

**CHAPTER 2**  
**REVIEW OF LITERATURE**  
**AND RESEARCH**  
**METHODOLOGY**

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## CHAPTER 2

### REVIEW OF LITERATURE

The present chapter deals with two sections. The first sections deals with the brief review of literature and the second section deals with research methodology of the study. Let us just take the first section of the chapter.

#### Section I

#### Review of Literature

The following are the review of literature:-

#### **2.1.1) Urban industrial setting and inter-caste marriages in Hindu society : An Appraisal :**

This is a M.phil dissertation submitted by sou.Urmila Shivajirao Anand in june 1994 in the department of sociology in Shivaji University , Kolhapur. The study is based on the data obtained from interview schedule of 23 couples from Kolhapur district Maharashtra. The data was analyzed in terms of social background of inter-caste married couples, the factors promoting such marriages and marriage related experiences of the couples. The data revealed that the phenomenon was not only confined to urban areas. The study proved that inter-caste marriage are taking place in rural areas also. It was also observed that out of twenty three couples interviewed twenty two couples had love as a predominant factor leading to inter-caste marriages. The study also reported that all the couples did get approval from the parents then, as most of them i.e. twenty couples did not disclose their decision of marrying inter-caste. Thus societal attitude is becoming permissive. It was also observed in the study that such marriages generally took place at a fairly advanced age. The higher education was seemed as a factor in

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marital decision. The educational achievement of males was slightly higher as compared to females. The majority of the respondents were employed at the time of marriage. Finally the study indicated that there are changes in norms and values which is a positive sign for the increasing number of inter-caste marriages.

**2.1.2) Deshpande.C.G. :( 1992)On Inter-caste marriage - This is a ph.d thesis in the University of Poona submitted in April 1992.**

Deshpande has attempted to understand the evil of inter-caste marriage in the psychological view point. The sample of the study included 75 couples who are inter-caste married from the empirical area of Maharashtra .The two groups were taken control group which was matched with experimental group.In the present research study the author attempts to discuss about the factors operating while leading to inter-caste marriage , mate selection patterns in such cases , problem of acquaintance between the couples social acceptance of inter-caste married couples , socio-psychological problems of children of such couples , attitudes towards inter-caste married couples, conflicts , traits , values , attitudes and personality characteristics of the respondents. The observation revealed from the study was that the attitude of the society is not conducive for inter-caste marriages. Not only friends and relatives but even inter-caste married couples consider such marriage as a problematic marriage or a social stigma. One of the most essential finding of this study is that whenever an inter-caste marriage between a harijan and other caste takes place , the couple is rejected by both the natal families.

**2.1.3) Kannan .C.T. (1963):“Inter-caste and Inter-community marriages in India” Allied publishers, Bombay.**

C.T. kannan is a pioneer in the research study ‘Inter-caste and Inter-community marriages in India.’ The sample of 200 inter-caste

married couples was selected randomly from Maharashtra. The author of this research deals with a variety of factors such as socio-economic and personal factors of inter-caste marriage , pre-marital contacts of the couple , further he deals the relations between the couples new families and their own natal families, the relation between the partner and also with their children and reactions to such marriages. The author has used interviews as a means to collect the data from eighty percent of the sample and the remaining data was collected by filled in schedules from the other rest of the respondents. It was seen that the number of inter-caste marriage are increasing year after year and conservative ,outdated and orthodox objections are side-lined. The author observed that inter-caste marriage was mostly took place who belong to upper and middle classed educated people. Finally, the research results were that the future of inter-caste marriage is very good and with the passing of time it will fore sure in the future years get acceptance from the society.

**2.1.4) Ross Aileen (1961):"The Hindu family in its urban setting"  
University of Toronto,Toronto.**

The findings of Ross reports that roughly two third of his men respondents were in favour of inter-caste and inter-religious marriages while only half of the men agreed to inter racial marriages. The first reason for inter-caste marriages were that their marriages would help to destroy the caste system and the second reason was that caste based distinctions should not prevent these marriages which are usually love marriages.

Those who are favoring inter-caste , inter-religious and inter-racial marriages , however were of the opinion that the couple wanting to inter marry should be economically self dependent as they would not get any support from their natal families. In comparison to men women interviewees were scarcely interested in the possibility of inter marriage.

