Chapter I

Introduction

This chapter titled 'Introduction' deals with the different levels of cultural studies, review of earlier literature on cultural pluralism and intercultural marriages in India, theoretical framework of the main four chapters- Motivations, Personality characteristics, socialization of children, emerging value system, description of the objectives, methodology and the Chapterisation.

1. Introduction

Culture is a way of life. It is of what one thinks and behaves. Culture is not inherited but acquired and transmitted from one generation to the next. While culture is unique, it is also receptive to change and adaptive in nature (Alasuutari, 1995, Goodenough, 1996).

Taylor (1871. 1:1) has given an anthropological definition of culture for the first time in his famous book “Primitive culture”. According to him “culture or civilization, taken in its ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of the society”.

1.1 Three levels of cultural relations

The anthropological study of cultural relations can be done at three levels (Hart, 1992 and 1999). They are Monocultural, Comparative or cross-cultural and intercultural levels. A single culture is selected and studied in the monocultural level. Cross-cultural studies are those, which compare and contrast the characteristics of two or more cultures. In the intercultural studies, focus is given on the interaction of two or more cultures and answers the main question of what happens, when the cultures come into contact with each other. Monocultural and the cross-cultural studies serve
as necessary precursors to intercultural studies. Thus Intercultural relations are nothing but different cultures coming into contact with each other (Althen, 1994).

The three levels of cultural studies can be described in the following figures (Hart, 1992).

1.1.1 Monocultural studies.............

It is an ethnography characterized by the first hand study of a small community or ethnic group. The origin of the modern ethnographic research tradition is generally traced to Malinowski Bronislaw Kaspar the Polish-born Anthropologist who has carried out his classical fieldwork in the Trobriand Islands. He has emphasized the great importance of participant observation as a vital fieldwork technique in the monocultural studies. He says, “It is good for the ethnographer (Malinowski, 1961:21) sometimes to put aside camera, note book and pencil and can take part in the native games, he can follow them on their visits and walks, sit down and listen and share in their conversations. Out of such plunges into the life of the natives, I met them frequently not only for study’s sake but because every one needs human company. I have carried away a distinct feeling that their behaviour, their manner of being in all sorts of tribal transaction, standable than it had been before”. In the study of a particular culture, Pertti J. Pelto and Gretal H. Pelto (1997:241-247) state that we should have scientific observations in fieldwork. “In common sense terms, the major scientific tasks of the ethnographer are to translate the stuff of people’s daily lives-their things, activities, and interactions-into coherent, organized set of descriptive statements. To be scientifically useful, the systematic observations and inferential steps in this work must be reliable and valid-that is, they must be credible. A variety of techniques are employed by ethnographers in their efforts to achieve this goal. We must warn the reader, however, that we can offer only a partial and general summary of these techniques here”.
1.1.2 Comparative or cross-cultural studies...

'Any study that compares the cultures of two or more societies may be said to be a cross-cultural study' says Driver (1997:327-361). According to him, the largest number of societies compared so far is about a thousand, but most researchers are content with a smaller sample.

It is also called an ethnology wherein the comparative and historical study of cultures or peoples is made and the similarities and the differences are brought out. Taylor, the British Anthropologist is said to be the pioneer in this field. He collected information from 350 societies around the world. The most common technique of analysis of cross-cultural data according to Driver is the correlation of pairs of culture traits or behaviours.

1.1.3 Intercultural studies

In the intercultural studies the researchers would be keen to identify the common interest shared in the interaction of the people from different cultures.

Van and Pierre (1997:959-978) say intercultural relations or cultural pluralism may refer to "a property, or set of properties, of societies wherein several distinct social and or cultural groups coexist within the boundaries of a single polity and share a common economic system that makes them interdependent, yet maintain a greater or
lesser degree of autonomy and a set of discrete institutional structures in other spheres of social life, notably the familial, recreational, and religious”.

Intercultural relations do not understand as encounter of cultures fall into the mould of a homogenous unity, nor does it endorse an unrelated plurality (Bennett, 1977, 1993, Hammer et al., 1978). It is the path of relationships, communication and mutuality. Intercultural communication has been present, in one way or other, all through human history. The relationship of exchange- starting with exogamy, and commercial transaction among traders was also an exercise in interculturality. So too when missionaries and others- traversed land and sea to reach out to other peoples and races, they were faced with an inter-cultural situation (Hanvey, 1975).

Interdependence, interactions and interrelations in international and inter cultural affairs has emerged as one of the dominant characteristics of today’s world (Abe and Wiseman, 1983). Rooted in the industrial revolution of the late 19th and early 20th centuries which created new economic and political linkages between raw materials producing societies in Asia, Africa and Latin America and manufacturing societies in western Europe and North America, interdependence has since grown into a global system of interpenetrating relationships and interactions. Differing in content, from density, volume, frequency and spheres in which they take place (Asante and Gudykunst, 1989).

Both positive developments such as rapidly expanding world trade and monetary transactions, evolution in communication techniques and modes of transportation and negative factors like inflation, and unemployment, food and energy crisis, air and water pollution and international violence and terrorism, including the threat of a nuclear holocaust, have shown more clearly than ever before how far nations have become interdependent (Ata, 1986; Kendall, 1995).

1.2 Earlier literature

As the global intercultural relations pave the way for the intercultural marriages, it is necessary to analyze the nature of it how they are to be understood from the viewpoint of the earlier literature.
Cultural pluralism is not modern phenomenon (Mahajan, 2002:11). There are many examples of different cultures found in history living side by side within the same society, peacefully and amicably co-existing.

The diversity of human culture is remarkable in the world (Barna, 1991; Lustig and Koester, 1993). Acceptable forms of behaviour vary widely from culture to culture, often contrasting in a radical way with what people from western societies consider ‘normal’. For example, in the modern west we regard the deliberate killing of infants or young children as one of the worst of all crimes, yet in traditional Chinese culture, female children were frequently strangled at birth, because they were regarded as a liability rather than an asset to the family.

In the west, people eat oysters, but they do not eat kittens or puppy dogs, both of which are regarded as delicacies in some parts of the world. Jews do not eat pork, while Hindus eat pork but avoid beef. Westerners regard kissing as a normal part of sexual behaviour, but in many other cultures the practice is either unknown or regarded as disgusting. All these different traits of behaviour are aspects of broad cultural differences which distinguish societies from one another.

Small societies (like the ‘hunting and gathering’ societies) tend to be culturally uniform, but industrialized societies are themselves culturally diverse, involving numerous different subcultures (Barnlund, 1988). In modern cities, for example, many sub cultural communities live side by side- West- Indians, Pakistanis, Indian, Bangladeshis, Italians, Greeks and Chinese in some areas of central London today. All these may have their own territories and ways of life.

The term “Pluralism” in social sciences has been used in two different senses. The older tradition traces its ancestry to Tocqueville (1835 &1840) and counts among its modern representatives a number of American and French political scientists and sociologists (Van and Pierre. 1969 and 1997). To this school, pluralism is first and foremost a property of the political system, and more specifically a necessary condition for democracy in highly complex and differentiated polities. The pluralistic democracies, they claim, are characterized by the division of effective decision-making power among a wide variety of autonomous groups and institutions in
competition with each other. This theory is based on an extremely narrow range of
societies, specifically on western states of the eighteenth, nineteenth, and twentieth
centuries, with heavy emphasis on the United States as the archetype of the pluralistic
society, in sharp contrast to European aristocratic, fascist, and communist regimes.
The model is thus of very limited use in comparative analysis.

The tradition of the second usage of “Pluralism” goes back to Furnivall (1939 & 1948)
and Boeke (1953), and the concept gained widespread currency only in the 1960s.
Even today its use is still mostly limited to anthropologists and to sociologists
specializing in nonwestern and nonindustrial societies. Although different authors
have given somewhat different definitions of pluralism, there is nevertheless a
common denominator of meaning. Pluralism, in this sense, refers to a property, or set
of properties, of societies wherein several distinct social and or cultural groups
coexist within the boundaries of a single polity and share a common economic system
that makes them interdependent, yet maintain a greater or lesser degree of autonomy
and a set of discrete institutional structures in other spheres of social life, notably the
familial, recreational, and religious.

Early theories of diffusionism and unilinear evolution, which were in fact little more
than highly schematized and partly erroneous descriptions of historical processes,
gave way in the 1930s to the theory of acculturation as a model for the analysis of
culture change. Associated with eminent names like Malinowski (1961), Linton (1945
and 1949), Herskovits (1945), and Redfield (1930 and 1941), the theory represented
the most systematic attempt to date to deal with the dynamics of exogenous change
resulting from contact between different “culture groups”. The focus, however, was
still predominantly cultural. The questions asked were aimed at discovering what was
happening to the culture of group X as a consequence of contact with group Y.
Refinements were introduced into the analysis, such as the notions of cultural
selectivity and “reinterpretation,” but the unit of study was still the “cultural group,”
and hence cultural contact was still viewed largely as an exogenous process
disturbing the integration or equilibrium of the cultural system.
While the anthropological vanguard was acutely concerned with cultural dynamics and culture contact by the 1930s, the rearguard was still busy with ethnographic description of "cultural isolates."

Two of the earliest studies of plural societies that broke away from the tradition as early as the thirties are Redfield's (1941) The folk culture of Yocatan and Gluckman's (1958) analysis of a social situation in modern Zululand. While neither author uses the word "pluralism," both stress the importance of relating the local community to the larger society (and in the case of Gluckman, to the colonial system). In this respect, Redfield (1930) was already abandoning his own much more conventional approach in his Tepoztlan study, begun in 1926, and refining his famous folk-urban dichotomy to include a third "peasant" type, a rural population living symbiotically with an urban one.

By the 1940s and 1950s an ever growing number of social scientists became increasingly concerned about the special properties of multiethnic societies, and began to use a variety of labels to describe them. Thus Radcliff Brown (1940 and 1952) spoke of South Africa as a "composite society"; the Dutch economist Boeke (1953) spoke of Indonesia as a "dual society", little referred to Social dualism" in Sierra Leone.

The main intellectual source of the modern school of pluralism is Furnivall (1939 & 1948), who was among the first to use the term extensively in its more recent sense. As initially used by Furnivall, "pluralism" was not a cross-culturally applicable concept referring to a set of properties common to a wide range of societies, but rather a term describing what Furnivall conceived of as societies of a unique historical type: the multiracial colonial societies created by the political expansion of Europe in the tropics. Smith (1960:763) takes Furnival to task for restricting the scope of the concept and thus reducing its analytical value. There is certainly nothing uniquely tropical, colonial, or European about pluralism, nor is pluralism confined to multiracial situations, argues Smith, whose 1960 article "social and cultural pluralism", is perhaps the most important of the more recent writings of the school.
That article has become a common basis of departure or disagreement for subsequent writings in the same broad orientation. In it Smith argues that pluralism is distinct from other forms of social heterogeneity such as class stratification in that it consists in the coexistence of incompatible institutional systems. While many plural societies are multiracial, Smith says, it is a mistake to "conceive the conditions and problems of pluralism directly in terms of race relations," because "to do so is to mistake the social myth for reality." All modern societies are culturally heterogeneous and hence show some variability in their institutions. Occupational specialization and social class are two common bases of differentiation, but they are not sufficient to constitute pluralism. If this heterogeneity remains anchored in a common system of basic institutions embracing "kinship, education, religion, property and economy, recreation and certain sodalities," then there is no pluralism. While pluralism is often accompanied by a hierarchy of cultural groups, stratification can exist without pluralism, and pluralism must not be confused with pure and simple stratification. Cultural difference and class stratification vary independently.

