CHAPTER – II

REVIEW OF LITERATURE
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2.1. INTRODUCTION

The researcher searched the relevant literature on certain keywords which are able to fulfill the information requirements of the research project. To collect the relevant literature, the researcher searched various indexes, sociological Abstracts, publishers like emerald insight, JSTOR, printed journals and other publications such as books in sociology, economics, History, Education and other related subject disciplines and the collected literature is reviewed as under.

Andrist, (2011) Stated that for hundreds of years, the Indian society has been stratified mainly on the basis of caste. The lower castes are not only socially deprived but also economically discriminated. Efforts by various social reformers and organizations to free India from the clutches of the caste system, untouchability and racial discrimination had a limited impact. When we discuss Indian marriages with a shade of intercaste union, it sounds like a taboo to the majority even to this day.

Vasconcelos (2011) Author concerned about signaling. Perhaps there is no real preference for marrying in caste; because no one actually does it in equilibrium, however, those who make proposals to non-caste members are treated with suspicion. Author examine this by looking at the actual matches of those who make proposals out of caste and find that they are no deferent from that of others,
suggesting that their underlying unobserved quality must be similar. Second, need to deal with the possibility of strategic responses it is natural to have more difficulties coping to a totally different community.

**Bhattachan (2010)** Analyzed that if the parents, particularly from non-Dalit families, accept such kind of marriage, it will support for social integration and economic help for the couples. Therefore, this study has examined the incentives for inter-caste marriage. And their effectiveness implementation helps to reduce caste based discrimination and Dalit's inclusion at family and society level.

**Hortacsu and Ariely (2010),** His paper is an attempt to understand why the stated role of caste in marriage remains so strong. One possibility is that this is just something that people say, but they do not actually act on it—perhaps if we were to observe their actual marital choices we would see that caste is much less important than it is claimed. The fact that many people do end up marrying in caste is not enough to reject this view since it is well-known that caste is correlated with many other attributes and those could be driving the observed choices.

**Hortacsu and Ariely (2010)** his results indicate that the percentage of intra-caste marriages drops dramatically. This implies that caste is not just a proxy for other characteristics households also care about and that there are several potential matches for each individual, both inside and outside his or her caste. At the same time, we also find that individuals are matched with spouses who are very similar on all non-caste characteristics to the mate they would have selected when caste
was included within one’s preferences. Second, author estimate the “equilibrium price” of caste in terms of a variety of attributes, defined as the deference between the spouses of two observationally identical individuals, one who is from the same caste and the other who is not. This is done by regressing a spousal characteristic, such as education, on all observable characteristics of the individuals and a dummy for whether the match is “within caste” among the set of simulated matches. There is no characteristic for which this measure of price is significantly positive. Major findings from author. First, there is no reason to expect that economic growth by itself will undermine caste-based preferences in marriage. Second, caste-based preferences in marriage are unlikely to be a major constraint on growth. Finally, one might worry that if caste becomes less important, inequality might increase along other dimensions as we will see more assortative matching.

Acharya (2010) Explains, its good intention, the government’s incentive policy has been very controversial, for example, people argue that such monetary incentive exchanges marriage with money. They further claims that such a marriage will further marginalize Dalit women. In addition, the existing implementation mechanism is rigorous one and is not easily accessible it does not motivate the couples rather it discourages them. The couples who do such marriage face very difficult to get reward Due to this inter caste and inter religious marriage may increase in numbers.
Kansakar and Ghimire (2010) Analyze the problem face by such couple. Couples who marry with another caste spouse face different kinds of social economic and cultural exclusion after marriage. The evidences that they include shows that bride barroom are more vulnerable from such kinds of marriage. Also they paramours couples are more likely to face family and societal ostracisms compared to hypogenous couples upper caste people do asocial boycott prohibit entering ins to his/her homeland restricts from right to property to spouse after such marriage.

