

Evaluation Of Sociological Study On Intercaste And Interreligious Marriage With Special Reference To West Bengal

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Abstract:

A man and woman are connected in a system of reciprocal duties and rights necessary for a family to function through marriage, which is a social institution or set of social conventions that has traditionally legitimised their relationship. Marriage is a social compact that binds two people together legally, economically, and emotionally. It is a formal connection between two people. Inter-caste is the existence of our association with two or more castes. Inter-caste marriage happens when individuals of lower and upper castes marry. Interreligious is defined as involving two or more religious groups. Interfaith unions are not dependent on the individuals involved. In this article, evaluation of sociological study on inter-caste and interreligious marriage with special reference to West Bengal has been discussed.

Keywords: Inter-caste, Interreligious, Marriage, West Bengal.

INTRODUCTION:

Numerous sociological studies have been done on marriage as a social institution. [1] However, there is rising concern that it requires understanding from other disciplinary angles. [2] We need knowledge from a variety of viewpoints, particularly when it comes to social work interventions, in order for the suggested treatments to be meaningful and effective. [3] The institution of marriage can be examined through a variety of lenses, including sociological, economic, psychological, legal, and public administration ones, and it is important to view the institution from each of these angles. [4, 5] The objective of the research was to evaluate the sociological study on inter-

caste and interreligious marriage with special reference to Malda district, West Bengal.

RESEARCH METHODOLOGY:

The entire process of conducting the research is referred to as the methodology. It contains the research methodology, which refers to the procedure used to collect data and information and includes techniques like interviews, focused group discussions, observations, content analysis, and documentary analysis.

Study Area:

The research area of the study was the Malda district in West Bengal state.

Hypotheses:

The researcher has been formulated the following hypotheses to overcome research gaps for the present study on causes and consequences of inter caste and inter religious marriage. The study was focused along with sociological prospective:

Hypothesis 1: The percentage of inter caste and inter religious marriage was found to be more among the upper caste people than the backward caste and SC's and ST's.

Hypothesis 2: The percentage of inter caste and inter religious marriage was found to be more among urban people than that of rural people.

Hypothesis 3: The inter caste and inter religious marriage was often practice.

Hypothesis 4: Inter caste marriage was found more among the nuclear family setup than that of the joint family system.

Research Design:

A descriptive research design has been adopted in the study. The research sought to learn how altering marriage rituals and attitudes towards them were perceived in communities where there were inter-caste marriage cases. To comprehend the aforementioned, the study used qualitative approaches. This is due to the nature of the study's subject, which required comprehension of the

problems associated with inter-caste marriages on the ground.

Methodology:

Based on the goals of the study, keeping in mind the objectives, and concentrating on the research questions, a research technique was developed. The research plan that has been developed will determine the type of approach that must be used to gather, examine, and generate the data. A flexible set of rules integrating the theoretical framework or paradigm with the approaches and techniques for data collection was therefore planned. From developing research concepts and research questions to describing who will be included in the study and how their selection relates to the study, it is important to explain how different data collection techniques are used. Primary data and secondary data also used for this research. The researcher visited the several places at Malda district, West Bengal during the study period and selected samples through simple random method. The researcher collected the sample through structured questionnaires.

Sampling Plan and Sample Size:

With the random sampling method, every item in the population has an equal chance of being chosen for the sample. Hence, this method is also called the method of chance sampling. For this study, a simple random sample plan was adopted. Out of 420 samples, 20 samples were rejected for several factors and the final sample of the study was 400.

Variables:

- Male and female sample age (within 21-40 years).
- Educational Qualifications (10th passed to doctorate).
- Religion: Hindu and Muslim

Primary Data and Secondary Data:

Primary Data:

In order to get all pertinent data pertaining to the current situation, a questionnaire was given to the chosen sample of respondents in order to collect the data for the current study. Information regarding their personal issues,

expectations, and experiences follows. To understand the situation, the scientific observation approach was used. Data were directly collected from the sample during the study period as part of the research study's use of the sample survey research method. The purpose of hypothesis testing was to evaluate the influences of the variables and explain the haphazard relationship between them.