Thus in his 1960 formulation Smith defines pluralism as a condition in which each of several cultural groups has a set of mutually incompatible institutions in every major sphere of life except the political, in which the institutions of one of the cultural groups dominate the entire society. Smith further restricts the term "plural society" to those in which the politically dominant group is a numerical minority- that is the political domination of one group over the others- is now the key defining characteristic of plural societies.

Smith goes on to distinguish three associated levels of pluralism. Cultural pluralism, by itself, consists solely in institutional differences without any corporate social distinctions. Cultural pluralism is compatible with "uniform incorporation." Social pluralism is present if institutional differences coincide with the sharp division of a society into closed corporate groups. This condition is compatible with consociation. Finally, structural pluralism prevails in plural societies; i.e., in differentially incorporated ones. Structural pluralism presupposes both social and cultural pluralism, and social pluralism presupposes cultural pluralism.
Several of the authors disagree with Smith that political coercion by the one group (often a minority) that monopolizes the means of power is a sufficient basis of integration for plural societies. Colby et al (1961 and 1969); Van and Pierre, (1969 and 1997) have put equal stress on political coercion and economic interdependence (often of an exploitive nature) as necessary, sufficient, and mutually reinforcing bases of social integration for plural societies. In their earlier treatments, Both Boeke and Furnivall also stressed the integration of plural societies through market mechanisms, an essential feature of plural societies to which Smith devote scant attention. Plural societies that lack the powerful bond of economic ties tend to be ephemeral conquest empires that fragment almost as quickly as they are formed. Oppression and exploitation are the two complementary sides of minority-group domination in what Smith calls systems of “differential incorporation.” Other authors, especially Max Gluckman (1969a and 1969b), Kuper (1969), and Kuper and Kuper (1965a) suggest that notwithstanding sharp cleavages between ethnic communities in plural societies, there also exists a whole network of links between groups, and that even a measure of cooperation and consensus may exist on the desirability of certain common aims. Gluckman (1969b: 374-375), for example, relates how, having started with a conflict model, he was led by his Zululand fieldwork to ask and try to answer the question of why, despite clashes and oppositions, blacks and whites could go about their daily business so easily and routinely. “The south African social system was then and has become increasingly, a horrible one, morally. But it worked and works, in total and in its parts.” This was the central problem of Gluckman’s (1958) classic monograph referred earlier. In reference to a biethnic area in highland Guatemala, Colby and Pierre (1969) describe situation in which Indians and Ladinos, in addition to being joined by what we regard as the minimum integrative ties of politics and economics, are also linked by important ties between their partly overlapping religious systems.

Some authors (Bochner, 1977 & 1982; Brislin, 1977, 1987 & 1993; Brislin et al. 1975; Brislin and Landis, 1983; Suarez-Orozoco, 2000) have implied that the sharpness of group cleavages is a function of the relative absence of interaction between members of the groups. It seems rather that quality of interaction is at least as important as quantity. More precisely, pluralism is a function of the qualitative differential between intra-and inter-group relations. A society is pluralistic to the
extent that relations between groups are segmental, utilitarian, nonaffective, and functionally specific, and to the extent that relations within groups are total, nonutilitarian, affective, and diffuse (Momin, 1992).

Smith, restricts the concept of pluralism to societies where different groups have culturally incompatible institutions, and he makes a sharp analytical distinction between pluralism on the one hand and functional differentiation and social stratification on the other. Mazrui (1969) adopts a much broader and eclectic definition of pluralism, which includes both differentiation and stratification, and Leo Kuper (1969), while admitting that ethnic and racial cleavages are very special cases, also includes class stratification as a form of pluralism. Pierre has taken an intermediate position, trying to distinguish between pluralism and functional differentiation and also between pluralism and societies, such as segmentary lineage societies, divided between corporate groups that have substantially identical institutional structures (Condon and Yousef, 1985).

More formally, Colby and Pierre call a society pluralistic if it possesses the following two basic features: (1) segmentation into functionally similar corporate groups, whose members frequently, though not necessarily, belong to different cultures or subcultures, and (2) a social structure compartmentalized into analogous, duplicatory, parallel, noncomplementary, but distinguishable (if only in terms of subculture variation) sets of institutions. Admittedly, the borderline between very rigid types of stratification such as the Hindu caste system and multiethnic or racial societies is not clear cut, as witnessed by the use of the term "caste" to describe both types of societies.

According to Cahill (1977:1-11) in modern times the term cultural pluralism has come into use to describe the situation where minorities co-exist while hopefully respecting each other's diversity. Cultural pluralism entails a choice distinctive minority in stead of drifting into the main stream of the life of the host society. The minority participates willingly in the culture of the host society if not in the belief system.
Cahill also advocates that a well-constructed framework for studying any pluralistic society should take note of the following propositions:

That each ethnic group has an inalienable right to reinforce its distinctive cultural heritage and identity and to transmit it to its members and others. Implied it is the prevalence of linguistic pluralism in a multi-ethnic society.

Given the necessity of ethnic co-existence, each group must strive towards the preservation of self-identity (Bennett, 1977 & 1993). Though the tensions thus generated may contain the seeds of destruction, it is also conducive to a creation induced by the challenge of maintaining cultural existence.

In a multi-ethnic society, it is the duty of educationists to inculcate a knowledge (and consciousness of cultural orientations) of ethnic cultures (Adler, 1974; Philip and Bickley, 1981). In addition, educational resources should be available to all ethnic groups in order to promote 'self identity and trans-cultural consciousness (Ahmad et al. 2000).

1.2.1 Intercultural relations in India

India is among very few countries of the world where all the major religions of the world are practiced today, rather have been practiced historically for centuries. People of different religions, languages and castes have lived for several centuries (Dirks, 2001).

Kothari (1998) succinctly describes the historical process that beaded India’s socio-cultural diversity into a thread of unity. He says:

The striking thing about India's historical culture is the great variety and heterogeneity that it has encompassed and preserved. This is owing to many reasons-the diversity of ethnic and religious groups that have come in succession and settled down; the eclectic rather than proselytizing style of spiritual integration characteristic of Indian tradition; the absence of either a unifying theology or unifying and continuous secular tradition. Above all, a highly differentiated social system has brought functional hierarchies, spatial distinctions and ritual distance into a manifold
frame of identification and interdependence. The result of all this has been a continuous pattern of coexistence between diverse systems and lifestyles; persistence of local subcultures and primary loyalties; an intermittent, unstable and discontinuous political center; and an essentially plural social tradition in which the governmental center provided only one among many centers.

Significantly, the unifying features that Kothari (1975) has discovered in the historical evolution of the Indian society and its sociocultural traditions are ‘eclectic’ spiritual integration, obviously based on voluntary individual and communitarian choices, the absence of unifying features within the highly differentiated social system, persistence of local sub-cultures and an intermittent, unstable and discontinuous political centre. All these features went into the making of a plural multi-centre social tradition, keeping the great variety and heterogeneity in a continuous pattern of coexistence.

Another significant feature of socio-cultural diversity in India, noted by Kothari, is the highly differentiated social system that has brought functional hierarchies, spatial distinctions and ritual distance into a manifold frame of identification and interdependence. This paradox has a unifying impact. The existence of a manifold frame of identification or layers of diverse identification, at times overlapping with and cutting across each other blunt the edges of any singular frame of identification. For example, religious identity, caste identity, regional identity, linguistic identity, or any other ethnic identitities, on many occasions overlap with each other and lead to unity across other cultural markers of identification. However, when identification, howsoever integral and fundamental to a community, is perceived to be a threat to its other shades of identification, the people and community do not hesitate to disown that particular identity (Ratner, 1984, 1991, 1997). Competition amongst communities and their demands for a just share in the national economic cake from the Indian State apparently creates conflict, sometimes violent ones. But in the long run it has developed their stake in the unity of the nation.

India is an example of a Third world country where poverty tends to be at its worst in rural areas. It has 1000 million people, the second largest country in the world in its population. It has a very rich and diverse culture, the inheritance of its long history as
a traditional civilization. The country is also at present undergoing a rapid process of economic development (Giddens, 1997 and 2001).

Indian civilization is distinguished from other civilizations of the world in respect of its continuity and heterogeneity, its accommodating ethos and its composite character. Since the middle of the second millennium BC, Indian civilization has played host to several streams of migrant groups and communities from different parts of the world. The advent of the Aryans, the Tibeto-Burman speaking Mongoloid groups, the Kushans, the Sakas, the Greeks, the Huns, the Arabs, the Persians, the Turks and the Mongols at different points of time testifies to the pervasiveness of the migration process during the successive periods of Indian history. The migrant groups and communities brought their respective traditions and behaviour patterns from their native lands. In the course of time they lost contact with their places of origin and underwent an extensive process of indigenization. The process of adaptation and interaction among the various groups brought about, on the one hand, India's characteristic diversity and, on the other, a composite cultural tradition. This fact is borne out by historical sources and contemporary surveys as well as researches in folklore.

Archeological evidence points to the existence of commercial and cultural relations between the borderlands of north-western India and Iran and Central Asia even before the dawn of the Harappan Culture. The Harappan civilization had extensive trade and cultural contacts with Mesopotamia, Persia, Afghanistan and the Mediterranean world.

Successive waves of Aryan-speaking people from Central Asia began entering India from the middle of the second millennium BC. It is interesting to note the close parallel, testified by philological evidence, between Vedic deities and ancient Iranian as well as Hittite deities. There are frequent references in Vedic literature to the migration of foreign people, who are described as Mleccha. The Atharva veda refers to the Vratyas who were outside the fold of Hinduism. The Brahmans made considerable efforts to draw them to the mainstream of Vedic society. The Mahabharatha refers to the Yavanas (Ionians or Greeks) who are later mentioned by Panini in the fourth century BC. The sakas (Scythians) who entered India around the
first century BC established their kingdom in India and were accorded a Kshatriya status.

Four important and interrelated dimensions of the process of acculturation in ancient India deserve mention. One of them is the diffusion of cultural traits and technology; the second relates to miscegenation; the third comprises the process of Aryanization or Sanscritization; and the fourth refers to the incorporation and assimilation of regional, as well as foreign, beliefs, rituals and customs.

