

Marital Happiness in Inter-Caste/Inter-Religion Marriages

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ABSTRACT

Love is one of the most profound emotions known to human beings. There are many kinds of love, but many people seek its expression in romantic relationship with a compatible partner. The end of relationship, however is often a source of great psychological anguish. India as a society needs our present and future generations to be educative and productive Individuals which will help them to make Informed choices about their partners. Sample data of around 25-30 Inter-caste married couples was collected by the Interview method and then was measured with the help of Satisfaction with Life Scale and Marital Adjustment Test developed by Diener, E., Emmons and Locke, H.J., respectively. The main objective of this research was to study the level of marital optimism, happiness and well-being of the couples. In the end it was seen as to how Inter-caste marriages are way for paradise by social support of the family.

Keywords: *Marital Happiness, Inter-Caste/Inter-Religion Marriages*

Marriage, a legally and socially sanctioned union, usually between a man and a woman, that is regulated by laws, rules, customs, beliefs and attitudes that prescribe the rights and duties of the partners and accords status to their offspring.

“The greatest marriages are built on teamwork... a mutual respect, a healthy dose of admiration and a never-ending portion of love and grace.” (Fawn Weaver)

The Universality of Marriage within different societies and cultures is attributed to many basic social and personal functions for which it provides structure, such as sexual gratification and regulation, division of labour between the sexes, economic production and consumption and satisfaction of personal needs for affection, status and companionship. Perhaps its strongest function concerns procreation, the care of children and their education and socialization and regulation of lines of descent.

Marriage does more than change people’s living situation and daily routines, becoming a spouse appears to change one’s personality as well, especially in the early years of marriage. Men for example, tend to become more conscientious and introverted than they when single, and women more emotionally stable. But both tend to become less agreeable.

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The education level of the groom's mother is the leading determinant of an Inter-caste marriage. The better educated the groom's mother, the higher the chances of an Inter-caste marriage.

Findings of a 2017 study by the Indian Statistical Institute, Delhi which used data from the latest round (2011-2012) of the Indian Human Development Survey to examine the Impact of education on one of India's most resilient caste based practices.

This is the first time a study has looked at the Impact of education on Inter-caste marriages in India, highlighting stark contrasts with other countries. The Indian Institution of arranged marriages and consequently the unique decision- making role played by parents in pairing potential spouses, is a significant reason for differences with other countries. An analysis on Education's Impact on the prevalence of Inter-caste marriages therefore "must consider parental attributes along with Individual ones."



History reveals that efforts have been made by various social reformers and Individuals whose name doesn't appear in the pages of history to make India free from the clutches of caste system and race discrimination. And we talk of Indian marriages, which are Inter-caste and Inter-religious, it seems like a taboo to most of the people. In order to eradicate the two system, it is Important that there should be Inter-caste and Inter-religious marriages. Marriages are regarded as the most Important social custom and the best means to remove the barrier of caste system.

Dr B.R. Ambedkar, the architect of India's constitution advocated Inter-caste marriages to redress the ills of the caste system. He affirmed the Idea that low caste members could only be empowered by marrying members of the upper castes.

