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“PERCEPTION OF INTER-CASTE MARRIAGE IN THE EYES OF THE SOCIETY.”

AUTHORED BY: MS. AYUSHI DUSEJA & CO-AUTHORED BY: MR. DEEPANSH
TRIPATHI, AMITY UNIVERSITY, MADHYA PRADESH.

Email IDs: duseja22@gmail.com, deepanshtripathi4@gmail.com.

I. ABSTRACT:

“The idea of caste and religion are the necessary piece of our Indian culture from a long section of time. Moreover, the idea of caste and religion based separation are a sort of obstacle on the way of advancement for our nation. Our Indian culture, particularly the Hindu groups are subdivided into different parts and profoundly embedded in the blood of individuals that it's extremely hard to leave it. Every one of the subparts has diverse standards and control and have their own customs. When we discuss marriage, the ideas of marriage between castes and interreligious marriage resemble an unthinkable to the Indian culture.

Marriage is a devout organization that ties man and ladies into a hallowed servitude. The genuine importance of that connection gets through the marriage. Fundamentally, the term inter-caste marriage is a term that is utilized by the Middle Eastern nations and south Asia Nations for the marriage which happens between the general people where both the couple has a place in different caste, creed, races, clans, tribes, i.e., diverse social communities.

In our Indian culture; ideology and society are three most imperative component of our Society. Also, these three things are kept on the need list by the general population. Because of the standard attitude, it's hard to acknowledge inter-caste marriage. To consider different caste or inter-religious marriage is a socially inadmissible suggestion. Be that as it may, with the progression of time the things are changing and Interreligious marriage is likewise winding up a vital part of our society. It evacuates the hindrance of the customary religious framework from our Community.

Today in our Indian culture, we can see a few different caste marriages however they are mostly found in the piece of city culture. The provincial parts of our nation had far to go. The significant target of our paper is to comprehend the spatial example and conditions of inter-religious marriages in India.”

KEYWORDS: *Caste, Religion, Marriage, India.*

II. INTRODUCTION:

It is notable saying that marriages are made in paradise. Also, we people simply tie the people according to the wishes of the god. At the point when two individuals are tied in the bond of the marriage, and marriage is being solemnized then it is said this is according to the desire of the god. Nobody can deny the way that, in India, our general public is isolated into different religions and different communities. Moreover, the general people, who pursue the religion, have distinctive beliefs and direction in regards to marriage. Furthermore, when the marriage happens between the different class and the religion, it is said to be an inter-religious marriage. Interreligious marriage essentially happens because of affection. Also, the foremost cause for its development in India is that there are varieties of religious faiths and different beliefs.¹

At the point when the marriage happens, two spirits are joined together and this opens new vistas in their lives. Yet, paying little respect to this reality, we Indian are selfish to the point that we have essentially spoiled the consecration of these religions. It is notable to us, that in India, marriages are one of the greatest worries of the family.

Also, for quite a long time we Indians had a conventional attitude. Because of this attitude, we Indian couldn't envision the marriage past the creed, class, tribe, group's culture, and

¹ Kannan, C.T., 1963, *Inter-caste marriages in Bombay*, Allied Publishers Private Limited, Bombay.

religion. We, individuals, concentrate much accentuation to the surname which is being conveyed by the bride or the groom.

Moreover, the bride and the groom without a doubt coordinate their religion, culture, caste, and class. Without coordinating each other religion and wealth status, the bride and the groom are entirely not permitted to tie their marriage tie with one another. Indeed in India, the pride and the respect of an individual is connected to their surname. The district behind it is that it basically shows that who were the precursors and whose family the individual has a place with. The individual who sets out to violate the social standards by seeking after the inter-religious marriage had to go through the outcomes as social blacklist, viciousness, family blacklist and even the murder of young men and young ladies (honour killing).²

Indeed, even in the 21st century, where we guarantee our self to be produced, honour killing or murder is being drilled by individuals in most places of the northern India where there are instances of inter-class marriage against the desires and wants of the community. Traditions and the religions polished by us are so cruel and strict that even here and there young men and young ladies are severely hacked to death by their own relatives because of the burden of the community.

