

CHAPTER 7
SUMMARY CONCLUSIONS
AND SUGGESTIONS

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SUMMARY, CONCLUSION AND SUGGESTION

Introduction:

“Inter-caste marriages in Kolhapur city: A sociological study” is the topic of the present research work. The present research work is then, divided into seven chapters to study the topic in a systematic manner. The first chapter, deals with introduction, second chapter deals with review of the literature and research methodology the third chapter deals with the socio-economic background of inter-caste married couples, the fourth chapter deals with problems faced by the couples both before and after marriage, the fifth chapter deals with opinions of inter-caste married couples, the sixth chapter deals with a few case studies, the seventh chapter deals with summary, conclusions and suggestions these are divided into chapters and presented below.

Chapter 1: Introduction

In this chapter, the introduction of the research work is presented. In the introduction information about marriage and the endogamous nature of society is given in short. An attempt is made to understand the concept of marriage, hindu marriage : A sacrament, selection of marriage partners, changing marriage trends in India , the concept of inter-caste marriage, causes of inter-caste marriage, Laws regarding inter-caste marriage, present status of inter-caste marriage numerical figures of inter-caste marriage in Kolhapur, inter-caste and inter-religious marriage assistance centre etc information is given.

Chapter 2: Review of Literature and research methodology

This chapter is divided into two sections. The first section deals with the review of relevant literature. The studies of authors, other published and unpublished dissertations, journals, articles, etc are reviewed under this section. The study of Kannan C.T, Deshpande C.G., Kuppswamy.B. Ross.D.Ailen, Kapadia .K.M, Anupam Hazra, K.Saroja, Chatterjee.B, Singh.S.S. and Yadav D.R., Chatterjee.T.K, Reddy and Ranjana, Banerjee.A.R. And Banerjee Soumitri, G.N.Ramu, etc are studied.

In the second section research methodology used for the present study is studied. The following are the objectives of the present study:-

- i) To study the socio-economic background of inter-caste married couples.
- ii) To study the problems faced by the couples before and after marriage.
- iii) To study the views of inter-caste married couples regarding inter-caste marriages.

In the present study, Kolhapur city is selected as the universe of the study. Snowball sampling technique was adopted for the present research work. With the help of this technique data was collected by interview schedule and informal discussions with the respondent couples then, the data was analyzed and finally presented in the research work.

Chapter -3 Socio-economic background of inter-caste married couples;

In the present chapter, socio-economic background of inter-caste married couples is observed. In this chapter, caste combination age at time of marriage, educational status of the respondent as well as parents, occupational status of parents, respondents economic position at the time

of marriage, previous instances of inter-caste marriage in respondents family and reactions of the family member at the time of marriage, etc information of inter-caste married couples is observed.

Chapter – 4 Problems faced by the inter-caste married couples both before and after marriage.

In this chapter, problems faced by the inter-caste married couples before and after marriage is observed. The problems faced by the couple before marriage like parents came to know about love affair, parental reactions for their love affair, parents opposed marriage up to the last moment and reasons, supported the respondent at the time of marriage, parental reactions after marriage, parents accepted when, treatment given to both after marriage, when did both the families come together and accepted each other, disputes regarding caste between both, disputes create trouble to couples relations and reasons, etc and other problems faced after marriage of adjustment is observed in this chapter.

Chapter – 5 Opinions of inter-caste married couples.

In this chapter, opinions of inter-caste, married couples regarding inter-caste marriages are observed. Information is collected regarding the views of inter-caste married couples of the past, present and future of inter-caste marriages. Whether inter-caste is still an issue before society, did inter-caste marriages prevail in pre-independence period?, reactions of common people on inter-caste marriages, are they worried for the marriage of their siblings?, will they give freedom to marry inter-caste and if no reasons, their opinion about caste institution, what needs to be changed in our society to make progress, etc all such information is gathered under this chapter.

Chapter – 6: A few case studies

This chapter dealt with seven case studies in all these case studies ranged from familial acceptance to adjustment problems after marriage. These seven different case studies show us the clear picture of the society.

