b>	<b>Parents treated</b>	<b>Frequency</b>	<b>Percentage</b>
1	Affectionately	85	85 %
2	Formally	11	11 %
3	With indifference	04	04 %
	<b>Total</b>	<b>100</b>	<b>100</b>

This table shows that 85% of the respondents parents treated both affectionately and 11% of the respondent's parents treated them formally whereas only 04% of the respondent's parents treated them with indifference. This shows that majority of the respondents parents accepted them whole heartedly.

#### **4.14.) Both families came together and accepted each other:**

This is one of the crucial parts in each couples life. This table tells us answer whether the society has accepted inter-caste marriages or not the below mentioned table will make it more precise.

**Table no. 4.14**

Both families came together and accepted each other

<b>Sr. no</b>	<b>Period of time</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	53	53 %
2	After 6 months	19	19 %
3	After 1 year	01	01 %
4	After 2 year	10	10 %
5	Not yet accepted	17	17 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

The following table makes it clear that a majority of the couples were accepted by the society. This means that inter-caste marriages are accepted in our society. Though some took time to accept such marriages. But the data also reveals that 17% of the total couples were not yet accepted by their families that is either the respective son or daughter were not accepted or the partner was not accepted or even at times the family was not accepted.

#### **4.15.) Happy in married life:**

When enquired that whether the couple is happy in his or her married life, the answers were satisfactory. The following table shows us that whether the couple was happy or not.



**Table no.4.15**

Happy in married life

Sr.no	Yes/no	Frequency	Percentage
1	Yes	97	97 %
2	No	03	03 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

The above table shows us that 97% of the couples were happy in their married life. Only 3% of the couples were unhappy when enquired deeply one of them told that the female was unhappy as they had to face great humiliation as she herself was from lower caste was married to a higher caste male. She even had to face caste based discrimination by the male's family and there was a wide gap in their social life, their mentality and even economic life. One of the males was unhappy with his wife because both had an adjustment problem which was still present after certain years of marriage. The last female had economic crisis so she was unhappy with her partner. These money matters were not being solved by the couple's natal families either. But apart from these 3 respondents all the other were happily married and settled in their married life. This clearly shows that inter-caste marriages are successful.

**4.16) Disputes regarding caste between both:**

The next table is to enquire regarding disputes resulting from different caste between both. Married life involves disputes relating to several issues but when enquired regarding disputes relating to caste between both the answer was surprising.

**Table no. 4.16**

Disputes regarding caste between both

<b>Sr.no.</b>	<b>Disputes take place</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not at all	86	86 %
2	Occasionally	13	13 %
3	Almost always	01	01 %
4	Rarely	00	00 %
	<b>Total</b>	<b>100</b>	<b>100%</b>

The table shows us that a majority of the respondents that is 86% respondent couples had no disputes regarding caste between them. This was because according to them they already very well knew about the partner's caste and their socio-cultural practices and they had accepted the caste and were easily adjusted to it. Only 13% respondent couples occasionally had disputes due to caste and only 1% of the respondent couples almost always had caste related disputes. This was because they were not able to adjust to each other's caste and their socio-cultural practices.

**4.17) Disputes create trouble to couples relations and if yes, reasons:**

This is the most important part of the couple's life where because of disputes their married relations were disturbed. This can be explained with the help of a cross table:-

**Table no.4.17.**

**Disputes create trouble to couples relations and if yes reasons**

<b>Disputes create trouble to couples relations</b>	<b>Yes/no</b>	<b>Not applicable</b>	<b>Because of ego</b>	<b>Because of behavioral differences</b>	<b>Because of cultural differences</b>	<b>Total</b>
	Yes	00	18	03	02	23
No	77	00	00	00	77	
<b>Total</b>		<b>77</b>	<b>18</b>	<b>03</b>	<b>02</b>	<b>100</b>
<b>percentage</b>		<b>77 %</b>	<b>18 %</b>	<b>03 %</b>	<b>02 %</b>	<b>100 %</b>

From the table, it is clear that 77% respondent couple's disputes did not create trouble in their married relations but 18% respondent couple's relations were troubled because of ego only 3% respondent couples had trouble because of each other's different behavior and only 2% respondent couples had trouble because of cultural differences.

**4.18) if vegetarian respondent allows partner to have non-vegetarian food at Home:**

**Table no. 4.18**

**If vegetarian respondent allows partner to have non-vegetarian food at home**

<b>Sr.no</b>	<b>Respondent allows partner to have non-vegetarian food at home.</b>	<b>Frequency</b>	<b>Percentage</b>
1	Not applicable	73	73%
2	Yes	14	14%
3	No	13	13%
	<b>Total</b>	<b>100</b>	<b>100%</b>

Food is the issue for some couples who have selected partners from non-vegetarian families. It becomes really difficult to adjust in such situations. For this purpose when enquired 14% vegetarian respondents did allow their partners to have non-vegetarian food at home and 73% vegetarian respondents still were firms to their values and did not allow their partners to cook and have non-vegetarian food at home. At such times they were allowed to have non-vegetarian food at restaurants or at their relatives place but not at home.