Only half of the total women respondents were in favor of inter-caste marriages. The main reason for objecting such marriages was that there would be problems of adjustment due to inter-caste whereas , the respondents who were for wanting inter-caste marriages gave the common reasons as men, marriage was a matter of personal adjustment and that this reason should not affect the choice of their potential mates. The final conclusion of the study was that though many of the respondents believed that inter marriages should be allowed but they themselves did not initiate such marriages as they know about the problems of adjustment and secondly compatible mates could be found in their own caste or sub-caste. As per the difficulties involved in inter-caste a severe determination to go against family norms, a strong emotional bond or some wealth or social position seem to be a must in the couple for going for inter-caste marriage. Finally it can be said that from all the proof that could be found shows that the problems of inter-caste marriage could be sought out only by accepting such marriages done by the children and including them in the joint family.

**2.1.5) Ramu.G.N. (1977) 'Family and caste in urban India' Vikas publishers housing pvt limited, New Delhi.**

Ramu conducted a field research in south India in (KGF) Kolar Gold Fields. Though, it is the fact that inter-caste marriages do take place and will always do in KGF in general, there is a strong opposition to inter-caste marriage. The author observes six important reasons for resistance to such marriages, they are as follows:-

i) The people feel that an inter-caste couple does not have a consistent pattern of values and norms expressed through personal beliefs, behaviour attitudes, interest and general outlook in life. In fact, majority think that a couple brought up in the same environment will be more likely to stay together than the couple from diverse backgrounds.

- ii) Inter-caste marriage is tabooed because of the general concern about the maintenance of the status quo among the several ritually stratified groups. If inter-caste marriages are permitted and become popular over a period of time the hierarchic positioning of a caste may become blurred.
- iii) Inter-caste marriage is tabooed because it signifies individualism, premarital romance, courtship and the reduction of parental authority over the selection of mates. It weakens the constitution of the family, kinship and caste systems to which the people belong, it represents a greater degree of individual freedom and a wider area of choice to the whole population of persons of marriageable age than can be allowed in a “caste type “ system of social organization.
- iv) Inter-caste marriages tend to reduce the frequency of exogamous alliances as persons from varied economic statuses are more likely to marry than is now the case.
- v) The progeny of a mixed couple will fail to have a definite caste identity and thus it will be difficult for them to get along normally in a caste based society.
- vi) The problem of finding appropriate mates for the children of mixed caste marriages. Promotes negative attitudes towards inter-caste marriages. There are two examples of mixed couples who have unfortunately not been able to find a suitable partner for their daughter, where these daughters have passed their age of marriage and even the parents have made enormous efforts to find suitable soulmates for their daughters.

The strong values of caste endogamy still persist in KGF and inter-caste marriages are actually uncommon. Only fourteen respondents married out caste but out of the total two hundred eighty one respondents only one hundred thirty two respondents that is (47.0% ) approve of inter-caste marriage because such alliances, according to these 47%

respondents can unite people, reduce caste distinctions and somewhere also of the opinion that love should precede all marriages. However, it is a fact that the remaining 53.0% respondents were against such marriages as the marital life of such inter-caste married couples would be unhappy and the children of such couples would have identity problems.

**2.1.6) Chakarbarti .T.K. (1975) student attitude towards inter-caste marriage: A sample survey in Calcutta, Publication-Sociological Association of Australia and New Zealand, Melbourne, volume-11, No.1, Australian and New zeland journal of sociology:-**

Chakarbarti under took a study of the values and attitudes of student in Calcutta in order to examine the changing hindu society. A survey of structured questionnaire involving 200 student was carried out for students above college level. The sample comprised hundred males and hundred females. He reports that in general as compared to the students report that their parent's attitudes seem to be less favorable than the students attitudes towards inter-caste marriage. He finally reports that only 9 % of the respondents resented inter-caste marriage, while 34 % like to marry inter-caste and surprisingly 57% a majority of the respondents claimed to be indifferent to it. It was also seen that the traditional customs and rites of Hindu marriage are still operating despite the flow of modernity; women are strongly influenced by the traditional factors. There are changes in attitudes but it is not for sure that these will be reflected in practice. A liberal attitude is more likely to precede changes in behavior in future.

