

Marriage in India and Role of Education

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Abstract

The institution of marriage in India stands at the heart of kinship system. It is a miniature social system which must be kept in equilibrium if it is not to fall apart. It is a way of living. Marriage is a social union and legal contract between people that creates kinship. It is an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged in a variety of ways, depending on the culture or sub-culture in which it is found. Such a union, often formalized via wedding ceremony may also be called matrimony. Marriage is a civil and religious contract where a man is joined and united to a woman for the purpose of civilized society.

Key Words: Marriage, education, Indian social structure

Introduction:

The institution of marriage in India stands at the heart of kinship system. It is a miniature social system which must be kept in equilibrium if it is not to fall apart. It is a way of living.

Marriage:

Marriage is a social union and legal contract between people that creates kinship. (Wikipedia). It is an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged in a variety of ways, depending on the culture or sub-culture in which it is found. (R.M Maciver, and, Charles H Page. 2000). Such a union, often formalized via wedding ceremony may also be called matrimony. Marriage is a civil and religious contract where a man is joined and united to a woman for the purpose of civilized society (Tomlin's law dictionary, 1973). It is a socially sanctioned union of male and female for purpose of establishing household entering into sex relations,

procreating and providing care for the offspring (Majumdar 1989). It is an approved social pattern where two or more persons establish a family (Horton and Hunt, 1960). Everywhere as an institution, it involves certain reciprocal rights and duties. The particular pattern of rights and duties distinguishes the marriage institution in one society from that in another. In its most idealized form, marriage among the Hindus and the Christians came to be as a sacrament. In Hinduism, wife is the ardhangani: according to satpatha Brahmana," The wife is verily the half of husband". (satpatha Brahman v, 16, 10). From this notion of unity of personality of husband and wife, their mutual fidelity is implied. In Islam, marriage is considered to be contract. In Islamic community marriage is called as "NIKAH" which is an Arabic word that means the union of sexes. Although the core of marriage is everywhere the relationship between a man and women. It may be so arranged that one or both

spouses may enter into two or more such relationship simultaneously. Marriage is not just a contract but also a sacred covenant. The main aim of marriage is to protect the society from foulness and unchastity. It is an act of 'IBADAT' or worship because it preserves the world free from pollution. **(Abdur Rahim 1958).**

Types of Marriage:

There are several types of marriages. If we make a cross cultural study of marriage practices in different societies, we shall come across rules laying down preferences, prescriptions as well as proscription in deciding the form of marriage. **(Manjit Singh Nijjar, 1994).** Before we take up different forms of marriage, we may refer to universal taboo on sexual relations between closely related kin like parents and children and between siblings. This is known as incest taboo.

- On the Basis of Mate Choice
- On the Basis of Number of Mates
- Marriage for Strengthening the Tribe
- On the basis of Status of Married Partner-

Marriages in Ancient India:

In ancient India also marriage was a way of giving a particular order to the society. At those times there was Brahma marriage where the father or guardian gave away his daughter (clothed and decked for a man learned in Vedas and endowed in noble qualities, via) "decked with costly jewels" to carefully chosen bridegroom well versed in Vedas and endowed in noble qualities. This form is said to be the best and mostly prevalent throughout the length and breadth of India. This was a typical arranged marriage similar to that of modern time where a father finds the best match for his

daughter. When the father gives his daughter away after having received from the bridegroom one pair of kine, or two pairs for uses prescribed by law, that marriage is termed '**Arsha**'. In this form of marriage the pair of a kin, or two pairs constitute the price for the bride as a token of respect. Which the father gives away his daughter with due honour,' saying distinctly" May both of you perform together your civil and religious duties and marriage ceremonies were also performed without any give and take called **Prajapaatyaa Vivah**. In this form only blessing were given by the parents. An extremely rare kind of marriage occurred in those times that were **Daiva Vivah** where daughter: duly decked with ornaments" was given in gratitude to a priest for performing some important worship rituals. This was extremely rare. It seems that this marriage took a wrong turn and changed into **Devdaasi Pratha** where women were exploited by the priest for all purposes. In past there were eight kinds of marriage above four were socially approved and four unapproved by the society. This was owing to the large extent over which Hindu society was spread and the dissimilar elements of which it was composed. When the bridegroom, having given as much as wealth as he can afford to the father and paternal kinsmen and to the damsel herself, takes her voluntarily as his bride, called **Asura Vivah**. In this form of marriage the bride was given to husband in payment of a consideration called "sulka or bride price". It has been said to be a sale of the bride. The form of marriage in which the union of a man and woman by mutual consent was called **Gandharva Vivah**. It was similar to love

