



Attitude Of Adults Towards Inter-Caste Marriage

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Abstract

In this paper, an attempt has been made to know the attitude of adults towards inter- caste marriage in relation to educational level, socio-economic status, and area and sex .Sample of the study was considered 200 of adults. A technique of stratified random sample was employed to select this sample. The findings reveal that highly educated, having highly socio-economic status, belonging to urban area and male adults were in favourable attitude towards inter- caste marriage in comparison to less educated, having low socio- economic status ,belonging to rural area and female adults.

Introduction

Indian castes are naturally, exclusive groups, practicing endogamy and inter dieting classes, interdicting with the person of other castes. One has to marry within sub-caste and beyond the forbidden degree with the dining been restricted to special sub-sectional experts. Each class and sub-caste has got its own its rule and regulation for the preservation of its integrity. There is the present status of the Indian caste system, where the Shudras and the untouchable have their inevitable place and all this has been the subject of unlimited elaboration in ancient Indian literary traditions. We are harangued to believe that the long history of upper class people in India is soaked in the blood of generation of the poor shudras or lower various people. This was done because a few sages sitting in their remote hermitages discussed dharma in the company of their peers and disciple. Such fascisms have been possible because the literary traditions speak of Varna system, which the colonial interpreter said, created the perennially servile Shudras and the egregiously out casted untouchable. If some sections of Indian society appear degraded, the blame must be squarely.

It is very difficult to trace the origin of the caste system in India. The Indian term caste means 'jati' there are thousands of 'jatis' and each 'jati' has its different rules, regulations

,customs and modes of government. The society is divided in four Varnas namely Brahmin, Kashatriya, Vaishya and Shudras. It has been rightly said by G.H. cooley about the caste that "when a class is somewhat strictly hereditary, we call it caste. The system of hierarchical social organization that was evolved and practiced by our ancestors almost from the beginning of early civilization still forms the basic foundation of India's social structure, caste determines a person's place in life right from the day he/she born".Lungburg,s opinion about the caste is that a caste is nearly rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty". In the simple words we can say that a position or heredity quality at birth and from which there is no transfer throughout life. The word caste has been taken from the Spanish word 'casta', which means 'bread' race, strain or complex of heredity qualities.

Brownhas defined the attitude, as "Attitude is an acquired and relatively fixed tendency to react in given way in relation to other persons or to things. Allport,s opinion about attitude is that "mental and neural state of readiness, organized through experiences, exerting a directive or dynamic influence upon the individual's response to all the objects with which he is related." In the



simple words, we can say that attitude is a hypothetical construct that represents an As per our Indian constitution, the inter-caste marriages were validated under Hindu marriage Act 1940 (removal of disabilities without requiring them to be of the same caste or sub-caste. When two partners belonging to different caste marry each other then it is called inter-caste marriage. In inter-caste marriage, castes are different, and their customs rules and regulations are different.

Significance of the study

India is a democratic republic and the second largest population in the world. There are, diversity in India .there is very old tradition and culture in comparison to other countries of the world. Due to modernization, there is drastic change in India, but people feel bound by their culture and tradition. Due to the influence of Indian culture, majority of the people of India do not like to inter-caste marriage. If any young try to get the inter-caste marriage, then they have to face so many problems in Indian society. Now attitude of our youths have been changing towards inter-caste marriage, so the researcher wants to know the attitude of adults towards inter-caste marriage.

Objectives of the study

To find difference in attitude of adults in relation to educational level, socio-economic status, area and sex.

Hypothesis:

Following hypothesis were formulated for the present study.

- 1 There exists no significant difference in attitude of adults towards inter-caste marriage, in relation to educational level.
- 2 There exists no significant difference in attitude of adults towards inter-caste marriage, in relation to socio-economic status.
- 4 Highly favorable attitude towards inter-caste marriage was shown 34% by male adults, and 16% attitude were unfavourable, while 21% highly favorable

individual's like or dislike.

act).the Hindu marriage act 1955 refer to any two Hindus

3 There exists no significant difference in attitude of adults towards inter-caste marriage, in relation area.

4 There exists no significant difference in attitude of adults towards inter-caste marriage, in relation to sex

Sample:

The present study was conducted on the 200 adults of district Bilaspur (HP)

Tool:

A self-developed tool, developed by the investigator was used to collect the data.

Technique:

Percentage and 't' test were applied to analysis the collected data.

Findings:

1 Highly favorable attitude towards inter-caste marriage was shown 27% by high level educated adults and 22% attitude were unfavourable, while 16% highly favorable attitude shown by low level educated adults and 35% attitude were unfavorable.

2 Highly favorable attitude towards inter-caste marriage was shown 30% by adults, belonging to highly socio-economic status and 20% attitude were unfavourable, while 15% highly favorable attitude shown by adults, belonging to low socio-economic status and 35% attitude of adults were unfavorable.

3 Highly favorable attitude towards inter-caste marriage was shown 32% by adults, belonging to urban area and 18% attitude were unfavourable, while 17% highly favorable attitude shown by adults, belonging to rural area and 33% attitude of adults were unfavorable.

attitude shown by female adults, belonging to rural area and 29% attitude of adults were unfavorable.



5 There exists significance difference among adults attitude towards inter –caste marriage in relation to educational level. 6 There exists significance difference among adults attitude towards inter –caste marriage in relation to socio-economic status

8 There exists significance difference among adults attitude towards inter –caste marriage in relation to area

9 There exists significance difference among adults attitude towards inter –caste marriage in relation to sex

Educational implications

After the deep discussion with the educationists, social reformers, political leaders, teachers and other wisdoms of the society, we came to this conclusion that inter-caste marriage is not bad thing, but sacrifice is more than arrange marriage. The basic difference between inter-caste and arrange-marriage is that in the inter-caste marriage, liking is first and culture, norms, custom, rules and regulations are the second thing, on the other hand in the arrange marriage, culture, norms, custom, rules and regulations are the first thing and liking is the second thing. In the Indian culture context, inter-caste marriage not considered good, because it is beyond our Indian norms. No doubt, there is existing the impact of western culture on our Indian youths and they are trying to get inter-

caste marriage, but they have to facing so many problems in the Indian society, but in majority, Indian youths are adopting Indian culture, whatever they have in their minds to get inter-caste marriage, but they have give up this idea from mind, due to our Indian culture value 'sacrifice'. In the educational institutions, different types of values should be inculcated among our youths by the parents, teachers, and heads of the institutions, social leaders, political leaders, social reformers and our best educationists. Indian governments should frame such types of educational policies in which important place should be, of values based activities. Valued youth can never think in negative side, he always follows the right track of the life. If the youths of any country walk on the right road then country automatically walk on the progress track and become developed and independent. that is the dream of every country and its every member.

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