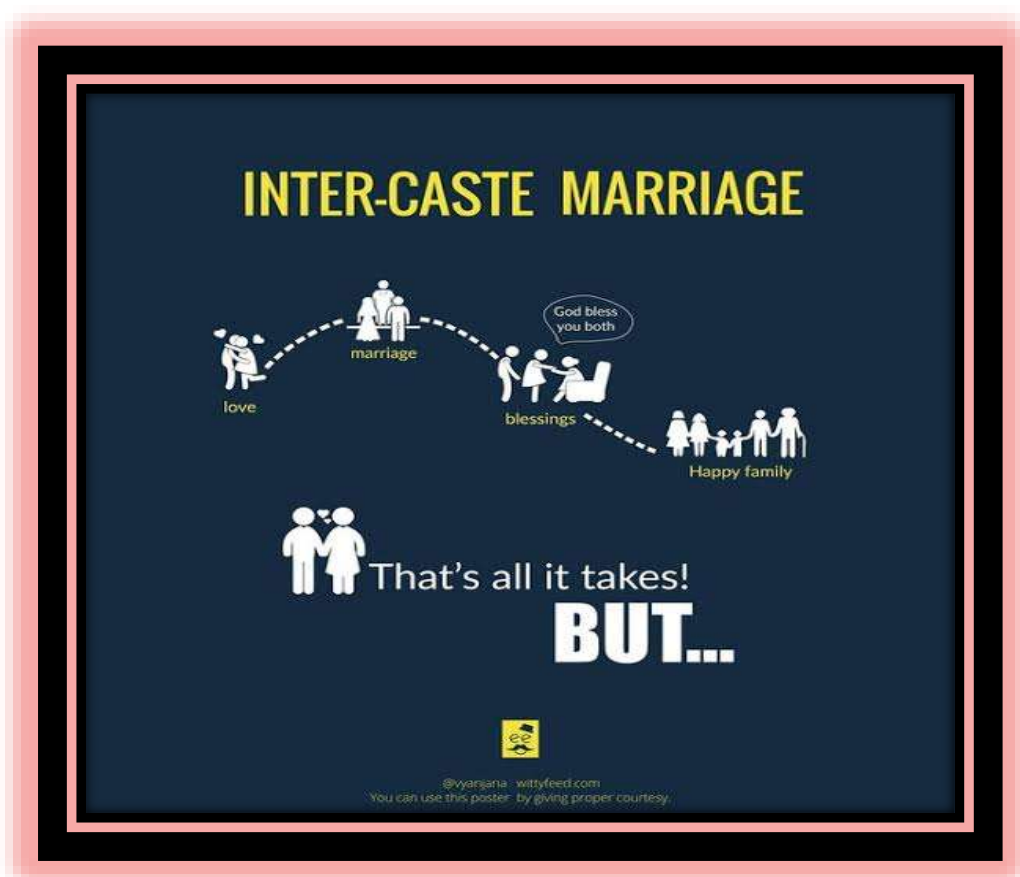
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So, breaking the myth and this so-called taboo of Inter-caste marriages, here is the level of marital happiness that comes in....

Hawkins (1968) defined marital happiness as the 'subjective feeling of happiness and pleasure experienced by a spouse when considering all current aspects of his/her marriage.

More recently, Stone and Shackelford (2007) Indicated that marital happiness is a 'state of mind that reflects the perceived benefits and costs of marriage to a particular person.

Also, the more the cost a marriage partner Inflicts, the less satisfied a spouse is with marriage and with his/her marriage partner. Likewise the greater the perceived marriage benefits are, the more satisfied one is with the marriage and the marriage partner.



“India needs such marriages so that people learn to co-exist peacefully”.
Happiness in marriage is not something that just happens. A good marriage must be created. It is not only marrying the right partner; It is being the right partner.(Lee Cobleigh)

REVIEW OF LITERATURE

It has been found in several studies that the believes of the constraints of Inter-caste marriages are strongly reinforced by parents, because marriage in Indian society, is typically perceived as an alliance between two families which is aimed at strengthening financial well-being and prestige. In Inter-caste marriage, as one of the two parties is from a lower caste, the prestige which is acquired does not mutually benefit both. (Kingsley 2009)

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Several studies show that only 5% of marriages in India are Inter-caste marriage. Couples engaging in Inter-caste marriage face social seclusion, loss of family support and violence. Nevertheless, there is Increasing support for Inter-caste marriages through NGO networks activists and government schemes that provide monetary support to encourage Inter-caste marriages. (Dhar 2013)

It has been found in several studies that the strongest predictors of overall happiness and found that this relationship appears strong and pervasive. For Instance, It was Identified in all of the 17 developed countries in an International study. Although the association may be due partly to selection of certain Individuals into marriage, at least some of it appears due to either direct or indirect benefits of marriage. (Wadsworth 2015)

Many studies found that the desire for upward socio-economic mobility is one of the main causes of interest in Inter-caste marriages. Lower caste families express a stronger interest in Inter-caste marriage than families belonging to a higher caste and suggest that these findings should encourage future research that will contribute to explore the changing trends of Inter-caste marriages. (Ahuja 2015)

It has been found in several studies that mixed marriages are Important from point of view of changes in Demographic (example education, earnings etc.) outcomes. In fact, a more educated husband's mother increases the likelihood for the couple being in an Inter-caste marriage. (Chauduri et.al 2018)

Mahadea & Rawat conducted a small study in Pietermaritzburg and found that married patented reported the highest levels of well-being and satisfaction relative to persons from all other marital status (2008).