Daniel, (2009) Given theory on inter caste marriage that explains that all most all people and society has been practicing caste based discrimination, which is guided by Hindu Varnasystem. However, there are different theories of caste system. According to religious theory, the Brahmin was born from the Brahma's head; the Kshetriy as from the Brahma's hands the Vaishyas from the Brahma's thighs and the Sudras from the Brahma's feet. The Varnahierarchy is determined by the descending order of the different organs from which the Vernas were created. Likewise, the biological theory of Varna system claims that the Brahmans in heritSattva qualities. Kshatrias and Vaisias in hermit Raj as qualities and the SudrasinheritTamas qualities. According to the social historical theory, the caste system began with the arrival of the Aryans in India. Theory of colour assumes that the Varna and the caste system began on the basis of colour. According to this theory, first of all Brahma created the Brahman and then Kshatria, Vaishya and
Shudra were born with white, red, yellow and black respectively. Similarly, the theory of function or occupation argues that Varna and caste system emerged through the function or occupation of people. Theory of birth assumes that Varna system was formed according to the birth of human beings. This theory further argues that nature and qualities of human being have been changing according to time and situation but the one Varna never turn in to other Varna...Although these theories have different claims and assumption regarding the origin of Varna, all have similar opinion on caste hierarchy. Almost all of the theorists believe that the caste system began in the Indians continent and spread elsewhere later on.

**Joanne, (2008)** Analysed that India has legalized the inter-caste marriages for more than fifty Years back, newly married are still threatening by violent means, often by their own families and village leaders. During the past few years, more than 1000 Honor Killings were reported from various states, in which young men and women, who got married against the wishes of their families, became victims.

**Krishna Bahadur Ranamagar (2008)** he says that in history inter-varna marriage was tolerated and people did not become great by caste but by deed: the union between Shakti, the son of Basishtha and Acchemala, a sweeper or chandala gave birth to Parasharrishi whose relation with a Majhi woman, Satyabati gave birth to a renowned Maharishi Bays who wrote Veda. So the claim of so-called pure castes to be the descendants of rishis from pure blood seemed to be rather impure.
**RIGGI AND WEISER (2008)** Studied how parents marital interactions and the way they treat each other can influence the attitudes of their children in their own intimate relationships. They argue that if people perceive marriage as not beneficial or positive, those attitudes regarding marriage will affect their personal relationships. As a result, people who express these type of attitudes towards marriage will then not care about getting married, or if they do not get married they do not exclude the possibility of getting a divorce. The above related studies focused on strengthening the relationship, commitment, satisfaction, love, respect, understanding, valuing each other, creating an inner life together and promotion of well being.

**Kansakar and Ghimire (2008),** explains the whole society all level conflict between Dalits and non-Dalits caused by inter-caste marriage. According to them, the conflicts between those wanting change and those in favour of status quo. They explain that the situation of inter-caste Marriage between Dalit and non Dalit and its impact on the life of the couples and their family and social relation. Moreover, there is potentiality to reduce caste based discrimination through inter-caste marriage between Dalit and non-Dalit if the government policy and program is in favour of couples. However, sheer commended inter-caste married couples should receive social and economic protection from the nation. Such protection mechanism should be obvious at grass-root level since couples face more
discrimination there. Government should encourage families to arrange inter-caste marriages through reward system. Despite giving emphasis on incentives, they however do not analyze the incentives provided by government and non-government sector.

**Otto E (2007)** The author says that in patriarchal culture marriage was meant only for procreation. These traditions and social roles are followed from the Old Testament times till the Christian era by every generation-. In Biblical times, marriages were not due to attraction to each other but were because the patriarch arranged it according to the interests of both the families in order to protect the social group. The current decision would disadvantage children where the mother alone came from either of these caste categories.