**2.1.7) Reddy.G. Sreeniwas.A and Ranjana C.H. (1984) Social Welfare 'Inter-caste marriage: A study' volume 31, No.1.-**

This is a survey which claims to build an empirical profile of inter-caste marriages, focusing especially on the socio-economic background of inter-caste married couples, their marital experiences. The

survey was conducted in Warangal district of Andhra Pradesh. In this study randomly selected sample of total 38 couples i.e. total 76 respondents were interviewed personally by taking the help of a structured questionnaire. It was observed in the researchers report that though persons of inter-caste were belonging to a variety of castes but the largest share had the lowest status castes who inter-married.

It was also seen that inter-caste marriage couples usually were having modern occupations, had high educational achievements, belonged to urban areas, had middle class economic status and lastly married at a mature age. The profile of inter-caste marriages based on this study suggests the following firstly, the scheduled castes have existed the highest tendency for inter-caste marriages. Secondly, urban residence tends to be a highly favorable factor for their marriages. Thirdly, education, employment in modern occupation and middle class economic background have tended to be a set of attributes needed for incidence of inter-caste marriages. Fourthly, inter-caste marriages take place at a fairly advanced age. In most of the cases it was observed that parents and relatives who prior had negative reactions had later on become co-operative, whereas a majority of the couples were happier in their life than before and only a small number felt that the condition worsened after marriage. When the survey of marriage related experiences was conducted, thus shows that the inter-caste marriages do not dominantly lead to weakening of the social support structure and that the fear of extreme reaction from the parents and relatives is usually exaggerated. It was also seen that the inter-caste marriages more often result in a happier married life for such inter-married couples.

#### **2.1.8) Chatterjee .B. Singh .S.S. and Yadav .D.R. (1979)**

**Impact of social legislation on social change, Minerva association, Calcutta.**



The results of the study of Chatterjee shows immense amount of liberalization in selection of marriage partners specifically by the way of weakening of caste endogamy. But the fact is this change is in terms of attitude and not any behavior modification. The study reveals that half of the total respondents believed that caste rules in marriage relationship should not be violated the remaining respondents felt that caste is now-a-days not a big issue in marriages. This changed and modern attitude is found in advanced section of the respondents. They are curious that in the next upcoming years caste will totally lose its ground. It was also found that the so called caste system is continued because of its traditional grounding in Hindu society. Caste is losing its roots because of the spread of modern education.

**2.1.9) Banerjee .A.R. and Banerjee Soumitri (1978) Man in India, Inter-caste marriage pattern among some caste groups of Calcutta: Publication-Sakti Press, Ranchi, volume 50, no.1:-**

This study includes the patients who visited the genetic laboratory of the Ramakrishna mission seva pratishan hospital for routine blood group and genetical investigations. This study includes case records of one thousand six hundred and four marriages collected during the period 1975-76. It was found from the data that the incidence of inter-caste marriage among the vaidya was much higher than any other caste groups. In this data, the total frequency of inter-caste marriage was 12%. It was also found that urbanization and industrialization have some effects in breaking the caste barriers.

**2.1.10) Chintamani.N (1973)'Caste dynamics in village India' Nachiket publisher, Bombay.**

The author conducted a study in rural areas of Andhra Pradesh. The study comprises total 965 people in the sample out of the total sample, 936 people in the sample were of the opinion of marriage within

their caste. The sample included parents who had their sons and daughters of marriageable age. While only the remaining people i.e. 29 were in favor of inter-caste marriage. This conservative or so called rigid or orthodox attitude of the people regarding inter caste marriage was prevalent among all the caste and also the different level of the society. Lastly it concludes that all the caste whether higher or lower or those caste who are trying to elevate their social status were interested in endogamy i.e. strictly relying on their own caste for marital alliances only exceptional cases were interested in inter-caste marriage which are negligible in numbers.