The Aryan-speaking people introduced the horse-drawn chariot and iron in India. They had probably learnt the use of iron from the Hittites towards the end of the second millennium BC. On the other hand, the Ayans borrowed advanced polugh-agriculture, which was known to the Indus people.

The Sama Veda refers to a ritual whereby non-Aryans were admitted into the mainstream of Vedic society. There are frequent references in the early sources to non-Aryan Brahmans. Manu mentions that several foreign tribes who had entered India at different points of time and came into contact with the Aryan-speaking people were accorded a place within the fold of Hindu society. The process of Aryanization or sanscritization often entailed the adoption of Sanskrit names, rituals, customs and habits. However, it did not always bring about uniformity and homogenization. Often, the adoption of Brahmanical customs and features was a selective process. Furthermore, it was often blended with regional customs. For example, non-Brahmins, including tribal communities in different ways, adopted the Brahmanical institution of gotra. From early times, tribal and folk cults and ritual practices were incorporated and assimilated into the corpus of Brahmanism. Totemic deities such as fish, tortoise and boar were made into incarnations of Vishnu.

The cult of sun-worship was brought to India by the Magas who came to India around the first century BC. From sakadvip or Persia. Initially, they were not admitted to all the rituals and ceremonies but subsequently they came to be absorbed into the mainstream of Vedic society and known as Sakadvip or Maga Brahmans. The Krishna cult was substantially expanded and enriched by the Abhiras, who were a foreign pastoral tribe. Brahmanism absorbed the deities of tribals and low-caste
groups. This is testified by the popularity of the Hagganath cult in Orissa and that of Viththal in Maharashtra. Similarly, Serpent worship and phallus worship which later found their way into classical Hinduism were taken from forest-dwelling tribal communities. Heterodox sects and cults, such as Shakta and the Tantric tradition, incorporated several esoteric features from indigenous, particularly tribal cultures.

The foregoing discussion makes it fairly clear that from very early times Vedic society was internally differentiated and pluralistic, rather than monolithic and homogeneous. It was an amalgam or synthesis of Aryan and non-Aryan, including tribal elements. In other words, since its very inception Hinduism appears to be a "mosaic of distinct cults, deities, sects and ideas" as the historian Thapar (1992) puts it. The point here is that since ancient times Indian civilization has had a pluralistic and composite character, the pluralistic and composite ethos of Indian civilization, which began germinating during the Vedic period, was supplemented by the rise of Bhudhism and Jainism, and was further reinforced during the early medieval period which witnessed the early flowering of the Bhakthi Movement. This composite tradition attained efflorescence during the late medieval period.

Pluralism has been one of the quintessential features of Hinduism both at the metaphysical as well as socio-cultural level. At the metaphysical level, truth was considered pluralistic. For example, it is believed that if two sruti traditions are in conflict, both of them are to be held as law. The inherently pluralistic ethos of Hinduism is reflected, on the one hand, in the wide and divergent range of beliefs and ideas and, on the other, in stratification customs, traditions and behaviour patterns. Syncretism is conspicuously evidenced in the survival of non-Aryan deities, rituals and ceremonies in villages which have been the heartland of Aryan expansion. The epic tradition, in both textual as well as folk forms, bears the imprint of pluralism. For instance, the Ramayana has several variants or versions.

The process of acculturation and integration has been extensively at work at the regional level. Though each group or community has a distinctive identity and ethos of its own, it does not exist in a social vacuum. Rather, it forms part of an extended and dynamic network. Often, interaction, exchange and integration characterize inter-
community relations. The sharing of space, regional ethos and cultural traits cuts across religions and sectarian differences and binds the local people together.

The distribution of material traits at the regional level indicates a certain complementarity in that it is marked by local differentiation and interpenetrational. Often, a cluster or complex of material traits at the regional level unites different sections and communities.

The Sufis played a crucial role in the development of this syncretic tradition. Their broad human sympathies, their message of love and brotherhood and their identification with the poor and the dispossessed attracted thousands of people, Hindus, Muslims and Sikhs to their fold. Even now their shrines, which are located through the length and breadth of the country, are thronged by millions of people and thereby serve as focal points of integration. The Bhakti Movement, which had a far-reaching impact on Indian society during the medieval period, was significantly influenced by the ideals and precepts of Sufism.

The question of nationalism and national identities is embedded in the broad context of Indian civilization. The foregoing discussion on the structure of Indian society is based on a dynamic and creative vision of civilization. A civilization should be seen, not as a closed system or a finished product, but as a dynamic and unfolding process. As Kroeber (1944) has perceptively remarked, what is characteristic of any civilization is not its being but its becoming. By virtue of its characteristic pluralism and its continuously evolving synthesis, India represents a nation in the making, a nation which is continuously unfolding its civilizational potentialities. This view is reflected in a statement of Jawaharlal Nehru to the effect that Indianness is a matter of feeling, a dream, a vision, and an emotion.

The view of nationalism and national identity are rooted in a broad civilizational framework should not make us oblivious of the role of primordial, ethnic, religious and regional identities. One of the remarkable achievements of Indian civilization lies in its tolerance and accommodation of diverse identities as well as the facilitation of a creative synthesis of these identities. This has been one of the major factors in the continued survival and resilience of Indian civilization. At the same time, one should
not gloss over the fact that from time to time there have been conflicts between the over-arching national identity and sub-national identities. The issue of national identity in India is reflected in the secular-democratic framework, which is enshrined in the republican constitution of the country. The ideal of national unity is reinforced by cultural pluralism and the composite heritage of the country.

India thus is not a nation of a single culture; it is a nation of many cultures. The distinctive feature of India is the state’s breathless concern with cultural differences and its accommodation of diversity in the public domain. The national anthem is a wonderful celebration of India’s diversity: India is hailed as “punjab, sindh, Gujarat, Maratha, Dravida, Utkala, Banga....” In this political conception, being a Tamil, Malayae, Telugu or Hindu, or Christian or Muslim or atheist, natural or naturalized citizen is not contradictory to being an Indian, rather the celebration of diversity is a prelude to Indian unity.

The constitutional form of pluralism is based on secular citizenship by civic and universalistic criteria; it guarantees inclusion, and at the same time, provides autonomy for communities and cultural identities. Cultural communities are accorded equal consideration in the public realm by ensuring that no group is excluded or seriously disadvantaged in the public arena. This involves in official recognition of group identity, with groups being differentiated according to caste, language, religious and regional affiliation.

In 1950, India adopted a constitution in which provisions for equality is given great importance. The constitution sets forth a general programme for the reconstruction of society. Social relations based on caste and community, and distinctions and discrimination based on these identities persist.

What emerges is the advancement of equality, strongly imprinted by the historical and cultural context in which the idea germinated. Although universalistic ideas remains the frame of reference for equality, India’s career of equality is defined by continuous compromises between liberal principles and conditions on the ground and between individual rights and inter-group equality.
Traditionally, the social structure of Indian society has been vertical and unidimensional. The caste status was more or less consistent with the other statuses like education, income and occupation in different dimensions of social life. In the past the lower castes, because of the number of rigid and orthodox restrictions, could never achieve a higher status in any of the above mentioned dimensions. Since mobility-either caste or occupational was, generally speaking, restricted, there was little scope for achieved statuses. Thus the ritual statuses in the caste system corresponded horizontally and vertically with the non-ritual statuses (Phillips, 2003:83).

However in the mid-twentieth century, the forces of modernization, effective as they are in urban India today, have given immense opportunities to the members of different castes to achieve a higher status in the non-ritual dimensions such as stated above. This has shaken the traditional caste structure and accelerated the escalation of statuses, such as occupational and others and provided momentum to social mobility. Further the government of India not only facilitated the process, but also actively encouraged the lower castes to attain equal or high status, while competing with other castes in the educational economic, political and occupational dimensions. The special privileges granted to them under the constitution of India and their implementation has created certain inconsistencies in the traditional social structure. Social legislation and democratization have gone a long way in bringing about profound changes in the social structure of urban communities. Furthermore, in order to attain democratic socialism the social policy and economic planning have been geared to achieve a fracture in the traditional social structure. All this has resulted in the emergence of the status discrepancies and inconsistencies. Social values are changing. Differences in the attitudes towards ritual tank on the one hand and wealth and power on the other hand have become striking in modern times. In short, the society has become intersected by the systems of caste and class.

As a result of interplay between the two conflicting systems of caste and class, a series of new groups and sets of relationships have emerged. These include those that are ritually high and also high in occupation, income and education and which often
come in contact with those which are high in education, income and occupational dimensions, but low in ritual ranking (Philips, 2003:84).

Society mainly the complex society is a web of social and cultural relationships. Social relations are established through mutual behaviour of and intercourse between the various members of society, males and females, children, old men and young juveniles. (Samovar and Porter 1993; Sandhu, 2003). This conduct of behaviour takes the form of mutual activity. The social interaction can produce some definite influence upon social relations that exist among human beings. It is the reciprocal influences human beings exert on each other through inter stimulation and response. Thus the social interaction serves to establish mental relations among persons. Individual tends to be influenced by the ideal, achievements and emotions of other people as a result of which their behaviour is modified, however slightly.

Though unity in diversity is the unique phenomenon of the Indian nation, the distinctive cultural activities of each caste, religion and language are being maintained from generation to generation.

1.2.2 Pluralism and Multiculturalism

Cultural pluralism is different from multiculturalism. The simultaneous presence of many cultures within the same social space points to a plural social fabric, but it does not be taken as the presence of multiculturalism. Multiculturalism is concerned with the issue of equality (Coward, 1985; Taylor, 1994; Parekh, 1997; Mahajan, 2002:11). It asks whether the different cultures living peacefully together, co-exist as equals in the public arena.

Pluralism and tolerance are often most visible when the dominance of one community is unambiguously acceded (Gandhara, 1993). In medieval India, for instance, plural and syncretic existence was much in evidence when the subject population or its patron avowed their loyalty to the ruler. Thus we find Akbar allowing high-ranking Rajput officers in his service to build their own monumental temples in the provinces to which they are posted, as in the case of the Govind Deva temple in Brindavan, patronized by Man Sing (Eaton, 2001:71).
Unlike pluralism, which points out the amicable coexistence of different cultures, multiculturalism makes a value statement. It asserts that the many cultural communities that are present in our society must live as equals in the public domain (Mahajan, 2002:15). It speaks of equality of cultures and argues that in a democracy, all cultural communities must be entitled to equal status in the public domain.

Multiculturalism holds the view that cultures are different but equal. It always asks the question whether diverse cultural communities are accommodated as equals in the public arena.

1.2.3 Intercultural relations in intercultural marriages

In India as there is a marvelous growth in the interaction among the people of different castes, religions and languages, the rise of the intercultural marriages have become common mainly in the towns and cities.