**DANIEL LEES (2007)**

Says that the marital life also have an effect on peoples emotional or psychological well being. Research has consistently found that married couples have higher levels of emotional and psychological well being than singles, the divorced and cohabiting couples. This is important because the levels of depression and emotional wellbeing are important features which influence family life. For this reason, the role of marriage in promoting well beings should not be dismissed. In short the happiness is very much associated with better health. So it is interrelated.
Silver (2007), explains that social exclusion is a dynamic process of progressive multidimensional rupturing of the ‘social bond’ at the individual and collective levels. According to her, social bonds are the social relations, institutions, and imagine did entities of belonging constituting social cohesion, integration, and solidarity. Social exclusion precludes full participation in the normatively prescribed activities of a given society and denies access to information, resources, sociability, recognition and identity, eroding self-respect and reducing capabilities to achieve personal goals. She emphasizes that social exclusion is a structural process of social isolation, of stripping away multiple dimensions of social involvement. Although, they may be in a zero-sum relationship; social exclusion and inclusion are not perfect antonyms. Individuals may be excluded in some respects while being included in others. It also applies in the case of inter-caste marriage couple. Due to the caste restriction of the natal family of the non-Dalit bride, she may be excluded from her family while at a time she may be included in Dalit family. Exclusion from one aspect thus may lead inclusion in other aspect.

Though there are no legal barriers for inter-caste marriage with Dalits, the couple with such marriage faces different social, economic, cultural and political problems after marriage. Sometimes, the situation of conflicts and violence emerge between Dalit and non-Dalit family involved in such marriage. In such
situation, it is necessary to have some sort of incentives and protection from government and non-government organization.

Chowdhry, Prem (2007) Had shown that Apart from looking at inter-caste marriage from the angle of gender and patriarchy), this study looks at inter-caste marriage between dalits and non-dalits from the perspective of social exclusion faced by couples.

Balswick and Balswick (2006) The authors distinguish four core principles for the covenant marriage, namely the agreement – to love and to be loved; grace – to forgive and to be forgiven; empowerment to serve and to be served; and intimacy – to know and to be known. These principles also become manifest in the covenant between God and human beings.

Wagner and Weir (2006) The author says that cohabitation is a phenomenon where people decide to cohabitate for common reasons. If the person himself/herself chooses the cohabitation with a partner the chances of divorce diminish. The author also advocates that due to increasing heterogeneity in the society, it is necessary for a person to devote adequate time for partner search. The author also is of the opinion that previous cohabitation acts as a test function and could reduce the probability to divorce.

Bennett (2006) suggest there should be a fundamental shift not only in the structure of the governance and access to economic opportunity but also in the
underlying hierarchical norms, values and behaviors that govern social interaction. Bennett describes exclusion from economic and development perspective. However, she has not discussed about family and community level relationship between dominant sand dominated groups. More importantly, the relation between two groups might be changing according to the time and situation.

Gurung (2006) has explained about the two types of hierarchies in society. The first, horizontal differentiation is partly due to the natural environment and lack of regional strategy. The second, vertical hierarchy of society leading to exclusion is entirely cultural construct. He argues that spatial disparity and social exclusion brought the low level of the human development and inequality in political, economic and education. According to him, it is because of state ideology of class that the Brahman orthodoxy was elevated to dominance as abulwark against to their religions. The political, economic and educational are as examined here for social exclusion are mutually related. State ideology has been the instrument that perpetuates highcastehegemonyinpolitics.Healsoarguesthatthehorizontaldifferentiationcannotbe solved whereas vertical differences can be solved. However if we provide physical infrastructure we can solve regional differentiations. For instance, if infrastructure was not developed, like wise cultural norms and beliefs (horizontal exclusion) are very hard to change. Highly educated men and women
still have hesitation to eat food touched by Dalit. They feel uncomfortable to accept inter-caste marriage with Dali.

**Radhakrishan M.G (2005)** The author says that, information specific to children born from inter-caste marriages facing discrimination or harm was limited. Some parents and the Manusha Association, which advocates for inter-caste couples, recently protested against a 2005 Kerala Supreme Court decision that children inherit the caste of their father and not their mother. Formerly, children from inter-caste marriages were eligible to special benefits and reservations if either the father or mother belonged to a special or scheduled caste.

**Hofer (2004)** The author says that, religion meant duty as well as legally sanctioned customs and traditions specific to one’s caste. Marriage and the norms related to it were also a part of religious duty while marriage practices were ritual and should conform to traditions. In this respect cord wearers were expected to strictly follow their traditions including endogamy in marriage practices.