Chapter – 7: Summary, conclusions and suggestions:-

After the completion of the research work, taking in mind the objectives of the research study the following summary, conclusion and suggestions are given below :-

- 1) They have been laws regarding inter-caste marriages.
- 2) The present status of inter-caste marriage involves honor killing of the couple in the name of preservation of caste identity.
- 3) There is 'inter-caste and inter-religious marriage assistance centre' in Kolhapur city. This centre obviously helps the young interested males and females to inter-marry. This centre works at district level.
- 4) From the data collections, it was seen that there were total thirteen different castes the members of these caste dared to violate the norms of society. It was observed that Maratha males and Brahmin females were leading amongst the total respondents of inter-caste marriages.
- 5) According to the observations from interview schedule, it was observed that the age at the time of marriage was a mature age of 23-27 years and 60% respondent couples married at this age.
- 6) The household type that is the type of the family the respondents belonged to was nuclear family. This shows that respondents belonging to joint family did not inter-marry breaking the caste barriers as compared to nuclear family respondents.

- 7) From the observation of interview schedule it was observed that respondents belonged to six different languages. The leading language was Marathi and the maximum respondents belonging to this language married inter-caste.
- 8) Taking in consideration the educational status of the male and female respondents, it was found that the education of female respondent is more than males for contracting inter-caste marriages females pursuing higher education preferred to marry inter-caste.
- 9) Prior to marriage, it was seen that 94% male members were employed at the time of marriage, whereas only 06% male members were unemployed at the time of marriage.
- 10) The majority of the respondents that is 87 % belong to urban background and only 13 % respondents belong to rural background. Out of the 87 %,47% males and 40% females belonged to urban background whereas 3 % males belonged to rural background and 10 % females belonged to rural background.
- 11) The majority of the respondents parents were literate and only 14 parents were illiterate out of 200 respondent couples' parents. This shows that education of the parents is a promoting factor conducive to inter-caste marriage.
- 12) As per the data collected from the respondents, the main earning member of their families was father. The maximum member of earning parent was engaged in jobs, followed by business and only a few in agriculture. This shows the parents' occupational status also affects the number of inter-caste marriage.

- 13) Further, it was also observed that the highest number of inter-caste married respondent's belonged to middle class income group and the least number of inter-caste married respondents belonged to lower class income group.
- 14) Out of the total 100%, 68% respondents were the initiators or pioneers of inter-caste marriage in their family. The remaining 32 %respondents had previous instances of inter-caste marriage and out of those 32% respondents, 20% respondents had positive reactions of family members for previous inter-caste marriage and 12% had negative reactions of family members for previous inter-caste marriage.
- 15) From the research study it was observed that 86% respondents had love as a prime factor for contracting inter-caste marriage and 14% respondents did not have love as a main factor for contracting inter-caste marriage. It was also observed that one of the female respondent born in a lower caste married inter-caste to abolish her caste.
- 16) College was one of important meeting place where the respondent couples had an opportunity to come together and later on developed intimate relations. Out of the total 100%, 48% respondents met for the first time in college. This was followed by offices, common neighborhood, and social get together and schools.
- 17) It was also observed that the duration of courting has continued till 9 years in one of the case. The maximum number of respondents had the courting period of 3-4 years. This clearly depicts that respondents took time to take a mature decision to inter marry.

- 18) According to the interview schedule, it was also observed that 41 % respondent couples parents did not come to know about the respondents couples love affair till the couple themselves informed them but from the remaining 59% ,14% did not fall in love as they had done arrange marriage, 45% parents came to know about their love affair. This information was given to the respondent couple's parents either by the neighbour, distant relative of other societal members , etc.
- 19) From the research it was observed that 31% respondent couples parental reactions were against the relation up' to the last moment and 18 % agreed for marriage even after knowing about the caste difference, whereas 25% tried to dissuade their son/ daughter and forced to marry someone in their own caste, 12% accepted the marriage as unavoidable and they did not react negatively.
- 20) It was observed that respondents parents tried to divert the attention of the respondent and forced to marry someone else in their own caste because mainly for caste difference, followed by societal difference, pressure from nearby relatives, all of the above reasons and other reason.
- 21) The reasons behind the opposition of the respondent's parents to marry inter-caste are orthodox mindset, pressure from caste members, no relatives from other caste and all the above reasons. Amongst these pressure from caste members was the reason given by 15% respondent couple's parents.
- 22) It was seen that out of total 100%, 36% respondent's parents tried to explain the risk in marrying inter-caste and 32% respondents parents emotionally pressurized the respondents in the name of family's prestige.