**4.19) Respondents partner interfere in respondents personal daily activities/respondent interferes in partners daily activities:**

Interference in personal daily activities of each other is also a point of issue in many couples married life, when enquired this interference according to couple's leads to lack of privacy in their life and is of course not liked by the other partner, this causes clashes between them to analyze the following cross table is useful:-

**Table no. 4.19**

Respondents partner interfere in respondents personal daily activities/  
Respondent interferes in respondents personal daily activities

<b>Respondents partner interfere in respondents personal daily activities</b>		<b>Never</b>	<b>Occasionally</b>	<b>Almost always</b>	<b>Every time</b>	<b>Total</b>
Never		23	19	06	01	49
Occasionally		08	20	06	00	34
Almost always		04	05	04	00	13
Every time		01	01	02	00	04
<b>Total</b>		<b>36</b>	<b>45</b>	<b>18</b>	<b>01</b>	<b>100</b>
<b>Percentage</b>		<b>36 %</b>	<b>45 %</b>	<b>18 %</b>	<b>01 %</b>	<b>100%</b>

The following cross table makes it clear that 49% respondent's partner never interferes in respondents personal daily activities whereas total 34% partners occasionally interfere 13% partners almost always interfere and only 4% partners interfere every time. Whereas 36% respondent were of the opinion that they never interfere in partners daily activities 45% respondent occasionally interfere and 18% respondents almost always interfere and only 1% respondent was of the opinion that he interfere every time in the partners personal daily activities.

Interference in daily activities means interference in each and every minute detail of the partner's activities as to where did he go, at what time, what did he do etc. interference in each other small decisions too is included in this point.

#### 4.20) Daily interaction about daily activities with each other:

In general it is observed that sharing daily routine interaction is good for a married couple. But there are exceptions to this case daily interaction about daily activities is nothing but sharing the main important activities and communicating it to each other. This is explained with the help of the following table.

**Table no. 4.20**

Daily interaction about daily activities with each other

<b>Sr. no</b>	<b>Daily interaction</b>	<b>Frequency</b>	<b>Percentage</b>
1	Yes	85	85%
2	No	15	15%
	<b>Total</b>	<b>100</b>	<b>100%</b>

The above table shows that 85% of the respondent couples had daily interaction about their daily activities whereas only 15% respondent couples did not have any daily interaction with each other.

**4.21) Respondent has changed likes dislikes after marriage/if yes, respondents dislikes has been accepted tolerable for spouse:**

Likes and dislikes differ from person to person. This is major adjustment between the couples. Inter-caste marriages as they are between two different castes this point of adjustment is but obvious greater than the marriages within the caste. The following cross table will make it clear:-

**Table no. 4.21**

Respondent has changed likes dislikes after marriage/if yes, respondents dislikes has been accepted tolerable for spouse

Respondent has changed likes dislikes after marriage		Not applicable	Regarding to food	Regarding to culture	Regarding to habits	All of the above	Any other	Total
Yes		00	13	06	09	25	02	55
No		45	00	00	00	00	00	45
<b>Total</b>		<b>45</b>	<b>13</b>	<b>06</b>	<b>09</b>	<b>25</b>	<b>02</b>	<b>100</b>
<b>percentage</b>		<b>45 %</b>	<b>13 %</b>	<b>06 %</b>	<b>09 %</b>	<b>25 %</b>	<b>02 %</b>	<b>100 %</b>

From this cross table it is clear that 55 % respondent couples have changed their likes and dislikes after marriage whereas 45% respondent couples did not change their likes and dislikes after marriage. Among the 55% respondent couples who has accepted the partner likes or which the respondent disliked are tolerated by the respondent spouse, 13% respondent have accepted tolerable regarding to food which the respondent himself disliked but accepted because the spouse liked, 6% respondent have accepted culture which was disliked but then slowly and gradually accepted because the spouse liked, 9% respondent couples have accepted habits which were accepted by the spouse and 25% respondent had to accept all the above food, culture and habits as tolerable for the spouse and only 2% had other dislikes which were

regarding to family members which mean that the respondent did not liked the in laws and had to accept them.

#### **4.22) Conflicts take place for different temperament:**

Difference in temperament is but natural between couples. But at times it is difficult to adjust with different temperament. Difference in temperament means nothing but difference in temper i.e. either spouse is hot tempered, short tempered or cool tempered. When such differences in temper are not adjusted between each other smoothly conflicts naturally take place. The following table will be helpful in understanding this:-

**Table no. 4.22**

Conflicts take place for different temperament

<b>Sr.no</b>	<b>Conflicts take place</b>	<b>Frequency</b>	<b>Percentage</b>
1	Never	12	12%
2	Occasionally	75	75%
3	Almost always	11	11%
4	Every time	02	02%
	<b>Total</b>	<b>100</b>	<b>100%</b>

The following table shows that between 75% respondent couples conflicts take place due to different temperament occasionally, whereas 12% respondent couples were of the opinion that temperament was never a point of issue between them and 11% respondent couples had conflicts almost always due to difference in temperament and 2% respondent couples had conflicts every time due to difference in temperament.

#### **4.23) Conflicts occur on money matters:**

A conflict on money matter is believed to take place in inter-caste marriages because when a couple decides to stay alone without the help

of family than they have to face financial crisis. The following tables make it clear that how many couples had conflicts on money matters.

**Table no. 4.23**

Conflicts occur on money matters

<b>Sr.no.</b>	<b>Conflicts take place</b>	<b>Frequency</b>	<b>Percentage</b>
1	Yes	19	19%
2	No	81	81%
	<b>Total</b>	<b>100</b>	<b>100%</b>

The following table shows that 19% respondent couples had conflicts due to money matters but 81% respondent couples did not had conflicts due to money matters. It was observed that out of the total majority was accepted and those remaining who were not accepted were well educated, well settled so a conflict on money matters was not a big issue.