There is also more possibility of people of different cultures coming into contact with each other in the complex societies for the simple reason that they get ample job opportunities (Grapes, 2000; Ruben, 1989). Once they are well employed they get settled in the Cities. While they work with others, the cultural traits they acquired in the place of their birth merge with that of others and the mutual influence takes place in the way of their life and their thinking (Storti, 1990 and 1999). They start adapting certain cultural traits in their behaviour. The friendship they develop with others of different cultures (that of castes, class, religions, and languages) lead them to learn their way of life and their belief system. Though each family has its own belief and practices, they try to understand and respect the other religious backgrounds. They even do not mind going to their places of worship and participating in all their family and social functions. In the same way the children develop and maintain the relationship as well as the friendship in the schools and colleges and this paves the way for the intercultural marriages.

The intercultural relations are concretely experienced in the intercultural marriages. According to Kannan (1963:201) even members of the older generation is not opposed to the marriage of their children out side their caste and the opposition to
intercaste and interreligious marriage has substantially decreased now. He also maintains that opposition to intercaste marriage has a more potent relation to such factors as teacher-student relationship, poverty serious disease, desertion and remarriage etc. than the caste. It is the awareness of this community of interests or the identification of the interests and attitudes in some specific field that makes them feel more attracted towards each other and ultimately leads to unite in marriage. This awareness of commonness is likely to exist more in those people who are placed in more specialized occupations. "In a highly civilized society," says Maclver (1949) "the members of the same profession or craft are thrown more into one another’s company. So teachers are more apt to marry teachers, scientists to marry scientists, musicians to marry musicians, doctors to marry nurses and so forth. The greater the degree of specialization or of stratification the greater the tendency to selective mating of this sort."

Thus there is an increase in number of men and women getting married interculturally. Inter-caste, inter-religious, inter-lingual marriages can be considered as inter-cultural marriages. Because each caste, religion, language has its own way of life, thought process and behaviour. Despite the statutory bondage put forth by society in general is that inter-cultural marriages do not seem to work up to our expectation, the continuing rise in inter-cultural marriages is evidently due to interaction within a society that is opening up positively. "Any marriage is like a game (a very serious game); but intercultural marriage is a more complicated one because both partners come equipped with a different set of rules...different values, habits, and viewpoints, different ways of relating to one another, and different ways of resolving their differences" (Romano, 2001:xx)

1.2.4 Intercultural marriages in India

The intercultural marriages are reported to have taken place among four Varnas. According to Deshpande (1972:2) most of the writers of Dharmashastra state that the four Varnas had been arranged in a descending order of social status and that a marriage between a male of higher Varna with a female of lower Varna was permissible. The caste structure of the Hindu society, right from the days of old scriptures' rules regarding marrying within one's gothras (clans) had been laid down.
Social status was determined by the fact of one’s own marriage. If a woman was married into a higher caste, not only her own status but also the status of her children rose higher. If she married into a caste lower than her own; not only she and her children suffered an inferior social position, but also reflection was cast on her own parental family.


To prevent a Hindu woman from loosing her caste and getting ritual impurity by marrying in a lower caste, Manu (the first law giver) and other ancient Hindu lawmakers had prescribed hypergamous (anuloma) and hypogamous. (patriloma ) marriages.

According to Hypergamy: a man could marry from within his own caste group or from those below them, usually one degree only (Chattopadhyaya, 1978). According to Hypogamy; a woman could marry only in her own Caste group or a caste group above hers. She is not permitted to marry some one from lower caste.

The Latest trends of education and enlightenment have broken the rigidities of caste restrictions and relaxations in the form of inter caste marriage. Thus the union between a male of lower Varna with a female of higher Varna was reprehensible and not permitted. Even members of the older generation were not opposed to the marriage of their children outside their caste.

(www.absoluteastronomy.com/encyclopedia/i/in/interreligious_marriage.htm
www.hindustan.org/)

The classical literature provides ample evidence of the extent of intercultural marriages between the Aryans and other groups, both indigenous and foreign (ibid). The Vedic texts refer to Aryans of Dasa descent, the dasiputra Brahmans, who were a progeny of Brahmans and slaves. The non-sanskritic names of several prominent Brahmans in Vedic literature and the Puranic tradition indicate racial admixture. Later Indian sources mention the Abhira Brahmans, who were contumously described as Mleccha because they were a product of intercultural. Marriages between Brahmans and the Ambasatha caste. Similarly, a seventh century inscription from South India
mentions the Boya Brahmins, the Boyas otherwise being described as a Shudra tribe. There are intercultural marriages between the Brahmins and the forest-dwelling Naga tribe.

1.2.5 Hindu marriage act in favour of intercultural marriage

Hindu marriage Act of 1956 in India takes no cognizance of caste and sub-caste traditions as related to marriage. Main condition of a valid marriage, according to this Act, is that “neither party has a spouse living at the time of marriage.” Thus it has abolished the practice of polygamy and polyandry. Besides, it permits divorce, under certain specified conditions, which was not recognized by Hindu law (Deshpande, 1972:29).

The Indian Government after independence introduced various reforms in order to attain the ideal of casteless and classless society. At present, Government aids financially marriages contracted between caste-Hindus and Harijans (depressed caste). On 14th February, 1959, a petition was presented to the Secretary of the loksabha signed by 35,000 social workers demanding enforcement of exogamy through legal means. The signature campaign was sponsored by the organization namely jatiad unmulan samiti, which aims at establishing a casteless society. Among the signature it was stated that there were persons like Mr.S.Ramanathan a former minister of Madras Mr.Kailash Chandra, founder-organizer of the samiti and Mr.V.K.Pavithran, Secretary, All-Kerala Inter-marriage Association.

This gradual change towards the acceptance of intercaste marriage has also been observed long back by professor Ghurye (1969:162). According to him the endogamous nature of caste has remained almost the same with this difference that whereas formerly marriage outside one’s caste was not to be even thought of; today many educated young men and women are prepared to cut across the barriers of caste if mutual love or attraction demands it.

The feature of caste has undergone some changes and they may be subjected to further changes, which we cannot exactly predict now. But it seems almost certain that the endogamous nature of caste would receive more and more hammer blows. Right from the Rig Vedic period caste was subjected to various influences- economic,
political and religious and the fact that it survived remarkably leaves one in doubt as to the possibility of its disappearance due to any amount of change. As the position stands now we shall agree in saying that caste still remains a segmental division of society which is endogamous and that the notion of caste hierarchy is quite strong. Yet some changes in the behavioural level are discernible in some parts of the system. Furthermore the change in behaviour is not backed by the appropriate change in ideology and as a result the change has not affected the system as a whole.

1.2.6 The arising of reasons and motivations for Intercultural marriages

The traditional way of finding a spouse in India is that the parents fix the marriages for their children. The parents take the initiative to find alliance. Both family members with each other and also mutually enquire about the boy or girl from the relatives and the neighbours. Both the families fix the date for the engagement and the marriage thereafter. In the past the couples will come to know each other only after the marriage and now-a-days after the engagement they are permitted to talk and they are given opportunities to know each other.

In a sharp contrast to this practice in India, there are no such practices in the western countries. The parents have no role to play in finding the alliance. The children finding their life partners are their custom. They get introduced to each other in the place of their study or work. If they are interested, they fix a ‘DATE’ to go out to meet and to get to know each other. Thus the phenomena of ‘dating’ have come into existence. Dating is not an opportunity to indulge in sex but it is said to be an important practice for establishing relationship and friendship. In this way they have developed the concept of ‘boy friend’ and girl friend.

Due to the influence of the media and the satellite and because of the cultural diffusion, the practice of dating is found among the youth mainly in towns and the cities in India. The recent survey (Mohan, 2005) reveals that 54 percent of college girls have boy friends and the 41 percent has no such friends and five percent has refused to answer the question. When the same question was asked to the boys, 64 percent of them said that they had girl friends.
This kind of friendship with opposite sex is not only found in the schools and colleges but also in the offices and the working places where there is latest technology. As they do not have chance to talk at home (they are not permitted to do so) they have mobile phones for their interaction and they go out in groups in the beginning and then two each for a long time meeting. They start talking about cinema, love and the day today affairs of the society. Some of them develop their friendship in such a way that they do not hesitate to indulge in sex. The survey also reveals the truth that this practice is increasing among the teenagers today. The marriage counselors have expressed their concern that this type of dating in India is slowly becoming a nonvegetarian (having sex before marriage). Because of this, there increases unwanted conception and the subsequent abortions.

On the other hand, there is also genuine friendship and the mature dating and such people wait till they get married.

Many a time in the life of the intercultural couples according to Deshpande (1972:63), choosing a mate is accidental. Situations of introduction are numerous, and any one of them is sufficient to establish and develop an intimacy which may gradually lead to marriage. In this case study of intercultural couples source like common neighbourhood, same school or college, common field of work or profession and friendship are more prominent. In certain cases, respondents are introduced through more than one situation; for instance, they are neighbours as well as school mates. Neighbourhood is the most operative of all the sources of contact.

While choosing a mate, one often tries to select a partner possessing traits of one's choice. It seemed that the respondents attached importance to factors like social maturity, sociability, responsibility, personal charm, temperament, and sheer attraction.

In the case of some listening, patience, consoling, supporting, intelligence, physical attraction, openness, sociability bring the boy and girls of different cultural backgrounds closer and they quickly realize that some form of chemistry, or electricity passing on between them.
Some persons become business associates in the beginning and get romantically interested in each other in due course. Some strongly feel that they become like-minded, agree together even to disagree and their experience of harmony transcends cultural barriers. For some intercultural couples the personal and cultural differences have become the sources of their enrichment and that they accepting each other as they are in particular became the center of their attraction. Some couples recall their past saying that they never thought even in dreams in spite of all their differences that they would join in marriage.

Motives are the springs of behaviour that lead to activity in relation to environment. They are rooted in basic drives and needs, they have goals and make behaviour purposive. Often more than one motive is served by a single activity. Such motives are interdependent. We are not always conscious of our motives, some of them are unconscious, and some of them are rooted in emotions, habits and ideas. Motives are greatly overlaid by social influences and the behaviour patterns in which they are expressed are determined by social environment (Bhatia, 1996:71).

The intercultural marriages may look like 'love marriages'. When the deep-rooted motives of the individuals are analyzed, there may be some ulterior motives.

"People generally think that intercaste marriages are love marriages. But it is found that love as motive did not operate in its true form. It is infused with one or more latent motives. Love is not necessarily an end in itself; it is a means to satisfy some other motive. In the name of love, the partners try to secure the fortunes of the partner, sex model, social recognition. support for primary needs, contact with the good caste, stability in life etc. For some love is a means to tackling their own personal problems like dowry, poverty, scandal and defamation before marriage or hiding some physical or mental defect. (Deshpande, 1972:43).

When the circumstances leading to the intercultural marriage is deeply analyzed, various problems in the family and in the society such as frustrated life, torture, misunderstanding, caste discrimination, dowry, intercultural background, separation from the culture, sex jealousy and love failure are found to be the driving forces. At
this juncture, the intercultural situations described above become favourable and conducive for the intercultural marriage.