- 23) From the data obtained from the respondents through interview schedule, it was observed that respondents parents abused the respondent physically, verbally and restricted to move out of the house and make phone calls, 9% respondent couples had to face all of the above restrictions of abuse.
- 24) From the research it was observed that 86% respondents married according to Vedic system and only 14% respondent's married as per registered marriage.
- 25) It was also observed that 59% respondents were supported by all family, friends and relatives. This means that 59% respondents were accepted and married happily with the blessings of family, relatives and friends.
- 26) After the respondent couple's marriage, 67% respondent couples were warmly welcomed by their natal families, whereas 20% respondent couples were not accepted by the natal families and 13% respondent couples were accepted as it was unavoidable and the parents had to accept them. From these 20%, 10% respondent couples were accepted but after 6 months, 5% respondent couples were accepted but after 2 years and only 5 % respondent couples were still not accepted by their parents.
- 27) As per the data collected from the respondent couples through interview schedule, 85% respondent couples were both treated affectionately after their marriage, 11% respondent couples were both treated formally and only 4% were treated with indifference.
- 28) From the data obtained from the respondent couples through interview schedule, 17% respondent couples families did not accept each other but the remaining 83% respondent couples

families did accept each other. This shows that the society has started accepting inter-caste marriages.

- 29) Out of total 100 respondents, 97% respondent couples were happy in their married life only 3% cases were unhappy in their married life, because of certain socio-economic reasons.
- 30) It was observed from the data collected through interview schedule that 86% respondent couples did not had disputes regarding caste between both but 13% respondent couples occasionally had disputes regarding caste between them and 1% respondent couples almost always had disputes regarding caste between them.
- 31) It was also observed that due to disputes between the couples their personal married life was disturbed there were various reasons behind it the first being because of ego, 18% respondent couples relations were disturbed because of ego problem between them, 3% respondent couples relation were disturbed because of different behaviour of each other 2% respondent couples relation were disturbed because of cultural differences.
- 32) It was also observed that, 14% respondents being vegetarian did allow the partner to have non-vegetarian food at home while 73% respondent did not even allow them to eat and cook non-vegetarian food at home, while the rest 13% respondent couples were not applicable as either they both were vegetarian or non-vegetarian.
- 33) Further it was also observed that 49% respondents partner never interferes in respondents personal daily activities, whereas 34% respondents partner occasionally interfere, 73% respondents partners almost always interfere and only 4% respondents partner interfere every time. Whereas 36%

respondents himself/herself never interfere in partners daily activities, 45% respondent interferes occasionally, 18% respondents almost always interfere and only 1% respondent interfere every time.

34) It was also observed that 85% respondent couples had daily interaction about daily activities with each other and 15% respondent couples did not have daily interaction about daily activities with each other.

35) 55% respondent couples have changed their likes and dislikes after marriage, whereas 45% respondent couples did not change their likes and dislikes after marriage. 13% respondent have changed their dislike regarding to food, 6% respondent have changed their like regarding to culture, 9% respondent couples have changed their likes regarding to habit and 25% respondents had to accept all the above food, culture and habits.

36) Between 75% respondent couples conflicts take place due to different temperament, whereas 12% respondent couples were of the opinion that between them conflicts never took place due to different temperament and 2% respondent couples had conflicts every time due to difference in temperament.

37) Lastly, only 19% respondent couples had conflicts on money and 81% respondent couples did not have conflicts on money matters.

38) The opinion of inter-caste married couples on inter-caste marriage was also observed. According to the information given by the respondent couples through interview schedule, majority 66 % were of the opinion that inter-caste marriage prevailed in pre-independence period. From these 66%, 38% respondent couples were of the opinion that those inter-caste marriages

were due to love affairs before marriage. According to them love at that time was behind and did not consider caste as barrier for inter-caste marriage. 8% respondent couples were of the view that as personal reason that if the first wife was unable to deliver a baby, 6% respondent couples viewed that maternal mortality rate was high and 14% respondent couples were of the view that all the reasons were responsible for inter-caste marriage.