Secondary Data:

The secondary data was gathered from reports and documents that were made available by various governments, non-governmental organisations, newspapers, journals, e-libraries, and other online resources. The researcher read a large number of books and other works that were published over a long period of time.

RESEARCH TOOLS:

Questionnaires:

A series of questionnaires have been created for this study. A questionnaire is a type of research tool used to gather data from respondents and consists of a series of questions or other prompts. Typically, a research questionnaire will have both closed-ended and open-ended questions. In order to gather demographic data, individual viewpoints, information, or attitudes from respondents, questionnaires are quite important. Standardisation and consistent design are two most important characteristics of questionnaire. The identical questions are visible to every respondent. This facilitates the gathering of data and the statistical analysis of that data.

Statistical Analysis:

The process of gathering and evaluating data for statistical analysis helps to spot trends and patterns, eliminate bias, and guide decision-making. The gathering and evaluation of data for statistical analysis is done to find patterns and trends. It belongs to data analytics. Investigating trends, patterns, and correlations using quantitative data is known as statistical analysis. A pie chart, often known as a circle chart, is a visual representation of the various values of a given variable or a means to summarise a set of nominal data.

DATA ANALYSIS, INTERPRETATION, RESULTS AND DISCUSSION:

Data need to make field notes of the field experience which termed as indexing. Analysis involves using generalized themes to look at the relationships between various components of data. The most important and challenging part of qualitative research is data analysis. The emphasis was primarily placed on obtaining information, knowledge, and data in the form of words because understanding the social component and social phenomena was the main objective. Notations were used to record the data. Data was entered into the computer after it had been gathered through interviews, group discussions, and observation. A professional recorder was employed to capture a few focused group discussions, and the data was immediately transferred to computer. Preliminary observations were made once transcriptions were completed in order to comprehend the patterns that resulted from in-depth interaction at various levels. Data was gathered at many levels in different formats, and concepts were developed and combined to provide a clear picture of the evolving social context and occurrences. By combining all the data that was gathered using various methods and information in various forms, new knowledge and understanding were formed. The data analysis, interpretation, results and discussion has been made under the following parameters:

- Age
- Educational Qualification
- Monthly income
- Family class
- Occupation
- Hindu Caste Respondents
- Muslim Caste Respondents
- Hindu Category Respondents
- Muslim Category Respondents
- Reasons of Mate selection for marriage
- Mode of meeting of the spouse

- Father's Educational Background of the respondents
- Mother's Educational Background of the respondents
- Parent's attitude towards their religion
- Spouse attitude towards their religion
- Visit status of religious places
- Respondent's attitude towards other religion
- Problems of respondents after marriage
- Residence after marriage
- Number of children in the family
- Parenteral influence on the children related to religion
- Inter Caste and Inter Religious Marriage
- Inter caste marriage found among respondents related to their type of family

CONCLUSION, LIMITATIONS AND FUTURE SCOPE:

Conclusion:

Inter-caste marriages have always existed and have occasionally caused conflict by causing societal friction. This is thus because Hindu marriage is seen as a social, rather than an individual, act and as a union of two families. Marriage is a communal union; however, an inter-caste marriage is considered the union of two people, which violates the laws of marriage. Therefore, desire, love, and choice are not permitted in the realm of marriage. [6] In addition, it is said that inter-caste marriage destroys the idea of a common ancestor among Hindus, which is maintained by inter-caste marriage. Our civilization is patriarchal. From upholding caste purity to sustaining status, power, and hierarchy, patriarchal pressures are powerful in every area. Inter-caste unions are also thought to constitute a severe threat to male dominance and call into question the established authority that exists in our families, kinship, caste, and communities. As a result, Hindus in India continue to strongly oppose inter-caste marriage. Marriage-based ties are supposed to provide a caste group with strength and recognition, both socially and politically and economically. Any break or disruption in