1.2.7 Personality characteristics

Personality is the sum total of all that an individual is, of everything that constitutes a person’s physical, mental, emotional, and temperamental make up. Our experiences, memories, knowledge, day dreams, study, learning, habits, thoughts, attitudes, beliefs, sentiments, intelligence, goals and ideals in the fact that we are and all that we hope and aspire to become, constitutes personality (Bhatia, 1996:256, Morgan, 1999). In the words of Linton (1945 and 1949), Personality is the organized aggregates of habits, which have been established in the individual, constitute the bulk of personality and give it form, structure, and continuity.

It may be difficult to properly fit a person under any type since he may be neither extraverted nor introverted. Most persons fall in the middle (Kracke and Herdt, 1987). Any attempt to force a person under a type may give a faulty description of his personality. To classify persons by types is to over-simplify the matter of personality description.

Self-consciousness or the sense of belongingness is one of the characteristics of personality. A person is a self conscious being. We do not attribute personality to a dog or a child because they have no awareness of their own identity. It is only grown-up people who through success or failure, praise or blame begin to take an objective attitude toward themselves, to see themselves as others see them and to review and compare their different acts of behaviour if they harmonize with each other and can be linked into one system (Lasswell, 1937).

Sociability is another personality characteristic. It is only in relation to others that we are usually judged, and our consciousness of ourselves arises only in our interaction with other members of society. Our growth takes place through social experience, how other people react to our abilities, qualities and actions (Loeb, 1976). The persons are classified under the following types:
Extroverted or introverted, dominant or submissive, inhibited or expressive, active or passive and so on. We have also classification of body types- the aesthenic or pyknic. The aesthenic type has thin and narrow-chested body. The aesthenic is shy, sensitive, aloof and withdrawn. The pyknic is jovial, lively, outgoing and moody. According to the classification by type every person has to be fitted into one or other type. He or she is extraverted or introverted, dominant or submissive, inhibited or expressive, sociable or seclusive, asthenic or pyknic (Bhatia, 1996:258).

Mental make up and alertness may be judged from personal appearance to some extent. Physical appearance or external beauty plays considerable role for developing friendship. Personal appearance includes not only height, weight, complexion but also voice, dress and other characteristics of personal nature. But often the lack of good looks is made up by good nature, by qualities like friendliness, good will, helpfulness. Not only do these traits bring success but they also contribute to personal and social happiness (Murphy, 1947).

Intelligence is the ability to solve problems and meet new situations. It is mental alertness, the ability to learn and understand new things (Bhatia, 1996:260). All are not equally intelligent; some are much more intelligent than others. Without intelligence it is not possible to make much headway but a man may be very intelligent and yet lack the capacity to persist or work hard or get along with other people. Some crooks, cheats and criminals are highly intelligent. What is desired is a well-balanced personality in which intelligence is supplemented by healthy social being. The intercultural couples are intelligent in solving the problems and in learning and understanding other’s situations. They are broad minded in consequence.

Emotionality has a powerful role to play in personality (Freud, 1922). Psychologists say that the two extremes of emotionality are pleasantness and unpleasantness. Some people have a genial pleasant disposition; others are of a surly or gloomy type. These emotional states may be of varying degrees and generally we have four different types (ibid). The first is the elated type, overflowing with happiness, too active and cheerful. Such a person is usually of the silly superficial kind; he does not take any thing seriously and is always getting into trouble. The depressed type is its opposite. Such a person is always seeing the dark gloomy side of things and is moody and
depressed and cannot enjoy anything. The terrible type is always losing temper, picking up quarrels and staging fights. He is angry with the world. The unstable type is changing moods so often that one is not sure how to tackle him. He may be irritable at one time and elated at another. Such people are abnormal and our aim should be emotional stability and maturity.

Good development of personality entails the satisfaction of certain fundamental psychological and social motives. Affection, security of shelter, comfort and status are some of the essential psychological motives: and social recognition and acceptance by the community are the basic social motives. Mere membership of the group is not sufficient. Men want to be accepted as well as respected. There is craving for recognition and favourable responses from others.

Striving for goals is another personality characteristic. Our life and behaviour is purposive, and we are for ever seeking new ends and goals to meet our needs. Our needs define our goals our interest and desires provide their basis, and our behaviour is directed toward their attainment.

Psychologist Deshpande (1972: 126) says that the couples who are married against their tradition are likely to develop the following feelings and attitudes

They feel out of place in the company of strangers. They feel perplexed when they meet acquaintances. They easily get bored with humourous talk and entertainment. They avoid attending public functions like speeches, ceremonies, etc. They dislike being told how to behave. They feel better when alone. They feel that others have no affinity for them. They do not like talking with others on their own. They have vague fears and anxieties. They are terribly disturbed in their sleep and cannot sleep thenceforth. A particular thought or idea takes hold of them. They experience itching (e.g. of leg, hand, or facial muscles). They cannot control their laughing. They experience dread of darkness, loneliness, crowds, injections or such other things. They constantly feel tired and exhausted. They easily become angry even if a minor thing is not done systematically. They cannot check their anger. They avoid making acquaintances and friends. They hate themselves for no reason. They feel that people are gossiping about them.
The intercultural couples also develop, Culture shock, Constant Fatigability, Feelings of restlessness, Boredom, Contempt for advice, Feelings of solitude, Disturbed sleep and insomnia, Constant Fatigability.

Couples of Intercultural marriages have more complicated relationships than those between people from intra cultural marriage or couples from similar backgrounds (Emily, 1963, Fennes and Hapgood 1997). Every layer of difference introduced into a relationship adds more complexity and new challenges. Differences in cultural and family styles may be fascinating, but they are also alien. Those traits that initially seem so attractive can ultimately lie at the roots of the most difficult problems. Confusing love with compatibility, intercultural couples often discover that the excitement of cultural contrasts can turn into the pain of cultural clashes (Crohn, 1995:24).

One of the most important personality characteristics is continually making adjustments to environment and to inner life. Lack of adjustment means strain and tension and the individual is for ever acquiring new patterns of adjustment to meet the challenge of new situations. After adjustment the behaviour is smooth, easy and efficient.

Adjustment between the spouses is a key factor in marital happiness. It depends on the inter-spouse understanding and maturity (Fisher, 1988, Gudykunst, 1984; Landis, 1977). Willingness to settle disputes can easily bridge the gap of differences attitudinal or temperamental, between them. In the intercultural marriages couples may become conscious of differences in several well defined areas in which they have to work out adjustment. Conscious awareness of adjustment in pursuance of building a successful marriage is an important factor in the success of marriage, and failure to recognize it may result in unhappiness (Deshpande, 1972:69).

Like all couples the intercultural couples work to understand each other and to build stable and satisfying relationships.
1.3 Area of adjustment of the intercultural couples

It is the process or state of adjustment to a situation of conflict where over strife is avoided and compensatory advantages are gained by the intercultural couples. It is an ability of the couples to accept their partners as they are respecting their cultural differences (Brown, 1999; Richard, 1977). The most important adaptive mechanism for the intercultural couples is a behavior, strategy, or technique for a better living of the intercultural marriages. The intercultural couples develop adaptive strategy from the observation of the thinking and behaviour of their partner. In this research, it is studied how the couples are able to adapt to their partner’s way of life.

Acculturation is the process where two different cultures come into first hand contact with subsequent changes in the original cultural patterns of both partners. It is found out that after some years of the intercultural marriage, mutual influences and changes are taking place in the life of the intercultural couples. The impact of the dominant culture of one partner over the other is also observed.

Castes in India are rather endogamous social groups having different specialities of their own. People of different religions are very much moved by their respective religious sentiments. People of different languages are faithful to their linguistic attachments. Among the caste, religion and language there are differences in cultural patterns, financial status, food habits, education, customs, traditions and religious matters. It is found essential to know the degree of adjustment when the two individuals of different cultures of caste, religion and language contract a marriage

Conflicts that are likely to arise with reference to the food habits are of two kinds. One relates to the type of preparation and the other to the stuff, either vegetarian, out of which the preparations are made. Over the question of preparations there is no conflict possible in those marriages. The techniques adopted by the couples, whose original preparations and tastes differ, resolves itself into three categories. Firstly, either due to the domination of one partner over the other or the voluntary acceptance by one partner of the taste of the other, the couples adopts the preparations of one as common. Secondly, the preparations of both the partners are made available on alternate days, so that if one has to suffer one day a little, the next day compensates
for that. The third technique consists in the adoption of the best or mutually acceptable preparations as a general feature of their menu. The third technique is followed by the most of the couples of the intercultural marriages

The other set of conflicts arises when one is a vegetarian and the other a non-vegetarian. By non-vegetarian we mean here those who take fish, meat, etc. along with vegetables. Egg, for the sake of our classification, is included in the vegetarian diet, as it is commonly used by vegetarians now. In these cases also the partners have adjusted themselves admirably. Here also the technique of adjustment is from one of the three possible alternatives. The first alternative consists in the principle of co-existence, which means that each partner allows the other to have his or her own choice at home. This reveals the true spirit of adjustment between the partners. The second alternative is the acceptance by one partner of the food habits of the other voluntarily or otherwise. We notice here a shift from vegetarianism to non-vegetarianism or vice versa. We may notice here that females are more adaptable under such circumstances. The third alternative lies in the acceptance of a common pattern of vegetarianism at home, allowing the non-vegetarian partner to take the food of his choice outside home, either from hotel or from the house of any relative or friend on certain occasions (Romano, 2001).

The key ingredient to the harmony of the interculturally married couples seems to be the acceptance, pure and simple (Jones, 1977). The aspect of mixed- diet family is definitely more challenging. The couples never judge one another, and they never make negative remarks about the other's choice of food though there is little teasing, but looks good natured.

The intercultural couples will have to decide the type of residence they want to live in. When they live in a joint family, they have to put up with lot of difficulties with regard to cultural practices. When they form the nuclear family, the problems are likely to be very less. Not only does the foreign spouse have new customs, living conditions, and often a new language to adjust to, but also both spouses often have to mold a new kind of personal relationship to suit the new land; they have to start over again (Romano, 2001:72).
Good communication is rarely seen as a major problem at the beginning of an intercultural couple’s relationship, because each of the partners puts a lot of time and effort into understanding and being understood. Without realizing what they are doing, they continually question, explain, and clarify their meanings to each other. But at the same time, each takes for granted that his or her way of communicating is universal, obvious, clear, and right. They assume that the other means what they themselves would mean if they said the same thing in the same way. Only later do they begin to see that this is not true, and they begin to wonder whether they understand each other at all.

Good communication is perhaps the most essential ingredient in a successful marriage, and it is probably the most difficult to achieve. Even in a monocultural marriage it is hard to express deeply felt fears, insecurities, desire, hopes, and regrets and to relate past events (especially painful ones). In an intercultural one, it is just that much harder, not only because the words may not come easily or accurately as a result of linguistic difference, but because of fear that the partner may not understand what is said and/or will interpret or judge it negatively from a culturally different perspective. (Hall, 1959). How a couple shares meaning, how they decode each other’s words and signs, pretty much determines the kind of relationship they will have.

