

A Study of Family Problems in Intercaste and Intracaste Married Couple

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Abstract—The social scientists have different opinions about marriage system. According to christen mythology the creation of marriage institution had come from the union of Adam and Eve, as per Hindu mythology there was free sexual relation between man and women there was social sanctity to this immoral relationship. In order to control we the sexual relationship men and women and to protect the children and elder persons of family. So, marriage system came in to existence society became stable and progressive. So, it became a foundation stone of the family life. Man is a social animal; he has developed various types of institution at different times so as to suit his needs and necessities in the process of leading a better life in the society. Among the different types of institutions and organizations develops to serve different purposes, the marriage and family is found to be the important social institutions.

Index Terms—Marriage, Family, Social, problems, Intercaste. Intracaste.

I. INTRODUCTION

Man is a social animal; he has developed various types of institution at different times so as to suit his needs and necessities in the process of leading a better life in the society. Among the different types of institutions and organizations develops to serve different purposes, the marriage and family is found to be the important social institutions. The fundamental institution of marriage which unites the two opposite sexes in order to satisfy their human and biological needs and pave the way for family formations and family building processes. In the process of evolution of marriage systems in the world various rules, regulations, restrictions, permissions, traditions, customs and values have been developed to bring stability and development of this institution and to cause social order and progress both in the family and in the general society. Man is able to identify the various problems involved in practice of marriage system over time. He

thought it better to avoid certain types of sexual relationships among the close blood relatives. The traditions among close relatives are termed as “incestuous” and all the people in the family are expected to necessarily accept these types of sexual practices in general.

Only certain types of relationships among the relatives are permitted to marry and certain others are strongly objected to serve the institution of marriage in a meaningful way and to maintain peaceful coexistence in the families of the people of the world. The development of kinship is another type of human institution to bring together people who are closely or distantly or distantly related to each other. So, the development of preventing marriages among the close relatives is a good beginning in the society so as to prevent confusion in marital relationship. In this process, man has also evolved the rules of endogamy and exogamy to bring some sort of newer and healthier human relationships among the people in the society.

II. CONCEPT OF MARRIAGE

The roots of any society are deeply rooted in the history, so it is very difficult to trace the beginning of any social institution. The same is applicable to the marriage system also. The social scientists have different opinions about marriage system. According to christen mythology the creation of marriage institution had come from the union of Adam and Eve, as per Hindu mythology there was free sexual relation between man and women there was social sanctity to this immoral relationship. In order to control we the sexual relationship men and women and to protect the children and elder persons of family. So, marriage system came in to existence society became stable and progressive. So, it became a foundation stone of the family life.

The rising of marriage institution becomes Vedic period of ancient times. Because after arrays came to India the Indian historic period began and this history of mankind continued later on. The first mention of marriage institution is seen in the arrangement of arrays ashrams system that is Brahmacharyashram, Grushsthashram, sanniyasashram and wanprasthashram. In the last vedic times the “Brahmin Marriage” became current and famous, in addition to this there were eight kinds of marriages these are as follows.

1. Brahma Vivahs.
2. Daiva Vivaha
3. Aarsha Vivaha.
4. Prajaptya Vivah.
5. Aasur Vivaha.
6. GHandharva Vivaha.
7. Rakshas Vivaha.
8. Paishacchya Vivaha.

In existence. It was compulsory to get married as per Vedic culture. Because marriage was considered the mission of social life.

The meaning if marriage institution: - it is necessary to understand the meaning of marriage custom. According to the social reformers and philosopher the meaning of marriage is made clear in the social section to sexual relations of men and women. It is true that due to marriage the sanction of sexual this is not the sole aims and objectives of the marriage. Some social scientist and thinkers have made the definitions of marriage.

1. E.S.Bogardus : - “Marriage is an institution for admitting men and women to family life.” Notes and Queries on Anthropology, Marriage is a union between a man and women such that children born to the women are the recognized legitimate offspring of both partners.
2. Beals and Hoijer:- “Marriage in every human society that we know is a complex cultural phenomenon in which the purely biological functions of mating plays but a small role in such sociological functions as the care of children, the maintenance of the house hold and other culturally in needs of the family.”

In the last Vedic times, the “Brahmin Marriage” became current and famous; in addition to this there were eight kinds of marriage in existence. It was compulsory to get married as per Vedic Culture. Because marriage was considering the mission of social and it became the sign of civilization.

After the establishment pf. British rule there were speedily made sby the educated social reformers. The above definition has made clarification of marriage system as it is a social institution, made for the betterment of social life.

1. Every marriage has a basic aim of happy life.
2. The marriage has the sanction of society.
3. While making marriage certain system is introduced and the marriage takes place.

Life without marriage is almost unthinkable in our country especially amongst the Hindus and there is a sharp social stigma attached to the “for.... long.... unmarried” The scriptures protest that a man is but a half and that he becomes full only when he marries. In Sanskrit to the effect that a “Home is where the wife is.”

Marriage is an important aspect in the life of an individual. It is both a biological need of the individual as well as a social necessity to bring social order and stability in the society and to proliferate its own species on the earth. The ancient scriptures and dour Ashrama, Dharma insisted on adhering to important stages in the life of an individual. After Brahmacharya and schooling an individual is expected to enter into an important stage of Vivaha to fulfill both the familial and social obligations and duties in the sojourn of his life process. The intuition of marriage is essential for every individual before entering into other important activities of bearing and rearing of children and to build a family of his own in the society. Some of the religious and cultural obligations or duties in the society must be performed in the company of his life partner alone after marriage. Marriage is an essential and universal phenomenon observed in almost all the societies and enter in to this stage to fulfill different roles in their life situations.