**2.1.11) Prasad .N. (1957) 'The myth of the caste system' Samjana publication, Patna.**

Narmadeshwar Prasad conducted a study in Bihar to find out the attitude towards inter- caste marriage. He found attitudes favourable towards inter-caste marriage in Bihar in the rural as well as urban industrial areas. In the sample he studied five castes- Brahmin, Rajput , Ahir, dhobi , chamar etc. he found in this study that ritually higher castes of Brahmin and Rajput in the rural areas of Bihar were against the concept of inter-caste marriage. Whereas in the urban areas a majority that is 85 percent people of each higher as well as lower caste were in favour of inter-caste marriages. Thus this proved that urbanization and industrialization have effect on inter-caste marriage.

**2.1.12) Krishnaswamy.S. (1996) 'A study of socio-psychological factors influencing attitude of post graduate students towards inter-caste marriage' unpublished Ph.D thesis SNDT Women's University, Mumbai.**

This is an unpublished ph.D thesis submitted by krishnaswamy .s. in 1996 in the SNDT women university in Mumbai. The study is based on

the data collected from the university campus. The data was analyzed in terms of opinion of post graduate students regarding inter-caste marriages. It was observed from the study that students belonging to rural areas were of the opinion that due to presence of strong feelings of casteism in villages and small towns increasing prevalence of the evil custom of dowry and the serious problem of educated or uneducated employment or competition for jobs make the youth feel that marrying with their own caste would be better for their economic and social development. Inter-caste marriages in such areas lead to inter-caste conflicts and clashes. They cited some examples of inter-caste tensions due to inter-caste marriages from their own villages and small towns. It was also observed that the greater the caste difference of the couple intending to marry, the more hostile and aggressive and severe were the efforts put by the caste members to prevent such inter-caste marriages. During the group interviews conducted by the researcher, it was found that students were only moderately in favor of such marriages. They did not strongly support or even wanted to indulge in inter-caste marriage. They were of the view point that religious leader's, inter-caste married couples and even social organizations run by prominent citizens should try to promote inter-caste marriages and even support inter-caste wedlock's.

**2.1.13) K.Saroja (1999):Inter-caste marriages and social dynamics in India A critique, The Indian journal of social work, Publication-Tata Institute of Social Sciences, Deonar, Mumbai, volume 60, no.2**

This critique identifies the adverse social dynamics which acts against the growth of inter-caste marriages in India. The continuance of the caste endogamy and arranged marriage is explained and the opposition of casteist forces to inter-caste marriages is also noted. In this study, it was noted that there is an increase in inter-caste marriages in

large cities but the rural areas are still not aware of the fruits of inter-caste marriage and this does not necessarily indicate an increase in inter-caste marriages. It was also seen that the urban respondents were in favor of inter-caste marriage as compared to rural respondents. Even migration to urban areas does not appear to affect the trend of inter-caste marriage. Education also did not seem to affect the growth of inter-caste marriage. Highly educated Indians who were residing in the foreign countries were found to stick to their own caste for selecting a life partner. They believe in marriages arranged by elders within one's caste. Arrange marriage does not let romantic attractions interfere with endogamous principle therefore not allowing inter-caste marriage. Dowry is though prohibited by the government but the continuance of dowry have made arranged marriage a more preferred one to the young men who are in search of economic and social development in today's tough competitive society lastly casteism which is growing day by day has also been working against inter-caste marriages directly or indirectly.

**2.1.14) Anupam.Hazra (2011) Inter-caste marriages in India: Trends and issues, Man and Development, Publication-Centre for research in Rural and industrial development, Chandigarh, Volume 31, No: 1,**

The major objective of this study was to understand the patterns and factors of inter-caste marriages in India. The study uses the data of recently concluded National Family Health Survey (NFHS-III, 2005-2006) it consisted of a survey having sample size i.e. 99260 married women ageing 15-49. It was an all India level survey comprising of all the 29 states of India. The study analyses the caste information of 32,160 Hindu couples i.e. caste of both husband and wife was collected. All the castes were than grouped and arranged in descending order of caste hierarchy. From this survey it was observed that out of the total number of inter-caste marriage 4.97 percent cases women marry to men of lower

caste and in the other 4.95 percent cases women marry to men of higher caste. It was also found that in India the percentage of inter-caste marriages is about 10 percent. It was also observed that inter-caste marriage is high in urban areas than the rural areas. But at the same time, it was also observed that women and men with higher education were interested in marriage within their own caste. Thus, it concluded that education did not influence the increase in the number of inter-caste marriages. It was also observed that women having mass media exposure were less interested in inter caste marriage than those having less or no mass media exposure. Finally inter-caste marriage is high among the couples who married recently.