At times the most youthful hearts are being isolated by the family by marrying them off to other kid or young lady of same class or religion. Religion is such an inflexible and rigid in the Indian culture that it is very difficult to consider marriage between the higher class and the lower class.

Also, in these ways, the two soul mates are being isolated by their very own family, relatives by physical and mental burden. There are plenty of such occurrences where we can discover rigorous punishments by the group who are against the concept of the interclass marriage.

² Ghildiyal, S. and Mathur S, *State tops in inter-caste marriages with Dalits*, The Times of India, February 1, 2010.

It is being normal that with the globalization, modernisation, advancement and increment in the educational level and so forth, the effects of different social groups like class, religion, caste, creed and different taboos and so on will gradually and relentlessly be lessened. The general public is relied upon to end up more extensive disapproved, tolerant, forward-looking. Moreover, the entire situation which exists in the present days will become weaker.

III. HISTORY OF INTER-CASTE MARRIAGE:

When we discuss the historical backdrop of the inter-religious marriage, we find that this term is being utilized in South Asia and Middle Eastern nation where the couples from various social gatherings i.e. distinctive tribes, religions, races and so on. There were two sorts of marriage which were common amid that time i.e. exogamy and endogamy. Interreligious marriage is against endogamy, orchestrated and constrained marriage and by one way or another it is identified with exogamy, where the marriage is permitted just in the outside castes.

From prior timeframe when there used to be kings and queens in our nation, caste systems have been drilled. The standard law which was pervasive amid that period was marrying in a similar religion. Moreover, the people who use to defy the said principles made by the general public were kept to a few merciless punishments.³ The family in which the inter-religious marriage had occurred was banned from keeping any connection from the entire society or the network. Furthermore, the said circumstance can be envisioned by the occurrence that traditions and the custom were so strict that even some of the time the kid and the young lady were mercilessly hacked to death by their very own family under the burden of the community.

But with the progression of time, the circumstance changed. The inter-religious marriages were encouraged and supported openly by different political pioneers, for example,

³ Banerjee, A.R. and Banerjee S., 1978, *Inter-caste marriage pattern among some caste groups of Calcutta, Man in India*, Vol. 58 (4): 327-331.

C.N. Annadurai, the First chief minister of Tamilnadu, social activist Mr. Periyar E. V. Ramaswamy, Raghupati Venkatraman Naidu and Manthena Venkataraju. For the most part, the inter-religious marriages were bolstered and encouraged by the southern Indian.⁴ The essential and most critical reason for this was changing the mindset of the community. And only education can change the mindset of the Society.

IV. THE SUPERFLUOUS BELIEF:

“The setup of Indian caste system makes it clear that “One is born into a caste and this cannot be undone even with the Saat Pheras of Sapt PadI (Hindu marriage)”.

Marriages are viewed as the most essential social custom and thus, were seen as the best way to evacuate the boundary of the standing framework. Today, in Indian culture however we can see inter-caste marriage, yet for the most part, it is the piece of the city culture. The rural parts of the nation still have far to go. In towns of India, even today individuals are extremely inflexible in issues of relational unions. They incline toward that their children boys and girls ought to wed in a similar standing and network; else they abandon their child (girl). Though there have been numerous incidents of the wife attempting suicide or being murdered, this has still not evaded the theory of caste system. People in villages need to be taught about the menaces of the caste system and initiatives should be taken to fight against it.⁵ After all, a marriage is all about coming together of two spirits, regardless of social background and class.

V. TYPES OF INTER-CASTE MARRIAGE:

When we talk about the types of inter-caste marriage, essentially in our prior society there were two sorts of marriage which were pervasive. These are as per the following:

⁴ Sarkar, B.N., 1970, *Casteism in matrimonial engagements in West Bengal*, Tech. Report No. Demo.8/70, Research and Training School, Indian Statistical Institute, Kolkata.

⁵ Chair, L., 1984, Marriage under Hindu law, Social Welfare, Vol. 31(1): 4-6.

a) Anuloma marriage; b) Pratiloma marriage.