marital customs causes change and disruption in the family, clan, and entire caste. Inter-caste weddings are legal under the Hindu Marriage Validity Act of 1949, but there has nonetheless been ongoing opposition and conflict between the law, customs, traditional ideas, social reality, and the general assertion of caste in society. Many authors have defined a caste as a hereditary, endogamous, typically localised group with a historical connection to an occupation and a specific place in the local caste hierarchy. Typically, a caste is divided into multiple sub castes, each of which is endogamous. According to the caste system, our society is divided into many levels. The Brahmins, Kshatriyas, Vaishyas, and Shudras are the four main varnas. The caste system in India is seen as rigid and was historically a closed society. Some academics mention social mobility despite the restrictions associated with caste [7]. Srinivas emphasizes how social mobility is influenced by education, migration, changes in career and class, and some degree of westernization. Castes separate themselves from one another by forbidding marriage outside the group, which is marriage's representation of the separation principle. By requiring endogamy and so ensuring its own reproduction, caste indicates a certain degree of segmentation. Caste rigidity has been traced to the post-Vedic era, which attests to the four varnas' internal cohesion and rigid stratification. Each group was acknowledged as unique and, in terms of its social life, nearly self-sufficient. Rule-making power for each class was given to cultivators, traders, moneylenders, and artisans. [8]

Social control and cultural environments are inextricably linked. An issue is seen, understood, and approached differently depending on the culture. The fundamental goal, which is to control, does not vary throughout time, but the nature, notion, and perception of numerous problems and difficulties, as well as the means to address them, do. Therefore, it would be beneficial to consider cultural concepts. In order to "orient themselves in a world otherwise opaque" and to make meaning of the activities they witness around them; culture is considered the tool that people utilize. People view the world through a certain cultural lens. The social control that the wider society has over the individual in all that he or she does affect the relationship between the individual and the society in India. According to Wardak, referenced in Innes (2003), the entire

concept of "izzat" (honor) and "bezati" (dishonor), which functions in close-knit groups, has a significant impact on social living patterns. In a study where Hindu men from the city of Benaras were interviewed, it was also discovered that the majority of the men understood that personal decisions did not lead to personal acts but rather that personal choices were a reflection of the group to which they belonged—their family, caste, or religion. Therefore, it appears that societal forces in India are what motivate people's behaviour. The men who participated in the interview were adamant that the parents of the bride and groom should arrange marriages. [9] While they believe this is right and proper, they are also aware that this custom is unique to Hindu culture and not to the natural world. Additionally, Cohen (2005) notes that each person's roles are determined by their culture, social mores, religion, and caste. He makes a distinction between "soft edge" control mechanisms (psychological, emotional, and moral) and "hard edge" control mechanisms (using physical force) in the context of social control. Caste and gender hierarchy are the guiding principles of the Brahmanical social order, and they are strongly related to class and state, according to Chakravarti (2007). He specifically draws attention to their part in the subordination of women and the necessity of efficient sexual control over such women in order to uphold both caste purity and patrilineal succession, two institutions that are unique to Hindu society. Every community, then, has its own organisation, established patterns, and tendency to operate in a systematic way. But because it is dynamic in nature and constantly adapts to shifting values, concepts, attitudes, perceptions, needs, interactions, and so on, it also impacts how people behave and act. The caste system is seen as having literal points of entry through women. Women of the higher castes must be carefully guarded because lower caste males whose sexuality threatens upper caste purity must be institutionally stopped from having sexual contact with them. Bottomore (2008) defines "social control" as the management of behaviour in society, which can be accomplished in one of two ways. Black (quoted in Innes, 2003) offers formal and informal social restrictions as one explanation for this. He also discusses proactive and reactive social control, defining the former as a response to an event that has already occurred and the latter as a proactive response to an event that will occur in the future,