**TRENDS CHILD RESEARCH BRIEF 2004**

The researchers reported that for a healthy marriage the couples should have commitment. They also explain the characteristics of healthy marriage: satisfaction, communication, conflict resolution, lack of domestic violence, fidelity, intimacy and emotional support, interaction and time spend together. By examining the concept of healthy marriage and the elements that taken together,
help to define it, such as commitment, marital satisfaction and communication as well as two elements that pose obvious threats to healthy marriage is violence and infidelity.

**Cherlin, A.J. (2004)** Discussed that to get married to a person of lower socio economic status leads to a higher risk of degrading socioeconomic status. Thus, it is an important part of the strategy to find a spouse from the same socio economic status was especially amongst the landholding farmers who wished to maintain their rich status as well as secure their social reproduction. Hence partner selection played a very crucial role in pre-industrial society, involving a lot more concentration on casteism rather than love and affection.

**(Deuba, 2003)** Stated that History reveals that in the context of traditional system, women have had to accommodate a forcible change in their roles due to patri locality and adjust with members at husband’s homes with a view of the direct threat of having to take good roles as a wife, daughter-in-law, mother, sister-in-law and many other relations, all at the same time. Similarly, in the case of same-caste marriage, women are bound to mould themselves according to the norms and values of her husband’s family. More specifically, for women in context of Inter caste marriage, it is natural to have more difficulties coping to a totally different community.

**(Deuba, 2003)** Emphasized there was realisation of women’s potential and the need to mainstream them in the development process of the nation as a whole.
Women in realisation of their potential to spearhead change had and were beginning to organise themselves and initiate collective action for positive change in many spheres of their lives. However, traditional practices of having to marry the same caste are also seen to be taken more leniently in urban areas. Traditionally, in the course of caste and caste system, thousands of people who have had Inter caste marriage have been uprooted from their community. All over the world, women are more likely to become forced to lead the family and sometimes become the sole caretakers of children and elders.

Hugh Collins (2003), in his article he explores Discrimination, Equality and Social Inclusion: The Modern Law Review' discusses about treatment and exclusion. According to him, the legislation reveals three kinds of deviations from a simple equal treatment principle. He further argues that in some cases, different rather than the same treatment is required to bring inclusion because equal treatment itself is not permitted, if it causes unjustifiable indirect discrimination or disparate impact. Here formal equal treatment becomes unlawful where a rule or practice disproportionately operates to the disadvantage of one of the protected groups, and the rule or practice cannot be objectively justified. A third kind of deviation permits preferential treatment for protected groups in certain circumstances, in order to redress a prior history of disadvantage.

(Mahajan, 2002) According to him the question of cultural discrimination lies at the very centre of multiculturalism. Indeed, by identifying the sites of cultural
discrimination, multiculturalism has contributed and enriched the discourses of democracy. In a democracy, like in Nepal, both exclusion and inclusion are sources of discrimination and both need to be guarded. Since inclusion requires conferring the same status on all persons as citizens, authorities need to be cautious that identical status is not appropriated by the majority community or on its behalf by the nation state, to imply identity in every respect. Similarly, with regard to the Inter caste marriage; social inclusion has become one the major factors to be taken care of. However, the urban population seems more compliant than the rural population; this needs more enhancements and ensures that all are considered equal human beings in the societal domain.

**Amartya Sen (2000)** examine scritically the idea of social exclusion, particularly in the context of deprivation and poverty. According to Sen, social exclusion has connection with poverty as well as deprivation. Social exclusion may be directly a part of capability poverty. He refers the concept of Adam Smith who argued deprivation as "not being able to appear in public without shame". Being excluded from social relations can also lead to deprivation by limiting our opportunities. According to him, social exclusion has been placed within the broader perspective of poverty as capability deprivation. According to Sen, "the language of exclusions so versatile and adaptable that there may be temptation to dress up every deprivation as case of social exclusion." Thus, he
stresses to see the relational deprivation for the particular cases. Similarly, being excluded can sometimes be itself a deprivation this can be intrinsic importance on its own. In addition to this, continued exclusion from the socio political spheres can develop cynicism about the fairness of social arrangement. And, also a perception of dependent son others deprivation from dignity, recognition also have psychological influences including a sense of exclusion and feeling of grievances against the worlds that does not give opportunities to earn and honest living. Moreover, Sen has focused particularly to study the linkage between exclusion in different spheres of inter-individual and inter-family interaction. It continues to have ages between inter-individual and inter-family interaction. Thus inter-caste marriage need to be analyzed from inter-individual as well as inter-family dimension.