The couples have to be very careful in the verbal and non verbal communication and the style of communication. All three together can cause major problems for two people who do not come from the same linguistic and cultural background but who are trying to achieve an intimate relationship. Sometimes it takes years of practice as well as humor and a willingness to delve into hidden meanings for these couples to learn how to communicate with each other. This does not mean that the difference will go away but that spouses can learn to account for and adjust to them.

Anthropologist Hall (1976 and 1983) in his studies on the cultural nature of time, has found that different cultures move to various rhythmic patterns and so do individuals. Individual rhythm is inherent, that is, it “begins in the center of the self”. Each person has his or her own sense of time and of pace and lives accordingly. But each individual has also been trained to conform to certain cultural rhythms from the
moment of birth. Each culture has been” choreographed in its own way, with its own
beat, tempo and rhythm.” Thus “while personality is undoubtedly a factor in
interpersonal synchrony, culture is also a powerful determinant”. Though not every
individual is in sync with his or her own culture, people generally gauge themselves
according to a central time clock (Hall, 1983: 146).

Generally speaking, intercultural spouses are products of their won culture’s time
clock, which is frequently different from that of their partner’s. They may find that
their dissimilar, unconscious rhythms and the time patterns are being violated when
they set up house together and react emotionally to situations.

When these couples first meet, they are usually aware of such differences, but as they
fall in love, the differences are temporarily suspended and each feels at one with the
other. Only later, in the settling-in phase, do they tend to return to their original
rhythms and occasionally find that each is moving to a different drummer. Perhaps
one is always late, or the other is always in a hurry, or one does not want to take the
time for the little formal rituals which the other can not live without.

Occasionally, couples find that they are actually throwing each other off balance but
do not know why. Many couples learn the other partner’s rhythm and change their
own, or they both adapt to the rhythm of the country where they live.

Financial issues are some times a source of major disagreement in all marriages,
monocultural and intercultural alike (Diggs, 2001). As well, they often have
culturally based differences regarding such matters as who earns the money and who
controls its expenditure; how much should be spent and how much to be saved; and
what kinds of things it should be spent on (personal pleasure, children, relatives, etc.)
Different value orientations are involved and different priorities are being considered
by intercultural partners, and indeed, it may take more money to keep such a marriage
going smoothly because of the diverse needs and desires of the partners. Some
couples believe that both personal and financial resources are integral to the success
of these marriages.

Who earns the money in the family can be a male-female role issue. In some
cultures—even where they have newly won legal rights to control their property-
women have little say in managing finances, are totally dependent upon their husbands, and must ask permission for every expense. In others, it is the woman who takes the husband’s paycheck and is responsible for managing all the family finances (Romano, 2001:91).

Each religion has its own dogmas ideals and practices, and perpetuates a distinct and homogeneous culture which is peculiar to itself (Coward, 1985). When a couple comes from two such religious groups, it is generally believed that it will have to scrape through teeing opposition and even face serious problems in the matter of mutual adjustment (Kannan, 1963:165).

Most couples confront with the religious issue before they marry and reach some sort of compromise or agreement. In many cases, however, they can not really identify or explain to the other just what their religion means to them, because it is not something they have ever verbalized. They often do not get to the issues, which later will cause disagreement or misunderstanding in their daily lives.

As regards the formal practice of religion, the agreement often works; few couples have arguments regarding theology (Dinges. 1984). But religious beliefs resurface in many forms and frequently determine how a couple’s life together will be played out: how many children a couple will have, the use of birth control, attitude toward abortion, fidelity, divorce; whether family funds will be donated to religious institutions; how holidays will be spent (how much time will be devoted to religious ceremonies and celebrations and which will be observed in the home); which food will be served in the house; how one or both will dress or behave in various circumstances; what moral code, medical practices, and so on, they will adhere to. The religion they believe in has a lot of impact on these elements.

Frequently it is difficult to know where religion ends and cultural values begin (McGoldrick et al. 1966). The problem is aggravated if one partner is intensely religious and the other less so. Even people who do not actively practice their religion are often influenced by the values and thought patterns of their religious past. Sometimes couples think they have resolved the religion issue because they have
settled on where to marry and in what kind of ceremony and have come to some sort of agreement regarding where to worship and how to raise the children.

Emotions play a large role in determining not only what we say and how we say it but what we hear. If I am upset, angry or frightened, I will interpret what you say in the light of my own emotional state (Fisher, 1988). As the couples have differences in communication in intercultural marriage, so too they have culturally different ways of handling stress and/or resolving conflict.

Stress can be caused by external situations such as death, sickness, loss of job, problems with a child, or a marital fight. The causes of stress are not of themselves momentous but an accumulation of small crises, which cause an overload. Sometimes some couples stress is caused by difficulties in dealing with the marital situation itself, in learning to live with another person, especially if the partners approach life and how to live it from very different viewpoints. Whatever the cause, each of them has ways of responding to stress, depending on their age, sex, personality, and cultural or ethnic background. When dealing with life’s problems, the couples tend to go back to their root, which gives them a sense of comfort and identity. But the ways they choose may be perplexing and upsetting to their partners. For instance, drinking and smoking for some male respondents are the common ways of responding to stress.

The couples have learned from their parents, schools and from their peers on how to cope with life. Much depends on the kinds of experiences they have on their way to adulthood and how they are taught to react to them. In some cultures, for example a child learns that it is all right, even healthy, to cry, while in others, crying is shameful or a sign of weakness.

People of the same culture, usually comprehend (if not fully agree with or share) each other’s way of handling such things as sadness, frustration, anger, grief, worry, loneliness, conflict, illness, or death; they usually know what kind of response is expected. But when they are not from the same or similar background, they are not only puzzled but upset by the other’s behavior and react by interpreting their partner’s behavior from their own cultural perspective (Romano, 2001:142)
The couples of different cultures are likely to believe that they have their own way of expressing their feelings and drives and that is the normal expression of human nature. They judge themselves (and others) according to their approximation of what their society considers normal. When these norms differ in a marriage, it is hard to know what to think, how to judge, or how to react to impulsive behavior.

Some people strongly believe that any marriage is not between two persons but two families. Naturally the family members expect healthy relationship. The cultural differences make for quite diverse interpretations of how to handle and relate to parents in-law. More often than in monocultural marriages, some parents strongly disapprove of the child's choice of a spouse. Even when the families have accepted the marriage there is frequently a standoff period while they wait to see how well the new son- or daughter-in-law will conform to their ways. They often take subtle (or not so subtle) measures designed to influence the behavior of the newlyweds, sometimes undermining the solidity of the young couple's unity.

Some couples find that their marital survival depends on the distance they keep from both sets of in-laws and so choose to live separately, where they are free to live their own lives and resolve their own problems.

Close family involvement is a double-edged sword; the extended family is found to be the couple's best ally or the couple's worst enemy, confusing involvement with interference, invading the couple's privacy, and perhaps instigating arguments and causing problems. (Romano, 2001:102)

Social criticism is inevitable for the couples of intercultural marriages. It does take place among the family members and friends. In the cities, they talk some times and forget about that. In the family also they may criticize in the beginning and after sometimes, they also stop making comments. The couples do not take it serious in general. They may feel sorry about that but they usually take it as a challenge and they make it a point to come up in life. They are sufficiently warned about the challenges they will have to face. Since they are all aware of such criticism they spend no time on that. Some may be little sensitive to such criticism.
Willingness or reluctance to take one's spouse to social functions, when latter has expressed the desire to accompany, is a good measure of knowing interspouse adjustment. A social function, if attended separately, which can easily be attended jointly, is indicative of low adjustment. Highly adjusted couples, whenever possible, jointly attend and participate in social functions (Deshpande, 1972:77).

Friendship is a basic need of human beings (Humburg, 2000). Finding a friend, someone with whom one has shared sensibilities, is important, even with in one's own culture. In many respects it parallels the marital relationship in that its success depends on two people having the background, interests, and values. All cultures value friendship and all couples need friends, but finding and maintaining them often presents unique problems for intercultural couples (Romano, 2001:85). The reasons are many. For one thing cultures have their own definitions of what constitutes friendship and different rules regarding fostering and maintaining their friendship.

1.4 The different forms of adjustment

Romano (2001:171) proposes the following diagrams to describe the different forms of adjustment the intercultural couples make. These different forms are found very much among the intercultural couples of this research.

![Diagram](image)

1.4.1 Submission/Immersion

The most frequent (and according to many people the most functional) marital model is that in which one partner submits to or immerses him- or herself in the culture of the other partner, almost abandoning or denying his or her own in doing so. Today this is found more in older couples who married thirty to forty years ago. In most cases the women immerse in the culture of their men.
To some of the intercultural couples, the immersion of one partner into the culture of the other is the best and perhaps only way for the marriage to survive, because it reduces cultural conflict. These couples believe that immersion also gives a clear identity to the children of the marriage, making them feel “rooted”. Much of the time it is the woman who defers to the man’s culture, especially if it is she who either moves to his culture, is much younger, or is insecure in her own identity. Even in the most progressive of societies, the main responsibility for the relationship is usually laid at the feet of the woman. It is she who is expected to adapt to the man and his culture. In some cases, especially when the woman is from a male-dominant culture herself, submitting to the man and his culture is the most natural thing for her to do part of her duty as a wife. However, in these cases the women often keep to their own cultural ways and defend their autonomy at home.

1.4.2 Obliteration

Obliteration refers to the model in which some couples try to manage their differences by erasing them, by denying their individual cultures altogether. These couples form a new way of life, which has no memories, no traditions, and no cultural causes for conflict. They often give up their traditional, lifestyles, customs, and many of their beliefs and values. In a sense they run away from potential conflict. Some couples have stopped going to the temple and the church regularly. They visit both places of worship once a year.

1.4.3 Compromise
Another way some couples handle their cultural differences is through compromise. In this kind of arrangement, each partner gives up certain (often important) aspects of his or her culturally bound habits and beliefs to make room for those of the other.

1.4.4 Consensus

If there is an ideal intercultural marriage model, many intercultural couples hold the view that it is consensus. Consensus is related to compromise in that it implies give-and-take on the part of both partners, but it is different in that it is not a trade-off but an agreement. No scores are kept because the “game” never ends; it is constantly open to revision as circumstances change.

1.5 Emerging value system

Values are the morals, professional standards of behaviour or principles one has culturally learned. Values are the great intangible. The term value comes from the Latin word valere, which means “to be worth.” In fact, as we use the term, values indicates what matters, what is seen as good and bad, right and wrong, true and false, important and unimportant. Values tell us much about who we are, what we believe in, and how we will behave and evaluate behaviour (Romano, 2001:37).