and the development of intervention techniques for the same, which may be analytical. The idea of "vertical" social control (Black, 2006), in which the more powerful authoritative person or group controls the ones with less authority, can be used to explain how dominant caste groups governing the others are based on power disparities. While Gramsci (2013) argued that control can be maintained not only through violence and political and economic coercion but also ideologically, through a hegemonic culture in which the values of the bourgeoisie become the "common sense" values of all, Durkheim spoke of codifying traditional norms and moral values into laws through institutionalization to maintain social order in society. As a result, a culture of consensus emerges, helping to uphold the status quo rather than inciting revolution. Cultural hegemony is a set of layered social institutions, rather than being monolithic or uniform. Each class has a "mission" (purpose) and internal logic that allows its members to operate in a specific way that is different from that of the other social classes while also living with these other classes. In Indian society, personal freedom and privacy are not highly respected. There is nothing to keep secret from family members, and there is no urge to distinctly separate one's life from theirs and assert sole control over it. Even though there is limited privacy within the family, it is highly cherished (Parekh, 2009). The relationship between ideology and the roles and identities that society assigns people that contribute to the maintenance of these conditions was the subject of Althusser's (2010) research. He views ideology as a crucial tool for maintaining social order. Organised religions, the educational system, the family, the judicial system, political parties, labour unions, the media, and the arts are a few examples of the ideological apparatuses that operate through ideological control. All of these ideological processes socialize a person to embrace the prevailing values, acting as control mechanisms. Elias (2004) shows how internalizing norms, traditions, culture, and values further influences and governs an individual's behaviour, thinking pattern, and beliefs, which are all governed by the dominant views of a select few. It was made possible to sustain social order in society by the informal social control practise known as self-policing or moral or psychological control. As a result, the various caste groups embrace and internalize caste rules in all of their behaviour. Ross (2002)

discovered that every society takes great care to ensure that the right people marry since marriage is the ritual through which the continuation of the family is controlled and ensured. The elders of the family are given influence over the selection process in traditional societies because they are thought to be in a better position to judge the new member's qualifications. The new marriage partner is expected to fit into the overall family pattern. Ross (2015) also discovered that while the husband-wife relationship was not seen as being essential to the family structure, personal compatibility between the couple was not expected. The majority of conflicts that arise in these tightly knit societies, where caste and patriarchy are dominant, are resolved through caste councils more frequently than through legal procedures and courtrooms [10]. According to Karat (2006), caste panchayats are all-male organisations that identify as defenders of caste interests and "honor" and who receive political patronage and support from the wealthier sectors of society. The higher and middle caste landowning sectors of these caste panchayats are the most powerful. Elected panchayats are either subservient to or co-opted by the caste panchayats, which serve as a parallel judicial structure. These caste panchayats are where the most backward-looking societal ideologies are attempted to be put into practise. Inter-caste and intra-caste weddings that violate cultural norms and customary practises inevitably result in male family members physically attacking the couple as a whole and the female in particular. The majority of family-related crimes, such as incest, rape, bride burning, and dowry, are well-known offences. They receive a lot of publicity and receive criticism and curiosity from the public and the academic community. Inter- and intra-caste marriages, which violate cultural norms and customary practises, are one crime that is still disregarded and underreported. These runaway marriages and elopements happen frequently. These are perceived as frequent events, and they have a propensity to get worse with time. The majority of them result in male family members physically attacking the couple in general and the girl in particular. The importance of politics in "party marriages," where relationships are heavily influenced by political ideas, was also underlined by Mody (2019). For instance, Gandhian socialists from the Chhattra Yuva Sangharsh Vahini have performed intercaste love marriages among their supporters in the central Bihar plains. In the

Gaya district, members of the Marxist-Leninist Liberation Front, Communist Party of India, and radical Maoist Communist Centre organize mass unions that frequently involve intercaste weddings. And by doing so, he made it clear that marriage is still a hotbed of political and social conflict in India. Studies show that caste continues to play a substantial role even in democratic frameworks with rising levels of education, awareness, and efforts against inappropriate caste practises. In "Recent Trends in Hindu Marriage (A Sociological Study on Calcutta)," published in 2016, Chakraborti emphasised how modernization had an impact on the Hindu marriage system. However, traditional influences like kinship and marriage continue to play a significant role in Indian society. Kinship offers a means of passing on status and possessions from one generation to the next and is helpful in preserving successful social groups. He emphasizes in this study how kinship may be a source of social support and identification. Marriage, succession, and inheritance are all oriented towards kinship. To a kinsman, property and status such as family headship, moveable and immovable property, etc. are typically transferred.

Limitations:

1. The study was limited to the Malda district, West Bengal.
2. The study was limited to the Hindu and Muslim religion.
3. The study was limited to the sample size 400.
4. The study was limited to the several variables like male, female, age, caste etc.

Future Scope:

1. The research may be conducted other than Malda district in West Bengal.
2. The research may be conducted other than West Bengal state in India.
4. The researcher may take other than Hindu and Muslim religion to conduct the study.
5. The researcher may select different variables according to the research design.

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