marriage. Here the bride and the bridegroom get married secretly without the knowledge of their parents. This marriage reminds us of the love affairs of **Sakuntala** and **Dusyanta**. The other form of marriage was **Rakshasa Vivah**, by capture and was allowed only to the 'Kshatriyas' or military classes. The groom fought battle with the bride's family, overcome them and carries away and then persuades her to marry. When the lover secretly embraces the damsel, either sleeping or flushed with strong liquor or disordered in her intellect, that sinful marriage called **Paishacha Vivah** is eight and the basest. This form of marriage was the most reprehensible, as been marriage of a girl by a man who had committed the crime of ravishing her either when asleep or when made drunk by administering in toxicating drug. (**F Gene Acuff, 1973**)

Martial Adjustment:

Marriage is a socially or virtually recognized union or legal contract between spouses that establishes between spouses that establishes right and obligation between them, and their children, and between them and their in-laws. Marriage normally involves a transportation of those two personalities. (**K. T., Merchant 1935**). From environments to which each has been more or less successfully adapted to a situation more or less to both. The life in the paternal home differs radically from the life of the new home because the establishment of the latter necessitates a deliberate uprooting of former behaviour patterns and the setting up of new modes of thought and action with respect to a different personality in a different setting is needed, few aspects of life continue unchanged in the new by marriage. The

adjustment must be made by those who enter the marriage relationship is a matter of common experience. Each partner considers other as an extraordinary person. Each feels madly intoxicated. This intoxication is reinforced by the new status acquiring new possessions and establishing new relationship. (**Maurya Adli, and Hamid Haidari, 2013**)

Choice of Mate:

Marriage in reality is a way of living. It is not always bed of roses, but its success depends upon adjustment on the part of both the partner involved. A successful married life depends upon the choice of mate, (**Andre Beteille 1992**). Traditionally, in most of the family decision regarding mate selection is not taken as a personal matter but as a matter to be decided by the family elders. In this decision making apart from the mate concerned rules of endogamy and exogamy. Family Status and other related criteria also play a vital role. But in contemporary urban areas, mates are usually getting more freedom than they previously had or they are having still in rural areas. Parents have different considerations in selecting mates for their children, since they consider marriage a family affair.

Castes were based on traditional professions. Same caste girl for same profession or similar family profession. Less movement so less understanding of other professions.

Present scenario:

Along with time, the Indian society has witnessed substantial changes in the social marital setup. Though most of the parents still remain staunch about their kind of arranged marriage, a wave of change have been brought by few parents who whole

heartedly welcome the choice of their kid in their family. From the very beginning in the country it has almost been an understood fact that parents have to find a suitable bride and groom for their son and daughter and solemnize the entire marriage according to their wishes. Now a days because of education more movement, more opportunities for more intermingling, more understanding of family profession. Roles of men and women are not clearly demarcated, rather they cross each other on many points. Now a day the number of working women is increasing. This is also because of technological development. In the modern age Indian society has tried to expand its educational system because it requires a more literate and numerate population. Today inter caste and inter religion marriages are a common sight in the country which otherwise were considered strictly against the Indian culture. This brings out the fact that the outlook of people regarding marriages has been revolutionized due to modernization of the Indian society. However, this acceptance is yet only limited to the urban and educated Indian society.

Though this favourable change has paved the way for a revolutionary change in the rural society also, any substantial change is yet to be observed.