V.I ANULOMA MARRIAGE:

The idea of Anuloma Marriage was suggested by the Hindu law essayist for the initial three classes or the Varna of the general public. Moreover, these Varna were, in particular, were Brahmin, Kshatriya and Vashiya. Thus, according to the Dharmashastrakars, a young lady ought to wed in her very own Varna. Aside from it, she may wed one in any of the higher Varna. In the Apparatus Vedic period, the cleric who use to play out the undertaking of Yajnas (forfeit) organized by the rulers, were hitched with the little girl of that lord. Also, those young ladies were offered to the ministers as the charge of their administrations. Anuloma Marriage was related to Hindu polygamy.

V.II PRATILOMA MARRIAGE:

This was one of the hypogamy types of marriage. It is the conjugal practice in which a man of lower Class/Tribe/Varna weds a young lady of the higher Class/Tribe/Varna. This type of marriage was allowed practically speaking by different Dharmashashatrakaras while a large number of them had denounced this condition. They have more prominent dissatisfaction towards the practice. Marriage of a young lady of higher rank with a kid of lower class confronted more safe in the general public.

VI. PRESENT SCENARIO:

It has been acknowledged by the general population that for any effective marriage, position and religion are not a critical factor. For any fruitful marriage shared comprehension and similarity are the most essential elements. The marriage essentially remains on how well the two individuals see one another. In the present situation, where there is abundant of precedents where the two individual has a diverse way of living their life, culture, statement of faith consumed their entire time on earth with one another and that is all are conceivable

due to instruction. The training has expanded the reasoning and mindset of the general population. It has changed our view of life, as well as social concerns and our connections.

Marriages between different ranks of Varna which is prohibited, so that the balance of the society can be maintained. What's more, with the end goal to break the tight bunches of the station framework, the between standing marriage, must be supported. The fundamental for any marriage is love and understanding and once it is accomplished, the station and religion turns into the auxiliary issues.

With the globalization and the industrialization, the attitudes of the substantial segment of the general public are being influenced and between stations, relational unions are being acknowledged in the urban and present-day social orders. In any case, in a few religions, where there is less instruction, the things still stay unaltered. There are as yet different occurrences, where the relatives are contradicting the marriage.

Also, education is the main device which will change the attitudes of these individuals. In spite of the fact that our legislature has found a way to enhance the current circumstance however it's our time presently to join our hands and bolster the general population to pick their life accomplices.

VII. CASE STUDIES:

(Reddy et.al, 1984):

It shows that the scheduled caste has exhibited the highest tendency for inter-caste marriages than the other castes. The urban residences, education, employment in modern occupation and middle-class economic background have tended to be a set of attributes needed for the

incidence of inter-caste marriages. He further observes that inter-caste marriage takes place at a fairly advanced age.⁶

Kapadia (1958):

In a study of inter-caste marriages in India interviewed 513 university graduates. He found that 51 percent of parents expressed their willingness to cheer children marrying outside their own caste. Only one-third were against this departure from custom. Postgraduate students were just reasonably in favour of inter-caste marriage (Saroja, 1999). Urbanization and industrialization have a certain effect in breaking down the barriers of caste.⁷

VIII. COURT'S OPINIONS ON THE ISSUE OF INTER-CASTE MARRIAGE:

The Hon'ble Supreme Court in the case of Arumugam Servai v. State of Tamil Nadu⁸, Para 16, 17 and 18 was pleased to observe that:

*“**Para No. 16.** Since several such instances are coming to our knowledge of harassment, threats and violence against young men and women who marry outside their caste, we feel it necessary to make some general comments on the matter. The nation is passing through a crucial transitional period in our history, and this Court cannot remain silent in matters of great public concern, such as the present one”.*

*“**Para No. 17.** The caste system is a curse on the nation and the sooner it is destroyed the better. In fact, it is dividing the nation at a time when we have to be united to face the challenges before the nation unitedly. Hence, inter-caste marriages are in fact in the national interest as they will result in destroying the caste system. However, disturbing news is coming from several parts of the country that young men and women, who undergo inter-caste marriage, are threatened with violence, or violence is actually committed on them. In our*

⁶ *Inter-caste Marriages in India: Has it really changed over time?*
<<https://epc2010.princeton.edu/papers/100157>>

⁷ *Inter-caste Marriages in India: Has it really changed over time?*
<<https://epc2010.princeton.edu/papers/100157>>

⁸ (2011) 6 S.C.C. 405 (India).

opinion, such acts of violence or threats or harassment are wholly illegal and those who commit them must be severely punished. This is a free and democratic country, and once a person becomes a major he or she can marry whosoever he/she likes.