Saroja, (1999) Analysed that 4750 marriages are inter-caste involving Dalits in 2008-09 while the number was slightly lower at 4205 in 2007-08 and 3945 in 2006 07. Andhra Pradesh and Maharashtra lead in this direction registering around 1000 inter-caste marriages for three years. She discovered that 51 percent folks communicated their ability to cheer kids wedding outside their own particular standing. Stand out third were against this fight from custom. Post graduate learners were just respectably energetic about between caste marriages. Educated people are encouraging this marriage.
Stegemann (1999) Stated that the social flow of a patriarchal social order which was dependent upon the sexual contrast between male and female and the going hand in hand with distinctive social parts from one viewpoint and significant qualities, for example honour and disgrace then again, was kept in equalization by method of chain of command.

Diekmann and Engelhardt (1999) The authors analysis has additionally confirmed that youngsters of unmarried oldsters typically marry early, that tends to promote divorce in a minimum of 2 ways that. One, people who marry early have given less time to the hunt for a companion, that will increase the probability that they need created a nasty choice. Two, on divorce, they still have a bigger marriage market on the market to them than people who delay wedding. It’s additionally been displayed that youngsters of unmarried oldsters live additional oft and area unit less doubtless to realize socioeconomic stability, factors that area unit completely related to divorce.

Malhotra (1999) Has focused Similarly, marriage across the religious and economic groups is not a common custom in India. Another important practice of Hindus is the marriage among blood relatives. However, this varies widely for North and South Indian states. In North India, marriage among close blood relatives is virtually prohibited. In contrast, marriage among the blood relatives is a common practice in South India. The attributes of marriage such as ‘kin
marriage’, ‘village endogamy and the difference in the age of spouses, continue to be influenced by region and gender systems

Ono (1998) The writer contended that the monetary strain that may prompt interruption in conjugal amicability accelerating separation which is more normal around the low level classes. It might be said that the more one is educated he has an improved access to additional social, social, and cognitive assets, which encourages them to pick an improved mate and additionally utilize their conveyance aptitudes to resolution clashes in the matrimonial relationship. The people who are educated who are economically fit they will not face much problem in inter caste marriage.

Witte (1997) The author is of the opinion that marriage was seen as an agreement that was dependent upon the shared assent of a man and a lady which might give the guidelines for their deep rooted relationship of fondness, administration and loyalty. Marriage was additionally seen to be "The transient union of figure, soul, and mind inside the conjugal bequest.

(Gupta, 1996) Has discussed that co-presence of different communities within the same polity is, therefore, not a new occurrence. Cultural plurality has been a hallmark of many societies for a very long time. However, the existence of plurality at the societal level does not imply that multiculturalism as a value prevailed in these societies. Multiculturalism is concerned with the issue of
equality: it asks whether the different communities, living peacefully together, co-exist as equals in the public arena.

(Singh, 1996) He stated that a plural social fabric or stories of collective participation in festivals and processions are no indication of the absence of hierarchy and inequality. In fact, it often exists when the authority of the dominant community and the symbols of its power are readily accepted by others. Hierarchy and dominance can of course be expressed and acknowledged in a variety of ways. The dominant community asserts its supremacy by stamping its presence in public places, and vice versa, challenges to these symbols is taken as a sign of rebellion, to be strongly resisted.

(Gupta 1996) He stated a political theory, a mixture of different cultures extends this democratic concern. It probes areas of cultural discrimination that may exist even after legal equality has been established. Sigelem, bledose, Welch, Comes (1996) The authors say that, exposure to other castes and groups during the childhood leads to a greater possibility of inter-caste marriages.