Values are taught at home, often unconsciously, and reinforced by society and culture; so we can say that values are generally culturally determined. They are, to use the words, and the care of those. They are the result of everything we have learned from the moment of our birth including the gestures the words, and the care of those who surrounded us, the noises, the colors, the smells, the body contact, the way we are raised, rewarded, punished, held, touched, and washed.

People of different cultures, have the same fundamental needs (eating, sleeping, procreating, etc.) They have not only quite different desires (social and psychological) but also quite different ways of perceiving their needs. Both are
convinced of the rightness of their ways, because they are behaving instinctively, naturally, and properly according to their own cultural logic. There is potential for conflict because what is natural for one is not always natural for the other. Their divergence is further complicated by the fact that many if not most, of their behaviour patterns are based on unconscious values and cultural assumptions about how life should be lived. They learned to breathe their cultural logic and to forget that they had learned it (Romano, 2001:38).

Values and beliefs define who we are, what is true, and what is right and wrong, the "must" and "must nots". They are first learned at home and then often vanish into our subconscious until something causes them to surface, something which challenges them. Many fortunate couples discover that, despite their many other differences, their basic beliefs and values are the same, and they are able, each in his or her own way, to instil the same strong personal code in their children. Other couples clash. Some clash only in private, others in front of the children. When the parents’ values are not only different but also conflicting, there is bound to be trouble for both parents and children. Because so few people are able to stand back and analyze their beliefs and behaviors. The conflict is hard to understand and clashes can be difficult to resolve. One or the other might compromise but feel a sense of loss or of failure for not being able to pass along deeply felt beliefs or values. One may feel alienated from his or her children if they adopt the standards of the other parent’s culture. The children themselves often feel confused by the lack of clarity and consistency in the messages they receive from their parents. In the worst-case scenario some are regarded by one parents and punished by the other for the same behavior.

1.6 Socialization process

Every human infant has the potentialities of becoming a social being. It is through his or her association with the fellow beings that these potentialities are actualized as the famous Greek philosopher Aristotle has rightly said man becomes man only in the company of other men. His statement explicates the paramount significance of the socialization process in the human society. Socialization is a process taking place in
the family and the society by which one is initiated in to the society and becomes the member of it (Vatsyayan, 1996)

The socialization process involves of deliberate shaping by conscious and active training of the individual to imbibe and adapt to the mores, values an expectations of the society. It has been serving as the most effective mechanism of cultural transmission. Both the formal education and the informal induction into social roles help the child learn the culture. It begins at birth and continues throughout the rest of our lives. As an individual comes into contact with other individuals and groups, he or she learns various rules of behaviour and norms. In the process of socialization the individual adopts the conventional patterns of behaviour. It is through the process of socialization, a person learns to behave in accordance with social traditions and mores (ibid).

The family plays a vital role in moulding personality. The child is unconsciously assimilates many attitudes and social expectations there. The alphabets of development are being taught for the children in the family. That is why the family may be described as 'cultural workshop'. It is here in the family that some of the normative evaluations are established which have been composed by the societal system. Thus the family system and the societal system coincide.

In the culturally heterogeneous societies where there is rapid social change, the child is being socialized to only a few early roles within the family and the rest by outside socializing agents and agencies. The aim of the intercultural parents here is that their children must become adults capable of assuming the typical adult roles and of being integrated into intercultural social system (Lansky, 1992).

"We were fine until the children came along" is a familiar refrain among many intercultural couples. Even when everything else is smooth sailing, disagreements over how best to raise the children often make the going rough. Obviously the job is easier for those who come from similar backgrounds and who agree on the details of how to discipline, guide, and nurture their children, but many intercultural couples do not have that luxury. Furthermore, they worry not only about the day-to-day logistics of bringing up their children but also about the psychological impact of their being
bicultural and sometimes biracial, the whole identity issue. Raising children is an important issue for each parent, and each is genuinely concerned that the best thing possible be done for the children. Too often, though, what each sees as best is what each has known and been taught; past experience is what will generally be repeated. Usually without analyzing what they are doing, most people automatically revert to their own childhood to find a model for parenting, for teaching survival skills and the unspoken conventions of relationships. Because they were raised in different countries and cultures, the parents may have not only different but also conflicting models. Parents may find themselves at odds in agreeing upon a clear and consistent pattern for their children. Parents in basic agreement regarding their value system may still find that they emphasize different values while raising their children. The desired end result might be the same, but the route along the way might differ radically (Romano, 2001:113).

Identity is nothing but sense of belongingness. The psychological self conception of the person may be regarded as 'identity'. This term refers to the identification of self with a specific social position, cultural tradition or ethnic group (Momin, 1992). It presupposes a community of people whose traditional values become significant to the growing person even as his growth assumes relevance for them. There need not be a fixed or stable quality of a person or group as far as intercultural relations are concerned. As far as the intercultural couples are concerned focus is given on the process of identification rather than to seek a fixed identity.

Couples in intercultural marriages often find negotiating the identity of their family complicated by each partner's confusion about his or her own cultural identity.

Religious faith of each partner offers moral codes that regulate the relationships between husbands and wives, parents and children, workers and employers, and even friends and enemies. Its rituals comfort people through times of loss, and sanctify and give meaning to the life-cycle transitions of birth, marriage, and death.

Some intercultural couples feel that modern life has fused and confused cultural, family, religious, and national loyalties in ways that make it difficult for many partners in intercultural marriages to understand and deal with the differences. Instead
of a balanced cultural-national-religious-family identity, some people emphasize religion, others their cultural or national roots, and some their family roots. Often they end up having difficulty distinguishing between the different meanings of the elements of their identity collage.

1.7 Various family identities

It is not very easy for the intercultural couples to create a family identity. The intercultural couples according to Crohn (1995:150) create five identity paths (Table-1) in relation to their respective cultural and religious festivals.

1.8 Statement of the problem

The traditional marriage system in India is that the marriages are arranged by the parents and that would be within one’s caste, religion and language which can be called as intra-cultural marriages. There is a common feeling among the people in India that the intercultural marriages will not generally work out. While intra-cultural marriages have a lot of problems, the intercultural marriages are expected to have still more problems as they are against the traditions and different backgrounds. The couples are completely alienated from their roots and there would not be any support from the people of their respective cultures, their respective people. Does the intercultural marriage work out and how is the main area of this research.
### Table 1: Various paths of family identities

#### FIVE FAMILY – IDENTITY PATHS

<table>
<thead>
<tr>
<th>PATH</th>
<th>DESCRIPTION</th>
<th>OPPORTUNITIES AND DANGERS</th>
</tr>
</thead>
</table>
| THE UNIVERSALISTIC PATH           | Couples create an identity that transcends the particular religious or cultural identify that either of them was raised with. Or they will take elements of their own as well as of other cultures to create a unique blend. | Opportunity: Families can find ways to positively relate to their own and others’ cultures and religions.  
DANGER: Some couples use this path as a way to avoid the anxiety of dealing with their differences. |
| THE MINIMALIST APPROACH           | Families who create a family life that is largely secular in outlook. While some elements either or both of the partners’ cultures or religions may be integrated into family life, the main identity of the family is as a family or couple, not as part of a larger group. | Opportunity: Can work well when neither partner has a strong cultural or religious identify and the family has other meaningful activities with which to identify.  
DANGER: Little sense of belonging for children. |
| THE BALANCED SOLUTION             | Couples work to include important elements of the religions and cultures of both of them in to the family life and try to find ways to balance their importance and resolve conflicts between the two when they arise. | Opportunity: Both partners’ cultures and religions can be enjoyed and made part of family life. Neither partner has to give up his or her practice or identity.  
DANGER: Diffuse or confused identify for children if parents are not clear about dealing with contradictions, especially between beliefs of their two religions. |
| TWO CULTURES, ONE RELIGION        | In these families one partner either converts to the religion of the other or actively participates in the other partner’s religion without conversion. The couples, however, find ways to acknowledge their different cultural roots even as they practice a single religion. | Opportunity: Allows for spiritual togetherness pf family while incorporating both cultures.  
DANGER: Resentment if the partner who gives up his or her religion does not do so wholeheartedly. |
| ONE CULTURE, ONE RELIGION         | These couples immerse themselves in the cultural and religious life of a single community. The partner who moves into the new culture spends time and energy assimilating into the community, going through many of the stages that the immigrant goes through in adapting to a new nation. | Opportunity: Clear religious and cultural focus for the family.  
DANGER: One partner may feel he has given up too much of his or her identify and will resent the solution. |
As for the partners themselves, the main problem arising from intercultural marriage is mainly that of the cultural adjustment and adjustment in personal habits. The consequences of intercultural marriage to the children are the abnormal difficulties of cultural adaptation, the critical difficulties in the development of personality and their marriage problem. For the intercultural family the reaction and reconciliation of the natal family and the reaction of the community people are the basic problems. The religious beliefs and practices of the partners assume great significance in the matter of the adjustment.

There is also a common understanding that the male dominance and patriarchal stereotypes may not be found among the intercultural marriages as most of them are love marriages and there is male and female equality and freedom etc. In the area of adjustments among the intercultural couples whether both are mutually adjustable to each other or who is expected to be more adjustable is another problem this research is concerned with.

Though mother plays a vital role in the child rearing, can we take it for granted that her cultural background will have the considerable influence over their children and whose influence plays the dominant role in the case of intercultural marriages is yet another problem this research deals with.

1.9 Objectives

The main objectives of this study are

1. To find out all the influencing factors and motivations mainly the latent motives for the intercultural marriages.

2. To bring out the personality characteristics and value system of the intercultural couples as a member of a group before and after marriage.

3. To understand the way the intercultural couples work out their differences, the adjustments, and accommodations between the intercultural couples.

4. To find out and understand the ways and means the children are being trained in the intercultural family set up and the process of their identity formation.
1.9.1 Description of research objectives

All cultures have been politically organized in the local, regional, national, and international level. While each culture is independent, they are also interdependent. Social and cultural interaction becomes inevitable when they live close to each other. The cultural adaptations take place in the global as well as in the local level particularly the intercultural marriages.

Intercultural marriages seem to be brought about by different motives and situations. These motives and the situations tell upon whether the intercultural marriages are arranged by the parents or the couples themselves. Though this type of marriage is the result of love and understanding, the consent of the parents is sought in the amicable situations and they become arranged ones. Sometimes the parents themselves look for the alliance from different cultures due to different factors such as economy etc. There are a considerable number of marriages of this sort taking place without the consent of the parents. Whether they are the love marriages or the arranged ones, the motives and the situations have been found out which have an impact on their personality characteristics.

After the marriage, the couples need to have to work out a lot of adjustments in order to make each other happy, and smooth running of the family as well. A person born and brought up in a particular cultural background has his or her own food habits, likings and disliking, their own way of relating with others, involvement in personal and social activities. They have their own temperamental differences and money matters. Any reciprocal love between the couples needs to make a lot of adjustments, which mould their personality as they prolong in their experience of interculturalities. The effort they take to make these adjustments is observed and noted in the inquiry.

