

Consequences of Inter Caste Marriages in India

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INTRODUCTION

The caste system is a special type of social stratification found mostly in ancient and modern India' but elements of it, and even well-developed systems of it are found in various parts of the world. The word 'caste' is derived from a Latin word caste meaning breed. It is divided into 4 varnas (color) later which on came to mean castes; they are, Brahmin, Kshatriya, Vaisya, and Sudra. The caste system is extremely complicated and ancient and at one point dictated the occupation of people. Even though that might have changed a bit, a few of its fundamentals remain the same. A person born in one caste has to die to be a part of the same caste and since caste is hereditary, intercaste marriages continue to be a huge taboo in both rural and urban India.¹

Marriage, on the other hand, was an institution formed a million years ago as a means to occupy the land. People came together to form an institution, procreate and create a family so their possession could be passed on from them to their children. They felt the kinship would help them restore their property. Over the centuries, a family has become the most basic institution that people are born and raised in. It has evolved into an extremely complex institution that helps us form an identity.²

Casteism is a real issue. It starts from hating on a reservation and ends up in Not Caring of lower caste people whose dreams and love was higher than their caste.

CONCEPT OF MARRIAGE

Marriage is one of the most important institutions of any society. In all societies- whether proletariat, underdeveloped and developed-social anthropologists discovered some form of mating, some degree of social regulation over sex relationships. Every society regulates the sexual behaviour of its members. Therefore, in every society we find norms governing the sexual relationship between male and female. These complex norms constitute the institution of marriage. In the institution of marriage we have the relationship between

1 R. K. Agarwal, *Principles of Hindu Law* 113 (Central Law Publications, Allahabad, 7th edn., 2011).

2 Ibid.

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