Bailey (1996) He explains Cultural pluralism is not a modern phenomenon. History provides many examples of different communities and cultures living side by side within the same society, coexisting peacefully and sometimes, even amicably.
**Fuller (1996)** Write a paper which suggest an explanation for the persistence of such a strong preference for caste-based matching. Specifically, we propose a model that explains why such a strong in-group preference might have survived despite the changing economic incentives, which should have made other characteristics such as education, income, etc. increasingly attractive. Because, as we saw, preferences for caste are primarily “horizontal” in the sense that people prefer to marry their own caste over marrying into any other caste. This goes against the traditional story about the caste system, which emphasizes its hierarchical structure, but is consistent with the sociological evidence on the nature of caste today.

**Gupta (1996)** author discussed that Contemporary discourses on multiculturalism have, more than all else, brought home the reality that inequalities of this kind may prevail even after some basic degree of political and civil rights are granted to all. It aims to ensure that socially ascribed identities, such as those of caste, race, religion or gender are not a source of discrimination and disadvantage in the public domain. As a political theory, a mixture of different cultures extends this democratic concern. It probes areas of cultural discrimination that may exist even after legal equality has been established.

**Blossfeld et al. (1995)** The authors argued that divorce is an uncommon social norm and is not widely accepted. The authors cite education can have a greater impact on divorce as well educated women are less traditional and would easily
separate from a unhappy marriage, even if by doing so they are going against the regular rules of the society, it can be also said that since the women are educated they can understand the impact of a staying alone after a divorce and this might or could even reduce the instances of divorce.

Coleman, 1994 had shown that Marriage system in India is based primarily on the social system and For hundreds of years, the Indian society has been stratified mainly on the basis of caste. The lower castes are not only socially deprived but also economically discriminated. Efforts by various social reformers and organizations to free India from the clutches of the caste system, untouchability and racial discrimination had a limited impact. When we discuss Indian marriages with a shade of inter caste union, it sounds like a taboo to the majority even to this day.

Thornton & Lin (1994) The authors are say that, when the young people spend more time in the non-family organizations they may be more likely to come in contact with more heterogeneous group resulting in potential increase in the intercaste marriages.

Rangrajan (1992) Analysed that Hypergamous relation between Brahmin man and Shudra woman is called NishadaorParasava, that of Chhetri man and Shudra woman is called Ugra, and that of Vaishya man and Shudra woman is called Shudra. Hypogamous relation between Brahmin woman and Shudra man is called
Chandala, that of Chhetri woman and Shudra man is called Kshatta, and that of Vaishya woman and Shudra man is called Ayogava.

**Bista (1991)** Stated that in everyday conversation, the terms plural and diverse are used interchangeably to describe societies that comprise different religions, races, languages, and cultures. In common usage, it is assumed that each of these expressions represents the same thing — namely, the presence of many, different communities. However, a closer inquiry will reveal that the ideas of diversity and difference that they incorporate are dissimilar in significant ways. For from being synonymous, they are discrete concepts with distinct meanings, contextual limitations and symbolic space. We need to apprehend this discord because variety of cultures endorses a conception of heterogeneity that is best expressed by the concept of diversity rather than plurality. Plurality merely suggests the presence of many; diversity points to the existence of many that are different, heterogeneous and often incommensurable.

**Ahmad (1991)** Describes, in his article entitled 'Endogamy and Status Mobility among the Siddique Sheikhs of Allahabad, 'that how a Muslim social group successfully used endogamy to build up its distinctive group identity as well as to transforms its suitability and subsequently employed both endogamy and hypergamy to raise its social standing with in the hierarchy of Muslim groups. According to him, the groups of the Sheikh Siddiques of Allahabad district, is divided today in to two' marriage circles', one of which is strictly endogamous
while the other has followed a pattern-selective hyper gamy. The belief in the ritual purity of the blood and bone was symbolized through the caste genealogy. The ritual purity of the blood and bone was supposed to be best preserved when marriage was confined within the group. Marriage with outsiders, whether hyper gamous or hypogenous, were supposed to adversely affect this ritual quality of the caste. Thus, the Sheikh Siddique argued that their caste was endogamous not because the other high castes refused to marry with them but because they themselves did not marry to other caste as a mechanism for the preservation of the impurity of the blood and bone. Like Siddique Sheikhs, some caste and ethnic groups in Nepal also are not in favor of inter-caste marriage because of the reason of purity and pollution. Conceptualizing the examples of Siddique Sheikhs with reference to Nepal, we find caste and ethnic groups who do not favor inter-caste marriage. The region behind this is a prevailing concept related to purity and pollution. These kinds of inter-caste marriages are more guided by the notion of social prestige. Marrying with high caste is perceived as a means of attaining social prestige while marrying with the low caste is considered as a decrease of one's own prestige in society.