Study concluded by salarifer (et.al, 2014) reported that relationship quality, rather than marriage alone, was the have important factor in predicting the life satisfaction.

Studies demonstrated that marital satisfaction was a significant predictor of life satisfaction, as concepts like marriage quality, marital satisfaction and marriage adjustment were used as Interchangeable concepts. (Yielilz & Baytemir 2016).

Studies have shown positive connection between religiosity and marital satisfaction. It was reported that religion facilitated coping with marital problems and played a protective make against divorce (Balci Arvas, 2017)

Rationale of the Study

The aim of the study was to find out the Impact of marital happiness and well-being in Inter-caste marriages.

It has also been tried to find out the relative contribution of marital happiness and well-being in husbands, wives and couples of Inter-caste marriages. For this Marital happiness and well-being is treated as Dependent Variable and Inter-caste marriage as Independent Variable.

METHODOLOGY

Purpose

To explore the level of marital happiness in Inter-caste marriages.

Research Design: Exploratory

Hypotheses

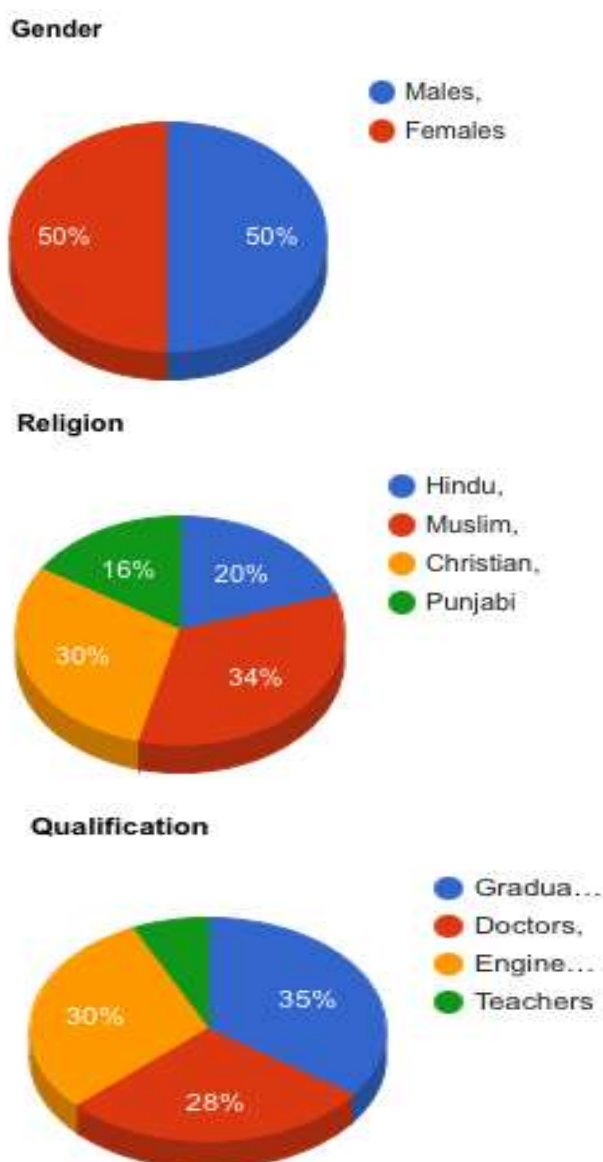
H₀- There will be no significant difference in marital happiness of Inter-caste marriages and same caste marriages.

Variables

- **Independent Variable-** Inter-caste marriages.
- **Dependent Variable-** Marital happiness

Sample

The sample comprises 25 married couples, who lived 2-5 years of their married life.