While taking the state wise, number of inter-caste marriage, it was found that inter-caste marriage is highest in western region (17%) and the states showing least percentage of inter-caste marriage is Jammu and Kashmir (1.67%) Rajasthan (2.36%) Chhattisgarh (3.38%) Madhya Pradesh (3.57%) Bihar (4.60%) and Tamil Nadu (2.59%).

## **Research Methodology**

### **Section II**

#### **Research methodology :**

The present section is devoted to describe the methodological procedures adopted for the present study. The description regarding various methodological aspects such as the research problem investigated objectives of the study, the study area, sampling procedure, tools used for data collection, sources of data collection, data processing and analysis interpretation and presentation of data have been presented below.

#### **2.2.1] Statement of the research problem :**

Since the last four to five decades, inter-caste marriages are increasing on a large scale all over India. Today, an inter-caste marriage is one of the burning social issues of Indian society. As compared to the number of inter-caste marriages, the studies on inter-caste marriages are very few.

The basic aim of the study was to analyze the acceptance of the inter-caste marriages by the society as a whole, to motivate the youth for inter caste marriages, to study the caste disputes in society, to create humanity in society, to propagate the idea that all citizens should have security of life irrespective of their caste.

#### **2.2.2] Objectives of Study:**

The specific objectives of the present study are as follows:-

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

- iv. To study the views of inter-caste married couples regarding inter-caste marriages.

### **2.2.3] Significance of the study:**

The study reveals several important facts which are as follows:-

- i. The study attempts to destroy the traditional evil of caste system.
- ii. The study brings out the modern values of freedom and individualism.
- iii. The study brings out the opinion of spouses towards inter-caste marriages.

### **2.2.4] Research Design:**

The researcher has adopted a descriptive research design as it was thought to be suitable in the context of the present study.

### **2.2.5] Universe of the study:**

The universe of the research study is confined to Kolhapur city only.

### **2.2.6] Sampling:**

Sampling is the first and one of crucial stages in social investigation. Snowball sampling technique was adopted for the present study. This technique was adopted as the accurate figure of total number of inter-caste marriage in Kolhapur city was not available. When the researcher enquired in Social Welfare Centre which records the inter-caste marriage couples who are provided with the governmental incentive scheme, they were of the opinion that they record only those cases who apply for the incentive scheme and their criteria was either of the partner who belongs to ritually lower caste like SC, ST, OBC, NT, DNT, etc, only those can apply for such scheme. Now the problem here was that all

inter-caste marriages are not compulsorily between a ritually lower caste and a higher caste. Secondly, those couples who though marry in above mentioned criteria but do not register their names for incentive scheme as financially sound couples do not apply for the scheme thirdly, they registered names of the couples in the Kolhapur district level and not city level.

Then, when contacted, marriage registration offices, they did not mention the caste of the couple so once again it was not possible to get the desired information. Then, finally when inter-caste inter religious assistance centre was contacted, here the inter- religiously married couples were more and again the names were mostly from Kolhapur district and not from Kolhapur city.

To acquire a homogeneous sample, the total number of couples interviewed were 50 that means 100 respondents and as far as possible, care was taken to include respondents, who were :-

- i) Couples (both spouses were respondents at every time)
- ii) Married for a minimum of two years. (This period was considered essential to acquire mature and well formed views of their married life.)
- iii) At least, holding the SSC or any other equivalent examination.
- iv) Married and settled in Kolhapur city or married elsewhere but recently residing in Kolhapur city.
- v) Inter-caste married only.
- vi) Cases of arranged inter-caste marriages were also taken.

#### **2.2.7] Technique of data collection:**

Interview schedule and informal discussion were considered appropriate technique of data collection. Though English was not language of the city but the schedule was drafted in that language and



primary data was collected from both male female respondents. As a number of respondents were educated and the researcher's presence did not bring any problem in filling of the interview schedules. Wherever possible the researcher translated the questions in Marathi to make the respondent fully understand the question and answer it. A true atmosphere was created for interview by informal discussion.