Role of Education:

We live in a society where the institution of marriage has a significant role. Marriage is considered one of the most important events in life of an individual without marriage a person is said to be incomplete. Marriage has a larger perspective rather than just mechanism of procreation or custom. Marriage is actually a blend and synthesis of

two individuals and their upbringings in an inter caste marriage, it has a little more of it. Every culture has some predefined norms and conditions exclusively associated to them, a number of things had to be sacrificed and compromised. People have realized that a successful marriage is not dependent on factors such as caste and religion. It is on the other hand, built on the aspect of mutual understanding and compatibility. It is how well the two understand each other's need and feel for their partner. It is not necessary that they have to belong to the same community or caste to understand their spouse better. Today, there are many examples where two persons from totally different background and lifestyle have come together and spend their entire life happily with each other, thanks to education. Urban India has accepted the concept of cross marriage to an extent. A certain section of people, irrespective of their caste, creed and status have realized that a successful marriage sustains on mutual understanding and compatibility. (**Prem Choudhary, 2007**). It is not imperative that partners should belong to the same culture to know each other better. Today there are many cases where people belonging to different cultures are living happily. When the marriage is the inter communal for example Hindu marrying a Muslim, Hindu marrying a Parsi, or Hindu marrying a Christian, it is often found to be very successful. There is high degree of acceptance of inter caste marriage regardless of ethnic group, caste and social class. Despite the fact youth's attitude towards acceptance of Inter caste marriage is increasing.

An almost equal percentage of male and female respondents prefer inter caste marriages. Inter caste marriages have received acceptance from the people in urban and modern societies. Now there has been a wide change in the present social scenario. Parents and relatives and even neighbours of the boy and the girl have been coming up with more open minds with wide acceptance of marriages outside their own castes. Women are more softly inclined and easily able to surpass the taboos of casteism in comparison with their male counterparts. The difference in the thinking of educated and uneducated person is clearly demarcated. Education not only gives strength to the mind but also gives self confidence. Education makes a person's mind free from prejudices. A person thinks beyond the traditional acts and can make corrections. Educated person can see the difference between justice and injustice. Educated person just not walk on the path that has been shown to them. They make their own path that they find suitable for them. Only an educated person can take such bold decision.

Education has broadened the periphery of thinking and helped people to develop analytical power. It can be said that the education has broadened the minds of the people regarding the inter caste marriages. It has not only altered their perception about life, but also about social concern such as marriage and relationship. Education gives the clarity of thought rise beyond caste and creed, expand horizons. Due to education and exposure, they developed open thinking, explored horizons and developed new

perspectives beyond the so called social norms and standards.

Implications:

Such marriages are very important as these are instrumental in changing the entire social set up. The children born to such couples are free from prejudices of caste and culture. As the couples revealed they want their children to become good human beings. Universal human values are being unsettled in them. Thus these children well grow up to be human first, who believe in only one caste and religion i.e. humanity. Such marriages and children born of them can only help in breaking the age old rotten norms of Indian society of discriminating against people due to caste on considering people as upper and lower caste. This thinking can only be changed when people of all the castes start mingling with each other which will lead to a caste less society. It can be said that the teacher having inter-caste married will not do any act regarding biasness towards their students on the basis of caste. So it's possible that all the students will get equal chances of education and have the healthy atmosphere free of cast biasness of their teachers and of course of the school administration as well. Hence inter caste marriages will play an important role for the children towards right to education.

Education has a major role to play in this as only education can help in breaking these chains. It helps individual to think rationally, logically and go by the facts, develop new perspectives and insights. It gives strength to stand for himself and courage to fight for right things and to change the system. To bridge these gaps of caste and class, such educated people should opt for inter caste

marriages and Govt. should promote such marriages. Society will not change just by words but by actions and inter caste marriages are the first step towards this social change of making a caste less, class less society.

Conclusion:

After independence Indian society change a lot and is being changing continuously. From general to upper class cannot be free from its effects. Previously all the citizens did not get education, which was not much popular, modern, and scientific; and transportation was also not so advanced. Today our country is progressing learning behind the old thinking. Because of communication technology we come to know what happen in other nations. Education plays a very important role in this

area. With education people are becoming aware of the advanced changes in the society and it forces them to progress. It has resulted in urbanization and the small villages are merging it to a city.

Today nuclear families are popular in comparison with joint families. Whereas in joint family persons hesitate to break the old views and rituals. Today in nuclear family these rituals have been less signified. India is still more or less a traditional society with rigid caste and religious system. It is quite heartening to note that the force of the caste in marriage selection is gradually loosening over time. This is a good beginning to completely eradicate the caste system in India. Inter caste marriages are one of the means of eradicating the caste barrier in India, whether urban or rural.

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