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Inclusion Criteria

- Working and non- working married couples were Included.
- The minimum educational level of the participant should be graduation.

Method of Sampling-: Purposive sampling.

Tools

- Marital Adjustment Test (H.J. Locke)
- Satisfaction with Life Scale (E., Diener)

Description of the tools

Marital Adjustment Test (H.J. Locke)

Description of measure:

A 15- Item scale that measures marital satisfaction. It was Initially used to differentiate well-adjusted couples from distressed (unsatisfied) couples. The 15 items are answered on a variety of response scales.

Scoring

The scoring rubric (points for each response) is Included in the above scale, but should not be Included when giving the scale to respondents. The scores for all 15 items should be added up together. Higher scores Indicate greater satisfaction.

Reliability

The range of reliability has been reported as 0.72-0.83 (Cross,1981).
Satisfaction with life scale (E., Diener)

Description of Measures

A 5- item scale designed to measure global cognitive judgements of one's life satisfaction (not a measure of either positive or negative affect).

Participants Indicate how much they agree or disagree with each of the 5 items using a 7-point scale that ranges from 7 strongly agree to 1 strongly disagree.

Scoring

Though scoring should be kept continuous (sum up scores on each item), here are some cut-offs to be used as benchmarks. 31-35 Extremely satisfied, 26-30 Satisfied, 21-25 Slightly satisfied, 20- Neutral, 15-19 Slightly dissatisfied, 10-14 Dissatisfied and 5-9 Extremely Dissatisfied.

Conceptual Definition

Marital Happiness is a judgment made by a spouse that Indicates the sense of well-being or satisfaction he or she experiences in the marital relationship.

Marriage existing between or Involving two or more castes is known as Inter- caste marriages.

Operational Definition

In this study the extent of Inter- caste marriages is seen with the help of Marital Adjustment test developed by H.J. Locke.

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Level of Happiness is seen with the help of Satisfaction with Life Scale developed by E. Diener.

Procedure

Conducted this research by using two scales ie Life satisfaction scale and Marital adjustment test. To check the level of marital happiness in inter- caste marriages these two above mentioned scales were used. Due to the pandemic and lockdown all over the place, the researcher spoke to them over the phone and got their consent to collect the Information, so the data was collected by google forms. Their results were kept confidential and they were told about this from before. Researcher had shared the google form with them through whatsapp and mail id. The researcher had taken Interview through phone call for which 5 questions were prepared:-

- 1- Do you believe in inter- caste marriages?
- 2- Is inter- caste marriage readily accepted by the parents of the couple.
- 3- Do you know about the special marriage act, 1954.
- 4- Do you think the couples who register under a special marriage act have to face resistance from the marriage registrar?
- 5- Will you support any of your family members to get into inter-caste marriages?

<https://docs.google.com/forms/d/e/1FA1pQLSc-hahEmnilcvgGihf7aEX7ELI6S4PneRA91qmX24PQ-576g/viewform?vc=0&c=0&w=1&flr>

RESULT AND INTERPRETATION

The purpose of the test was to see the level of marital happiness in Inter-caste marriages.

Ho (Null Hypotheses): There is no significance difference in marital happiness of Inter-caste marriages.

Descriptive Table

Table 1: Showing Mean, S.D. T-test, significance level and Df of marital happiness in Inter-caste marriage.

Variable	Mean	S.D.	T-test	Df.
Factor A	92.64	14.01	1.63	24
	97.76	11.34		
Factor B	Mean	S.D.	T-test	Df.
	22.52	4.52		
	23	4.32	0.48	24

Factor A Statistically significance at 0.05 level of marital happiness.*

Factor B Statistically significance at 0.05 level of Inter-caste marriage.*

Interpretation

The level of marital happiness in Inter-caste marriage is profound in Table 1, which shows the mean, SD, T-test and Df. The Difference between the level of marital happiness (T-test 1.63) and Inter-caste marriages (T-test 0.48) was found to be non-significant at 0.05 (Df 24). It means that Inter-caste marriages were not a barrier for marital happiness.