- 39) The reactions of the common people for inter-caste marriage in pre-independence period according to respondent couples were negative, 40% respondent couples were of the opinion that the couple was excommunicated from the society, 37% respondent couples were of the opinion that the couples were socially boycotted, 7% respondent couples were of the opinion that inter-caste married couples were thrown out of the village, 11% respondent couples reported that all the above reactions were given by the common people on inter-caste marriage in pre-independence period.
- 40) According to the respondent couples, the views of the couples for inter-caste marriage in pre-independence period were ideas of individualism majority of the respondent couples i.e. 56% reported this, 22% reported that they had forward outlook towards life, 10% reported that they were educated and had modern values of equality, whereas 12% reported that all the above views were responsible for the couple to marry inter-caste in pre-independence period.
- 41) From the data collected from respondent couples 82% couples responded that inter-caste marriage is still an issue before

- society, whereas only 18% responded that it is not an issue before society.
- 42) According to respondent couples, 40% of respondent couples responded that attitude of common people towards inter-caste marriage is recently neither positive nor negative, 37% respondent couples responded that attitudes of common people towards inter-caste marriage is positive that means they have whole-heartedly accepted these marriages, 23% respondent couples responded that attitudes of common people towards inter-caste marriage is still negative.
- 43) 91% respondent couples think that inter-caste marriages does not create problems for the society, whereas 9% respondent couples think that inter-caste does create a problem for the society. According to them inter-caste marriage has led to caste rivalry and hostility which has taken evil form of honor killings.
- 44) From the total 100% respondent couples, 88% respondent couples were of the opinion that inter-caste marriage positively affects the society and 13% respondent couples reported that inter-caste marriage does not positively affects the society. Among the 88% respondent couples, 28 % respondent couples were of the opinion that by inter-caste marriage caste rules will decline, 21% respondent couples responded that it will help in modernization of society which will lead to progress of the nation, 18% respondent couples responded that inter-caste marriage will bring out the modern value of individualism and freedom while 20% respondent couples responded that all the above three reasons are responsible for inter-caste marriages to positively affect the society.

- 45) 65% respondent couples were of the view that inter-caste marriages are accepted whole heartedly, whereas 35% respondent couples were of the view that inter-caste marriages are not accepted whole heartedly.
- 46) From the total 100% respondents, 87% respondent couples were not worried for the marriage of their siblings because of their inter-caste marriage, 13% respondent couples were worried for the marriage of their siblings as they had contracted inter-caste marriage.
- 47) Out of 100% respondents, 90% respondent couples reported that they would give freedom to their siblings to inter marry only 10% respondent couples were against this view, 5% were against because of caste difference, 3% were against because of societal indifference and 2% respondent couples reported all of the above reasons for a respondent couple to not allow their siblings to inter marry.
- 48) 54 % respondent couples were of the view that there is still discrimination between within caste married couples and inter-caste married couples. Out of these 54%, 37% respondent couples reported that this discrimination is due to lack of modern education in elderly members, 11% respondent couples reported that this is due to traditional mindset of the people and 6% respondent couples reported that this is due to traditional mentality whereas 46 % respondent couples reported that there is no discrimination between caste married couples and inter-caste married couples.
- 49) On the basis of data collection gathered through interview schedule, 68% respondent couples were of the view that caste differences should be changed, 23% respondent couples

responded that caste is rigid in nature only 8% respondent couples reported that caste is flexible in nature and only 1% respondent couple responded any other opinion about caste institution.

50) 67% respondent couples responded that mentality of the common people need to be change in our society to make progress of the nation, 22% respondent couples reported that outlook of the common people should be changed, 2% respondent couples responded that rigid caste rules should be changed and 8% respondent couples reported that all of the above should be changed to make our society progress.