According to Dr. Ambedkar, “Indian society have very hares’ rules regarding marriage.” These rules are clearly visible in Hindu society. No two communities entertain any kind of matrimonial relationship with each other. Not only can this but nobody denies these rules. The main reason for the caste system is the intercaste marriage. So, caste system is system of problems creating. For the welfare of this system Dr. Ambedkar has emphasized on the intercaste marriage. Though the intercaste marriage started in this country but still it didn’t get approval in the society. The 1st reinforcement to the intercate marriage is from Dr. Ambedkar. In 1872 intercaste marriage was approved

in the British India by passing the “Special Marriage Act.” The numbers of intercaste marriages are increasing and the social voids between the different castes are diminishing.

After the establishment of the British Empire the scenario of the country changed. Many social reformations took place quickly. The result became, due to the combined influence of many factors, the restrictions on the intercaste marriages started diminishing and some of the people started keeping matrimonial relations outside the sub caste or caste.

III. PROBLEMS FACED BY INTERCASTE MARRIAGE

Although in the modern era from the view of welfare of the society intercaste marriage is getting the encouragement and today for that the government is honoring intercaste marriage by giving a sum of Rupees 15,000/- and gifts. But the groups in which we live that group has some criteria. If we deny that criteria's then we are cursed by the society and family. Not only this many parents don't accept such marriages. But now a days due to co-education, romance, interaction with the colleges etc. Intercaste marriage are getting popularity. So, such married couples have to face the family, financial, social problems and many more problems but in this study, I discuss only the family problem.

The cultures of the Indian family is divided into the castes and getting married outside the caste is prohibited. Hence the family doesn't accept such marriages due to the fear of the society and the narrow mindedness of elderly of the family beside this different caste have different habits different clothing habits different way of living, different tradition etc. Intercaste marriage couples had to face these problems. Along that they have to face the problem of language. By the intercaste marriage, family remains deprived from the dowry traditions hence they don't allow for these marriages. Even after that if they get married then they have to face the mental torture of the family. Some parents even expel them out of the family and thus the intercaste married couple have to face many problems.

Intercaste marriage couple faces the above-mentioned problem. But these problems getting solved gradually. Such type of marrying is also taking place in educated

and higher society. Most of the people die to the western influence are discarding the old values and accepting the intercaste marriage. At the present school are teaching Hindi, Marathi and English etc. languages so language related problem does not come due to modern way of living problem of clothing also does not come.

IV. AIM AND OBJECTIVE

As society is changing gradually the nod of the intercaste marriage is in creating. It has been observed that with the change in the society matrimonial problem are also increasing.

The study of family problems in intercaste marriage. The study of personal problems in Intracaste marriage. “A study of Interacaste and intercaste married couples' family problems” this is the subject of the developer but there was no readymade data available in relation to the research of this subject. So, the developer himself prepared a question set consisting of 27 questions. Using above resources for collection of facts every question was provided with two options for answering. s

V. HYPOTHESIS

Intercaste married couple has more family problems than the intracaste couples.

Through the above study intracaste married couples have faced more family problems then the intercaste married couples. In present days intercaste marriage increased in high educated family. Hence the stability is found in the family of intercaste married couples, and intercaste married woman do not expect any sort of things. But in intracaste marriages we find that every woman has to consider the customs and tradition of her own caste. She has to fulfill the expectation and wishes of her in laws family. Such type of expectation is not required from the women of same caste. Thus, the family problems were more than in intracaste marriage comparison to intercaste marriage. In intracaste marriage more of women were not accepted in the in-law's family because of their love marriage. Hence mental trace faced in family problems.

S.No.	Description	Mean	S.D.	t, value
1	Inter caste	3.33	1.58	2.20
2	Intra caste	4.62	2.13	

It was found in the study that there were only few intercaste married women whom the family hadn't accepted. But at some instances altercations occurs in the family and when ever such things happens then they have to face some tension in the relations which comments show everybody interior and sometimes behaves such that they don't have any existence. And the couple which have been accepted by the family and the couple also accepted the traditions of the family from this they have to face problems in less extents. Along this the older generation i.e. the parents of husband and wife are losing their determination for not accepting the members of other caste. It is known from this study intercaste married couples have been family problems hence the assumed hypothesis doesn't get proved.

In the present era as compared to men, women are getting equal education. Hence women are getting more opportunities to express their thought and they are free choose their life partner. In present era the number of intercaste marriage is more than that in past era. The changes of thinking because of education and the generation gap in the intracaste marriage couples faced more family problem. Education today at least three languages are learned at schools. And because of the beginning of modern way of living according to the fashions some of the problems are getting solved. But conservative traditions are always creating problems. Wife who has been accepted by the family has also accepted the tradition of that family.

Thus, it is necessary for the social welfare to eradicate such sins by intercaste marriage. Hence for establishing brother hood and intimacy between the people of the society intercaste related suggestions should be given and the concept of caste should be destroyed. This is in interest of the society and also for the country.

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