Hence Ho, is rejected.

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No (Null Hypothesis): There is no significant difference in the level of marital happiness in Inter-caste marriages.

Hypothesis Testing

The first hypothesis in this study stated that there will be no significant difference in marital happiness of Inter-caste marriages and same caste marriages. The connection analysis showed that Inter-caste marriages, non-significantly connected with marital happiness and values ($V = 0.25^*$, $p < 0.000$). The result of this analysis revealed that marital satisfaction is non-significantly associated with Inter-caste marriages. Hence, the first hypothesis of this study was supported by the result.

DISCUSSION

The marriage system in India has experienced a number of changes such as increase in women's age at marriage, level of gratification, choice of marriage and the adoption of dowry as a condition for marriage. All these changes have been attributed to changes in socio-economic factors and the social class of marriage.

In this study Mined marriages are important from the point of view of changes in eugenics (un-education, earnings etc) outcomes. In fact, a more educated husband's mother increases the likelihood for the couple being in an Inter-caste marriage. (Chanduri et.al 2018).

The present research seeks to rule out the level of marital happiness (overall) in Inter-caste marriages and the result was found to be non-significant, which implies that caste was not a major strand for marital concealment. For Instance, Dabone (2012) compared marital satisfaction among Muslim and Christian spouses and found a relative slight discontent, while the religious bounding did not affect the satisfaction.

The result obtained from connotation (** significance level) showed a positive aspect that marital adjustment and life satisfaction had direct effects on marital happiness in Inter-caste marriages. Considering positive connotation found between religiously marital satisfaction (Marks 2006), atheists may be expected to have significantly lower levels of both variables. Studies have shown positive correlation between religiosity and marital satisfaction. It was reported that religion facilitated coping with marital problems and played a protective role against divorce. (Balci Arvas, 2017)

Adherence to the religion of the couples have a significant role in marital satisfaction. Studies Indicated that there was a direct link among men and women in religious commitment and adherence to the religion of the couple's marital satisfaction was higher (The Gioi 2013).

Studies demonstrated that marital satisfaction was a significant predictor of life satisfaction, as concepts like marriage quality, marital satisfaction and marriage adjustment were used as interchangeable concepts. (Yildiz and Baydemir 2016)

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* Proposed model for Inter-caste marriage.

Communication, age of couples, duration of marriage, making common decisions, budget and trust.

↓

Marital Adjustment

↓

Couples → Inter-caste marriage → Marital happiness socio-... factors

↑

Life Satisfaction

↑

Socio-economic status, education, level of self esteem and marital status

Overall, rapidly changing socio-economic and Ideological values in coexistence with the impact of western education and economic dissemination are mainly responsible for change in marriage practices.

Nevertheless, there is a need to encourage such mined marriage to break the barriers prevailing among Indian communities. It can be promoted as a critical Indicator of Socio-economic integration in a society.

Limitations of the Study

1. Clearly, to understand the role of marital happiness in Inter-caste marriages, work needs to be done.
2. Larger, hence diverse samples (including rural areas too) will allow a wide range of study on marital happiness in interfaith marriage.
3. As the data was collected over the phone (due to the pandemic) reliable data was not accurate.
4. There is a back of studies using methods to assess when humankind use divergent connection strategies in their Inter-caste marriage, there is a need for any research that is done in the future.
5. Another limitation of this study, couples who had lived 2-5 years of their married life were only included. Therefore, future research may need to work Inclusion criteria with different denominations to investigate the level of marital satisfaction of Inter-caste marriages.
6. Further research could investigate the relationship between Marital happiness and Inter-caste marriage.

Implication: (Future research)

Our study, being purposive and interpretive in nature raises a number of probabilities for future research, both in tonnes of theory development and concept clearance. More research will in fact be necessary to notice and further intricate novel findings. The study could also be intended in longitudinal and comparative ways. The present research is a committed aim/nature towards enhancing the level of marital happiness in Inter-caste marriages. Being happy is the basic need to lead a filler life and to have satisfaction with marriage, as the present.

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Conflict of Interest

The author(s) declared no conflict of interest.

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