The couples are forced to meet yet a lot of challenges when children are born to them. If the couples are from two different religious traditions, there may arise conflict between them in upbringing of children. Even if they agree together in the beginning, there will be some practical problems with regard to the religious matters and the rites of passage as well.
Intercultural married couples can not escape from their experience of alienation from their roots. Their experience of social acceptance or social rejection affects them and their kinship relations, much which in turn reflects on their children. The parents and mainly the mother play a vital role in the socialization of the children. However the male domination patriarchic stereotypes and the female submissiveness are not completely watered down even in the intercultural marriages. Whose value system becomes more predominant is another problem and how the children are being socialized the intercultural circumstances and how it becomes acceptable to both is also analysed in the enquiry.

As Romano (2001) puts it any marriage is an extremely difficult endeavor full of potential problems, some of which take a lifetime to resolve. An intercultural marriage not only encounters the same complement of pitfalls as an ordinary marriage but also takes on a host of special complications stemming from the very root of the relationship, a union between two people without a common cultural reference point.

The objective of this research is thus to observe and analyze the common interest shared in the interaction of the couples in their intercultural marriages. The couples who come from two different cultural traditions and backgrounds have considerable influences on each other as they live together. This anthropological research objective is centered on the questions what are the motivating forces of the intercultural marriages, what are the differences in the ways the intercultural couples go about trying to bridge the gaps in their cultural styles, how the intercultural couples are reconciled emotionally charged loyalties to different cultural identities and religious traditions and how they are adjustable to each other, who is expected to be more adjustable, the existence of the elements of patriarchy, how the children are trained, whose identity is uphold and what sort of culture and how it is created.

1.10 Methodology

Chennai is chosen to be the study area and it is the complex society where people from different parts of Tamil Nadu and India are well settled for their work and business. They all belong to different caste groups, religions and languages. The intercultural marriages have been taking place here for several years and it has
become quite common phenomena while some people still give importance to the intracultural marriages. The former is seldom found in the rural areas as people who live there still keep up their tradition of conducting marriage within the caste, religion and language. The idea of caste, religion and language among the young generation in Chennai is different. The caste mindedness, religious attachment and lingual affiliation have been slowly decreasing. They give importance to their genuine relationship and friendship, commitment to their work or business. They see the humanness in others rather than which caste or religion or language they belong to. As there is considerable number of intercultural marriages in Chennai, it is chosen to be the area of research.

Seventy five cases of intercultural marriages are selected in the city of Chennai and 25 Couples of intercaste, 25 couples of inter-religious and 25 couples of inter-lingual marriages are interviewed in the study. Some of the parents, relatives and friends of the couples are also interviewed to study their reaction and its impact on the life of the couples. The major areas covered in the case study are their family background, their motives, personality characteristics, adjustments, values developed, socialization process and the identity formation. For an in-depth research some couples married within two years with fresh memories, some of five years and some more than six years are chosen to obtain the data from their rich experiences (Table 2). The data are collected from six months to 55 years of intercultural married life. Some couples belong to middle income group while others belong to poor category.

<table>
<thead>
<tr>
<th>Years</th>
<th>Intercaste couples</th>
<th>Interreligious couples</th>
<th>Interlingual couples</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>3-5</td>
<td>5</td>
<td>4</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>6-</td>
<td>16</td>
<td>15</td>
<td>12</td>
<td>43</td>
</tr>
<tr>
<td>Grand Total</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>75</td>
</tr>
</tbody>
</table>
1.10.1 Methods of data collection and analysis

The individual intercultural families are studied in the form of case studies. The interview schedule and open ended questions are employed as the tools of research. The researcher could select and establish relationship with the couples through friends initially and later through the couples themselves. It was very difficult to approach the intercultural couples directly. In fact some couples were not ready to meet the researcher. When the couples were impressed by the approach of the researcher, they introduced their friends who were also interculturally married.

The researcher had a face-to-face situation consisting of the interviewee and the interviewer. The success of the interview depends upon the degree to which the interviewee makes free and frank responses in the interview situation. This requires special skill in interviewing. The researcher had to so behave in the situation that the interviewee was enabled to make a frank and free narration of all relevant facts about himself or herself and about their cultural background. The interviewer was able to win complete confidence of the interviewee. This was possible only since the researcher could establish with the interviewee a relation of cordiality, warmth and responsiveness. Such a relation called ‘rapport’ was created without which any anthropological interview could be successful.

To establish rapport, the researcher had to show genuine interest in the interviewee. He had to listen to them attentively and patiently. He did not interrupt, criticize or pass any remark or judgment on what the interviewee said or did in the interview situation. Since the researcher was able to do this he could win the trust and confidence of the interviewee. The interviewee could then bring into the open fearlessly and unhesitatingly all the hidden facts about his needs, feelings, attitudes, interests, values, and modes of behaviour. The feelings of guilt and shame associated with them are very much reduced. These feelings prevented him to bring them back to his memory. With these feelings gone, they could think of them more easily and narrate them freely and unhesitatingly.

The interview projected further light on the conditions of the person and on the factors that account for the peculiarities of their characteristics and behaviour. The
interview enabled the researcher to know and understand the dominant needs, motives, attitudes and values of the person and the factors in their life and development that had contributed to their strength. All this however the researcher could know from other sources as well. The interview had a special value, which was peculiar to it. It enabled also the person concerned understand the dynamics of his personality, the forces that moved him from within. They came to appreciate their real needs and motives, their real attitudes and values, and their real goals and purposes. In the free and permissive atmosphere of the researcher's interview they came to the surface. The researcher could get a new understanding of why they were behaving in the way that they behaved. Thus the interview was of so much useful tool for the researcher to find out each ones way of life in particular intercultural set up.

The researcher also stayed few days with some of the families and used the participatory research to closely observe their value system, the way they identify themselves and the way the children are trained.

1.11 Limitation of the research

As the research scholar is the full time and non-stipendiary and submitting the thesis just after three years, it is restricted to the 25 Intercaste couples, 25 interreligious couples and 25 inter-lingual couples settled in Chennai. Since religion plays a vital role in the customs and practices and identity of the couples, their approach and involvement in religion is given more thrust. However, different denominations within the religion are not taken for the research. No in-depth comparative study is made between the intercaste, interreligious and interlingual couples as they involve longer period of study.

1.12 Various intercaste marriages in the case study

When the boy and girl fall in love with each other, they are not aware of their castes and religions. As they come to know each other and become very much attached to each other, they decide not to give much importance to these divisions and discriminations. They also do not wait for the approval of the parents. In spite of their attempt to convince them, if they are not ready for such marriages, they see that their marriages become registered. In some cases, while choosing the life partners, they are
also aware of the caste and religion before fixing their dating. Some of the inter-caste marriages in the present study have had been between Schedule caste (depressed caste) and Backward and forward or other castes. Such marriages have become love based or value based (For eradication of casteism, to establish caste free societies)

1.13 Various kinds of inter-religious marriages

As we have different religions, we have different inter-religious marriages. We have in our present study Hindu-Christian, Hindu-Muslim, and Christian-Muslim marriages. In some cases, these marriages have taken place without anybody’s conversion. Some got converted just for the sake of solemnizing the marriage in a particular religious ritual. In some cases, one of the partners has willingly embraced the other religion. In some inter-religious marriages, father’s religion was preferred and in some cases mother’s religion was preferred when the children were born. In some cases both the religions are given importance. In the study it is found out that Hindu-Christian marriages are the predominant ones. Some are Hindu-Muslim and Muslim-Christian marriages. Religious pluralism and religious tolerance are practiced. Respect for the different religious sentiments is given among the inter-religious couples.

1.14 Couples of inter-lingual marriages

Inter-lingual marriage comes to existence when the couples of different linguistic groups enter into the wedlock. It is obvious that many people from other states are well settled in Chennai for several years. They also speak Tamil fluently; however they talk their mother tongue at home. They are naturally happy to mingle with the people of their own language or mother tongue. When the boys and girls study in the colleges or in the places of their work, they come into contact and develop friendship with the people of other linguistic groups. When they agree to get married, most of the parents do not oppose and such interlingual marriages have taken place in Chennai. The researcher has found out couples Tamilian- Malayali, Tamilian- Telugu, Tamilian – Hindi (North Indian), Kanadiga-Tamilian, Shourastrian-Tamilian. Telugu-Angelo-Indian, Singalish-Tamilian, Malayali-Kuduks-(indigenous).
1.15 Chapterisation

The thesis is presented in seven chapters:

1.15.1 Chapter 1: Introduction

The first chapter titled ‘Introduction’ deals with the different levels of cultural studies, review of earlier literatures on cultural pluralism and intercultural marriages in India, theoretical framework of the main four chapters- Motivations, Personality characteristics, socialization of children, emerging value system, description of the objectives, methodology and the Chapterisation.

1.15.2 Chapter 2: Chennai the area of study

The second chapter ‘Chennai, the area of study’ discusses the historical, geographical and cultural background of the city of Chennai.

1.15.3 Chapter 3: The arising of reasons and motivations for intercultural couples

The third chapter titled ‘The arising of reasons and motivations for intercultural marriages’ deals with the different motives for the intercultural marriages. People generally think that intercultural marriages are love marriages; but in the present research, in many case studies it is found that love as motive did not operate in its true form. This chapter also analyses in detail how it is infused with the ulterior and latent motives such as problems in the family, poor economy and the problem of dowry, broken homes, sex jealousy and love failure, intercultural family background, social reform, separation from the culture, and personal factors. They are all substantiated with the case studies. An analysis is made on the predominant motives.

1.15.4 Chapter 4: Personality characteristics of the intercultural couples

In the fourth chapter ‘Personality characteristics of the intercultural couples’ an attempt is made to present the personality characteristics of the intercultural couples before and after marriage, individual as a member of a particular group and factors that govern them. Self consciousness or sense of belonging, sociability, Physical
appearance, intelligence, emotional maturity and striving for goals are some of the personality characteristics identified before marriage and their adjustability after marriage.

1.15.5 Chapter 5: Children of the intercultural couples

The fifth chapter titled ‘Children of the intercultural couples’ analyses how the socialization process in its different models is taking place in the intercultural families. This chapter also discusses how the children of the intercultural couples are trained in the intercultural set up and the factors involved in their identity formation.

1.15.6 Chapter 6: Emerging value system of the intercultural couples

The sixth chapter titled ‘Emerging value system of the intercultural couples’ discusses the different values among the intercultural couples from their intercultural understanding and adjustments. It also analyses how the values are integrated with the personality characteristics and motivations.

1.15.7 Chapter 7: Summary, suggestions and conclusion

The consolidation of the culture these couples live resulting from the admixture of two different cultural traditions is nothing but the third culture, the outcome of this research that is brought out in the sixth chapter titled ‘Summary, suggestion and conclusion’. The researcher also comes out with his suggestion to the couples for their better intercultural living.