Conclusion and suggestions:

After the completion of the research, the researcher finally concludes and suggests certain important points in which changes ought to be made. These changes will help in increase in the number of inter-caste marriages, promote unity in the society, there will be safety and security of life to all the individuals, caste differences will be changed. The following are the conclusion and suggestions put forward by the researcher.

1) In the research it was observed that in urban industrial areas inter-caste marriages are more frequent than in rural areas. As in urban areas have modern education, scope of mingling the youth but as far as rural areas are concerned, these areas are still unaware of the fruits of inter-caste marriage because rural areas lack in modern education, people have made mindset for the respective castes. Thus, by establishing industries, establishing modern schools and colleges. The number of people's mindset

will be changed and therefore inter-caste marriages can increase.

- 2) The next suggestions is legal laws on inter-caste marriages should be strictly implemented various laws such as special marriage Act 1872, Hindu Marriage Validity Act 1949 , Hindu Marriage Act 1955 and local acts of Maharashtra government should be strictly implemented in practice and must not merely remain on paper. These laws have not helped the youth to the extent which it was expected to in spite of these laws inter-caste married couples were discriminated and even recently excommunicated from the society.
- 3) Recently there have been many cases of honor killings all over the country. In spite of democratic government, laws relating to inter-caste marriages couples are killed in the name of caste. These honor killings are found all over India. So there has to be strict legal laws on such killings and as laws against 'sati' are implemented and sati system is banned honor killings too need to be strongly banned and strict punishment to be given who perform such brutal acts.
- 4) Inter-caste marriages are mostly found in the upper castes i.e. between Brahmin and Maratha. Lower castes are still not found to inter-marry. It is equally essential that lower castes should be encouraged to inter-marry as only then the 'caste' will slowly and gradually totally lose its control.
- 5) The main problem as seen in the present research is of acceptance. Parents and elder family members should accept the inter-caste married couples. They should respect their children's feelings and they should give them the freedom to themselves choose their mates. After all it is the matter of happiness of their

own sibling's caste should no more be greater than the feelings or happiness of their own siblings. The newly married bride or bridegroom should be treated affectionately inter-caste marriages should be accepted whole heartedly keeping aside the caste differences.

- 6) One of the main problems to inter-caste marriage is records of inter-caste marriages are not kept. Records are maintained only when the couples apply for financial incentive but financially sound couples do not apply for such incentives and financial incentive is also given only if either of the partner belongs to SC,ST,NT,DNT,OBC or other backward castes. Financial incentive is not given to couples belonging to upper castes, so records of overall total inter-caste marriage is not possibly kept. There should be a body to maintain the records of total inter-caste marriage in the country this will help in knowing the correct figure of inter-caste marriage and even registration of marriages should be made compulsory.
- 7) According to the scheme of Maharashtra government financial assistance is given to those couple in which either belongs to lower caste. The problem over here is inter-caste married couples who are not accepted in the natal families are really in need of financial assistance. As observed inter-caste marriages are higher among upper caste so financial assistance should be given to all inter-caste married couples.
- 8) Discrimination is also found for inter-caste married couples. Because of their inter-caste marriage the other family members like the in-laws give different treatment to their couples. There should be no discrimination among the family because after marriage he/she belongs to that family and they are also the

member of the family. They should be given affectionate treatment by mixing them in the family and a loving atmosphere to be created at home.

9) One of the greatest hurdles to acceptance of inter-caste marriage is the mentality of the common people. Mentality of the people should be changed by promoting inter-caste marriages. They should be made aware that human beings should not be discriminated on the basis of caste alone. The mindset of the people should be changed through mass media like television programmes like satyameva jayate which create awareness among the people, shows the clear picture of the reality, talk shows should be promoted on television, newspaper articles, magazine articles , radio etc can help in changing the mindset of the people in society.

10) Inter-caste marriage is still viewed as an issue before society. People must start accepting this form of marriage and younger generation should be motivated to marry inter-caste. It is now-a-days becoming a necessity as sex ratio is decreased leaving a large number of males at such times caste should not be considered a major criteria of mate selection.

Finally, the researcher concludes that inter-caste marriages create unity among the society and it leads to destroy the evil system of caste and also contributes to the progress of the nation, at large.