**Tucker, M. Belinda (1990)** The authors are of the opinion that in the United States of America the man’s education is negatively related to the inter-caste marriages, but are directly related to the socioeconomic status, high income etc. May have to marry in the outside their own group.
Rosenzweig and Stark (1989) Explores that In developing countries, where many women do not work outside their homes, marriage is arguably the single most important determinant of a woman’s economic future. In India, the setting for this paper, several studies have shown that marriage is indeed taken as an economic decision, managed by parents more often than by the prospective spouses. For example, When caste preferences are horizontal and a particular condition we call balance holds, the theoretical section of the paper demonstrates, the matching patterns along non-caste dimensions are actually very similar to the ones that would obtain in the absence of any caste preferences. As a result, the equilibrium price of caste, which is the opportunity cost of the marriage option that one has to give up to marry in caste tends to be quite low. One possible reason why caste persists, therefore, is that it actually does not cost very much to marry within caste. To check that this line of reasoning actually works in the data, we use our estimated preferences and the assumption of stable matching to predict matching patterns, both in the current scenario and in various counterfactual settings. We surveyed our original respondents after one year to obtain information on their outcomes on the marriage market: whether they married, and whom. We thus directly look at whether the actual matching pattern is similar to that predicted by the estimated preferences.

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future. In India, the setting for this paper, several studies have shown that marriage is indeed taken as an economic decision, managed by parents more often than by the prospective spouses.

**Burghart, (1984)** Explores Recognition of the importance of community identities and the accompanying awareness that some minorities are disadvantaged in the nation-state has structured the agenda of multiculturalism. The concern for preserving minority cultures works with the belief that the nation-state is not one, homogenous entity. It encompasses within it people of different communities. What is even more important, it has two kinds of communities within its boundary: the majority community and the minority community. The former is placed at an advantageous position because it enjoys a hegemonic position in the public arena. The minority, by implication, are disadvantaged in public life. They have to work harder to compete for jobs and positions, their cultures are undervalued and they are faced with pressures to assimilate into the majority. The visible gains of endorsing the majority culture embodied by the nation-state make it attractive for them to assimilate into the dominant culture. But integration comes at a cost. It undermines minority cultures and results in their disintegration. Such processes of marginalisation place minority communities at a disadvantage. It denies members of these communities access to their culture. In the absence of a secure culture, they are deprived of an environment that gives meaning to their lives.
Reddy et.al, (1984) he shows that the scheduled caste has exhibited the highest tendency for inter-caste marriages than the other castes. The urban residence, education, employment in modern occupation and middle class economic background have tended to be a set of attributes affecting the incidence of inter-caste marriages. He further observes that inter-caste marriage takes place at fairly advanced age rather than at the young age.

(Burma, 1963; Aldridge, 1973; Discussed that Inter caste marriages have attracted considerable research attention all over the world since the beginning of the twentieth century. Social scientists have shown keen interest in the study of different forms of intermarriages. From time immemorial, men and women of different nationalities, race and religion intermarried and lived together Becker, 1973; Institute for Palestine Studies, 1972). Love marriage couples have historically come to inhabit a social space of powerful moral ambivalence (Mody, 2002). Mixed marriages, which are more frequent these days, are often being considered as one of the most conclusive and objective indicators of degree of assimilation in a multi-racial and a multi religious society.