If the parents of the boy or girl do not approve of such inter-caste or inter-religious marriage the maximum they can do is that they can cut-off social relations with the son or the daughter, but they cannot give threats or commit or instigate acts of violence and cannot harass the person who undergoes such inter-caste or inter-religious marriage. We, therefore, direct that the administration/police authorities throughout the country will see to it that if any boy or girl who is a major undergoes inter-caste or inter-religious marriage with a woman or man who is a major, the couple is not harassed by anyone nor subjected to threats or acts of violence, and anyone who gives such threats or harasses or commits acts of violence either himself or at his instigation, is taken to task by instituting criminal proceedings by the police against such persons and further stern action is taken against such persons as provided by law”.

*“**Para No. 18.** We sometimes hear of honour killings of such persons who undergo inter-caste or inter-religious marriage of their own free will. There is nothing honourable in such killings, and in fact, they are nothing but barbaric and shameful acts of murder committed by brutal, feudal minded persons who deserve harsh punishment. Only in this way can we stamp out such acts of barbarism”.*

The Hon’ble Mr. Justice S.R. Sen, Judge in **Shri. Dasuklang Kharjana v. State of Meghalaya & Ors**⁹, observed that:

“I am really shocked that at this 21st century also we are going through such a narrow outlook. Therefore, I direct the respondent No. 7 & 8 to reinstate the petitioner immediately without any further delay and to clear all his dues, salary and other benefits. Besides that, the

⁹ WP(C) No. 438 of 2018 (India).

respondent No. 7 & 8 are directed to pay Rs. 50,000/- (Rupees fifty thousand) only as compensation to the petitioner.”

IX. REASONS BEHIND THE NON-APPROVAL OF INTER-CASTE MARRIAGE IN INDIAN SOCIETIES:

IX.I LOSS OF REPUTATION:

Fundamentally it is the customary mentalities of the Indian culture that there will be a misfortune to the notoriety to the family in which the between position marriage will happen. Rather than pondering the bliss of their children, families are worried about the false notoriety.

IX.II CULTURAL DIFFERENCE:

It is being accepted by the families that since there are social contrasts between the group of the couple so it won't be anything but difficult to settle a tranquil and perfect relationship.¹⁰ What's more, if the couple won't have the capacity to settle calmly, at that point there would be ruin in their wedding life. Also, both the gathering needs to endure because of it.

IX.III FEAR OF SOCIAL NORMS:

It is accepted by the families that the family and the couple need to confront torment by society. Further, because of the societal weight, the families are not acutely prepared for the between standing or the bury religious marriage.

IX.IV IMPERFECTION IN CHILDREN:

It is the vaguest comprehension or the legend of the universal Indian culture that the kids which will be resulting from the between station marriage will have some physical or mental flaws. The kids which will be resulting from that relationship won't be immaculate and need to confront loads of challenges.

¹⁰ Reddy, S. and Rojanna Ch., 1984, Intercaste Marriages: A Study, Social Welfare, Vol. 31(1): 10-12.

X. HARMFUL EFFECTS OF NON-APPROVAL OF INTER-CASTE MARRIAGE:

X.I HAMPERING THE GROWTH OF SOCIETY:

Nobody can deny the way that with the progression of time our reality is creating step by step, and still, we are gotten up to speed in the enclosure of misinterpretations. The rank framework is hurting the general public at a more prominent degree. Furthermore, if the between standing marriage won't be bolstered then unquestionably the development of the general public will be hampered.

X.II SUICIDE BY THE LOVE COUPLES:

Love is the most unadulterated connection and it knows no limits. The couple who are infatuated with one another either submits suicide if their desires are not satisfied or being executed by their folks due to supposed "notorieties". Furthermore, finally, recollections stay with their families. In this way, the between rank relational unions must be upheld.