Initially, people were naturally a bit reluctant to face an interview because it dealt with personal views and attitudes towards the intimate issues of their married life but when the importance of research and the interview was explained to them, they willingly shared their experiences with the researcher. The questions were not rigidly worded, keeping in mind the mood and cordiality of the respondent. There were many occasions when during the course of the interview of the respondents, they were carried away by their emotions and went on narrating their experiences. Much of the complementary data on adjustment were obtained in this way. A pilot study was also undertaken to pretest the interview schedule.

The researcher has personally interviewed all 100 respondents the schedule comprised questions relating to the bio data of themselves, socio-economic background of their families, problems faced before and after marriage, problems of personal adjustment and views regarding inter-caste marriages.

Besides, the use of interview schedule, informal discussion with the couples and their family members, personal observations of the researcher were also used for collecting data for the present study.

#### **2.2.8] Data collection:**

After finalization of interview schedule the data collection work was carried out during July and August 2012. As the snow ball technique

was used for data collection a telephonic appointment was fixed for an interview. After the fixing of appointment the reason of interview was first made clear to the couple. The husband and the wife were interviewed separately. At least two couples to three visits were made to the couple's residence and on an average each couple was interviewed for 45 minutes. In some cases, other family members were also interested in the research and requested to discuss some matters with the researcher. Parent- in - laws, grown- up children and brothers and sisters gave their suggestions and their reactions. Their enthusiastic participation was of immense help. But the data collected from husband and wife were primarily utilized for analysis

#### **2.2.9] Sources of data collection:**

Both primary and secondary data are used for the present Study.

##### **i) Primary data :**

Primary data was collected through interview schedule and informal discussion with the couples.

##### **ii) Secondary data :**

Secondary data was collected from books, journals, articles, magazine articles, internet sources, etc.

#### **2.2.10] Data analysis and interpretation:**

The primary data collected from the respondents with the help of interview schedule were first examined from the point of view of preparing code books. The quantifiable data were given codes and code-book was prepared. Then, the data was entered into the computers. By using SPSS (Statistical Package for Social Sciences) software made available under UGC-SAP-DRS-PHASE-I, in the department of sociology, Shivaji University, Kolhapur, the data was processed and

computer generated output is used for analysis and interpretation. The data are analyzed by using simple preliminary statistical tools such as pie-chart, bar diagrams, cross tabulation frequency distribution and percentages.

#### **2.2.11] Chapterisation scheme:**

The following chapters are included in the present study.

Chapter I - Introduction

Chapter II - Review of literature and research methodology  
Of the study

Chapter III – Socio-economic background of inter-caste married  
Couples

Chapter IV – Problems faced by the couples before and after marriage

Chapter V - Opinions of inter-caste married couples

Chapter VI - A few case studies

Chapter VII – Summary, Conclusions and Suggestions

#### **2.2.12] Limitations of the study:**

The limitations of the present study are as follows:-

- i) The findings of the study are responses by some of respondents.
- ii) The findings are confined to Kolhapur city only the findings will be mainly applicable to this limited universe.

#### **Theoretical perspective :**

Theoretical perspective focuses on theory used in the research work. There are a number of theories in sociology. There are a number of theoretical perspectives in sociology sociologists, researchers, social thinkers have studied different methods for different human societies.

Herbert Spencer has used structural functional perspective to study the individual and society. Emile Durkheim, Malinowski, Radcliff brown etc have used structural functional perspective. Robert Merton and Talcott have also used this perspective. Vilfredo Pareto, Max Weber has used interactionist perspective in their studies. Indian sociologist M.N.Srinivas, K.M.Kapadia, Iravati Karve, Madan.T.N. , Yogendra Singh etc. have used structural function perspective. D.P.Mukharjee & A.R.Desai analyzed Indian society from Marxian perspective.

Above mentioned perspectives are being used by Indian & western sociologist & researchers from the British period for studying India so evils. Structure and social problems so for any research work. I have not used only one approach in this research I have used structural functional approach & social change approach.

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