Chintamani, (1973) A study conducted in rural areas of Andhra Pradesh found that as many as 936 people in the sample favoured marriage of their sons and daughters only within their caste, while only 29 people were not very particular about marriage within the caste. This rigid or conservatism with regard to inter-caste matrimonial alliance was not confined to the few influential castes groups
alone. It was uniformly prevalent among all caste and among the different level of society. On the whole it can be seen that castes both at the top and at the bottom as well as those who are trying to improve their social status are keen on confining their marital relations only to their own caste, excepting for few people who are insignificant in their numbers

**According to Dumont (1970)** Hadshon that Caste refers to the hierarchical division of society that survives on the very premises of 'pure' and impure 'there by polarizing those pure and impure as touchable and untouchable respectively. Despite being labelled as' pure 'and' impure' there exists functional relationship between the two. But so framer it a relationship is concerned, it is hardly expected. Associate rejects the notion of marriage between Dalit and non-Dalit, the couples are compelled to elope and settle in a new territory leaving the parental home. Dumont also admits the fact that marriage between Dalit and non-Dalit leads to the disruption of relationship between the families of eloping couples. Such marriage challenges the endogamous marriage practice on the on hand and the principle of caste hierarchy on the other. Above all the social order that ties the individuals and the communities in a normative manner is compelled to discourage such marriage relation by means of prohibition. Hence, not only the feeling of purity and pollution happens to be the main cause of prohibition of inter caste marriage with Dalit, but there are also socio-economic and political
factorsthatdeterminestoagreatextentthesuccessandfailureofsuchmarriage. Without analyzing different aspect of social factors, comprehensive analyses of inter-caste marriage with Dalit remain uncompleted.

Sarkar, (1970) A study based on matrimonial advertisement data shows that, in a section of the families, the caste barrier is being changed and people come forward for inter caste marriages. The friends and relatives in most cases play all foul means to stop such unions; but this tendency to oppose inter caste marriages registered in West Bengal, have increased from 700 in 1955 to 5800 in 1969. Brahmins which are at the top of the caste hierarchy are most opposed to inter caste marriages. Kayast has, Baidyas and other Hindus are increasingly becoming more liberal towards inter caste marriage. Also post graduates are most liberal for inter-caste marriages compared to under graduates and graduates.

Becker, 1973; Institute for Palestine Studies, 1972). Stated that Love marriage couples have historically come to inhabit a social space of powerful moral ambivalence (Mody, 2002). Mixe marriages, which are more frequent these days, are often being considered as one of the most conclusive and objective indicators of degree of assimilation in a multi racial and a multi-religious society

Kapadia (1966) Have conducted a study of inter caste marriages in India interviewed 513 university graduates. It was found that 51 percent parents expressed their willingness to cheer children marrying outside their own caste.
Only one-third were against this departure from custom. Post graduate students were only moderately in favor of inter-caste marriage.

**Kannan (1963)** Studied 149 inter-caste marriages in the city of Bombay. He found that inter-caste marriage is steadily increasing only recently and that has assumed a significant component since 1956. The age of the women at the time of her marriage, the freedom given to her to choose her partner, the range of female education are some of the important factors influencing the inter-caste marriages in Bombay (Kannan, 1963).

**Gale and Shapley (1962)** Analysed that Algorithm to generate the stable matches predicted by these preferences and compare them with the actual matches. Hitsch, Marry in caste tends to be quite low. One possible reason why caste persists, therefore, is that it actually does not cost very much to marry within caste. To check that this line of reasoning actually works in the data, we use our estimated preferences and the assumption of stable matching to predict matching patterns, both in the current scenario and in various counterfactual settings. We surveyed our original respondents after one year to obtain information on their outcome on the marriage market: whether they married, and whom. We thus directly look at whether the actual matching pattern is similar to that predicted by the estimated preferences. Specifically we use the Gale-Shapley algorithm to generate the stable matches predicted by these preferences and compare them with the actual matches.
Second, we estimate the “equilibrium price” of caste in terms of a variety of attributes, defined as the deference between the spouses of two observationally identical individuals, one who is from the same caste and the other who is not.

This is done by regressing a spousal characteristic, such as education, on all observable characteristics of the individuals and a dummy for whether the match is “within caste” among the set of simulated matches. There is no characteristic for which this measure of price is significantly positive. To complete the argument we also estimate the equilibrium price for a vertical attribute, beauty, in terms of education. As our theory would predict, we see a non-zero price in this case.

The three major sociological theories each have a different overall focus, and look at a situation from a different perspective. This is obvious by the different ways each theory looks at marriage.