X.III THREAT TO NATIONAL UNITY:

We people have separated our general public into different positions and belief. We are battling on these little issues. What's more, in the event that despite everything we stay in those clashing circumstances then it will be a danger to our national solidarity. Thus, these things which are causing obstacle must be evacuated.

The Supreme Court viewed the right to marry as a component of the right to life under Art 21 of Indian Constitution the court observed that:

"This is a free and democratic country, and once a person becomes a major he or she can marry whosoever he/she likes. If the parents of the boy or girl do not approve of such inter-caste marriage the maximum they can do is that they can cut off social relations with the son

or daughter, but they cannot give threats or commit or instigate acts of violence and cannot harass the person who undergoes such inter-caste marriage"¹¹.

Both the parents in the case were adults and so free to marry of their choice.' there is no bar to an inter-caste marriage under the Hindu Marriage Act or any other law'. Inter-caste marriages are in fact in the national interest as they will result in destroying the caste system.

XI. STEPS WHICH HAVE BEEN INITIATED TO PROMOTE INTER-CASTE MARRIAGE:

XI.I INITIATIVE TAKEN BY THE GOVERNMENT:

The legislature has found a way to encourage inter-caste marriage in the general public. The administration has propelled different plans to pull in the people groups. The general population are remunerated with the money that utilization to submit between position marriage. What's more, the couples are profited through these plans. Indeed, even the legislature has likewise begun numerous plans to tell the general population with respect to the advantages of between station marriages.

XI.II STEPS TAKEN BY SOCIAL GROUPS:

The NGO and the other social gatherings have played imperative strides in making mindfulness among the general population of the peril of not tolerating the between position marriage. They use to take the aids of the road play, films and plays to exhibit that the between position marriage must be permitted.

XI.III WRITE-UPS:

Our reviews are additionally a push to make individuals mindful with respect inter-caste marriage. It is likewise a stage of stirring the general population to handle the issues. Individuals of all the position need to take the motivators to stand together and battle the abhorrence.

¹¹ Lata singh v.state of Uttar Pradesh, A.I.R. 2006 S.C. 2522 (India).

XII. CHANGES DUE TO THE EMERGENCE OF SPECIAL MARRIAGE ACT IN INDIA:

Since it is known that inter-caste or inter-religion marriages are still considered a taboo in our country the establishment of Special Marriage Act was a great urgency. If we look at the positive side of these marriages, we can find that they have added to our national integrity. Unlike earlier times, nowadays people are attracted more to the opposite sex, belonging to other castes and seldom end up considering the communal side of it. People from higher castes tend to fall in love with people from lower castes and get married to them. What is important is the amount of love and affection between them regardless of the status and community they belong to.¹² What we need to know is that Every Indian should change their mindset about the caste system in our country and appreciate marriages between different communities and religion. India is advancing with the expanding impact of training and in this way, they should think about the upsides of Inter-station relational unions as well (yes there are preferences).

These relational unions support fairness among the residents and because of it individuals endeavour to connect more with one another and comprehend and regard one another and their disparities. It sets a case for other individuals that how love and regard can make a free and happy generation, which is over the rank framework and the shades of malice of it.

XIII. CONCLUSION:

Nobody can deny the way that India is an extensive nation having an unbending caste system, and to choose a perfect partner, standing assumes a critical job. It is extremely troublesome for an Indian to go past the station framework for the Indian culture. Indeed, even the marriage which is a consecrated establishment is not separated from it. It is troublesome for the Indian to do marriage past their position.

¹² Kannan, C.T., 1963, Inter-caste and inter-community marriages in India, Allied Publishers Private Limited, Bombay, pp. 37-52.

Be that as it may, with the progression of time the situation is evolving. In the urban social orders as well as in the country social orders, individuals are tolerating it. What's more, this is a decent advance to beat the issue of the station framework in the general public. Globalization, modernization and financial improvement are the main drivers for changing the attitude of the general public.

Training has expanded the outskirts of reasoning and helped the general population to build up their logical power. In any case, India will require quite a while yet to come when the relational unions in India will happen free from the station segregation. What's more, to accomplish this objective we need to meet up, join our hands and bolster the general population to pick their life accomplices.