

INTER CASTE MARRIAGE ON SOCIAL REALISM ON THE BASIS OF BASHEER'S *PREMALEKHANAM*.

Project submitted to the Mahatma Gandhi University, Kottayam in partial recognition
of the requirements for the award of the Degree of Bachelor of Arts in English

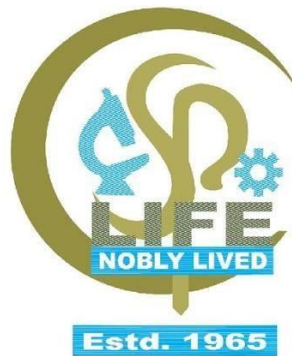
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Declaration

I do hereby declare that the project “Inter caste marriage on social realism on the basis of Basheer’s Premalekhanam” is the record of genuine research work done by me under the guidance of Mrs. LIMA SUNNY, Assistant Professor, Department of English, St. Paul’s College, Kalamassery.

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Certificate

This is to certify that the project work “Inter caste marriage on social realism” is a record of the original work carried out by Abid Husain P A under the supervision and guidance of Mrs. Lima Sunny, Assistant Professor department of English, St. Paul’s College, Kalamassery.

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CHAPTER 1

INTRODUCTION

Society has always been curious about relationships that transcend social segregations of caste, class and religion. This is an attempt to look at social reality as seen through inter-caste marriage relations with special focus on Vaikom Muhammad Basheer's *Premalekhanam*. Vaikom Muhammad Basheer, was known as Beypore Sultan. An Indian independence activist and writer of Malayalam literature he was a humanist, freedom fighter, novelist and short story writer, noted for his path-breaking, down-to-earth style of writing that made him equally popular among literary critics as well as the common man. His notable works include *Balyakalasakhi*, *Shabdangal*, *Pathummayude Aadu*, *Mathilukal*, *Ntuppuppakkoranendarnnu*, *Janmadinam* and *Anargha Nimisham* and the translations of his works into other languages have earned him worldwide acclaim. The Government of India awarded him the fourth highest civilian honour of the Padma Shri in 1982. He was also a recipient of the Sahitya Akademi Fellowship, Kerala Sahitya Akademi Fellowship, and the Kerala State Film Award for Best Story.

Basheer was born on January 21, 1908 in Thalayolaparambu, near Vaikom Kottayam District, to Kayi Abdurrahman, a timber merchant, and his wife, Kunjathumma, as their eldest child. After completing his primary education at a local Malayalam medium school, he joined an English medium school in Vaikom, five miles away, for higher education. It was during this time, he met Mahatma Gandhi, when the Indian independence movement leader came to Vaikom for the Satyagraha, which later came to be known as Vaikom Satyagraham, and became his follower. He started wearing Khādī, inspired by the swadeshi ideals of Gandhi, Basheer would later write about his

experiences on how he managed to climb on to the car in which Gandhi was traveling and touched his hand.

He resolved to join the fight for an Indian Independence, leaving school to do so while he was in the fifth form. Basheer was known for his secular attitude and he treated all religions with respect. Since there was no active independence movement in Kochi, it being a princely state, he went to Malabar district to take part in the Salt Satyagraha in 1930. His group was arrested before they could participate in the Satyagraha. Basheer was sentenced to three months imprisonment and sent to Kannur Prison. He became inspired by stories of heroism by revolutionaries like Bhagat Singh, Sukhdev Thapar and Shivaram Rajguru, who were executed while he was in the jail. His release, along with 600 of his fellow prisoners, came in March 1931 following the Gandhi-Irwin pact. Once free, he organised an anti-British movement and edited a revolutionary journal, *Ujjivanam*, because of which an arrest warrant was issued on him and he left Kerala. Having left Kerala, he embarked upon a long journey that took him across the length and breadth of India and to many places in Asia and Africa for seven years, doing whatever work that seemed likely to keep him from starvation. His occupations ranged from that of a loom fitter, fortune teller, cook, newspaper seller, fruit seller, sports goods agent, accountant, watchman, shepherd, hotel manager to living as an ascetic with Hindu saints and Sufi mystics in their hermitages in Himalayas and in the Ganges basin, following their customs and practices, for more than five years. There were times when, with no water to drink, without any food to eat, he came face to face with death.

After doing menial jobs in cities such as Ajmer, Peshawar, Kashmir and Calcutta, Basheer returned to Ernakulam in the mid-1930s. While trying his hands at various jobs, like washing vessels in hotels, he met a manufacturer of sports goods from Sialkot who offered him an agency in Kerala. And Basheer returned home to find his father's business bankrupt and the family impoverished. He started

working as an agent for the Sialkot sports company at Ernakulam, but lost the agency when a bicycle accident incapacitated him temporarily. On recovering, he resumed his endless hunt for jobs. He walked into the office of a newspaper *Jayakesari* whose editor was also its sole employee. He did not have a position to offer, but offered to pay money if Basheer wrote a story for the paper. Thus Basheer found himself writing stories for *Jayakesari* and it was in this paper that his first story "Ente Thankam" (My Darling) was published in the year 1937. A path-breaker in Malayalam romantic fiction, it had its heroine a dark-complexioned hunchback. His early stories were published between 1937 and 1941 in *Navajeevan*, a weekly published in Trivandrum in those days.

At Kottayam, he was arrested and put in a police station lock-up, and later shifted to another lock up in Kollam Kasba police station. The stories he heard from policemen and prisoners there appeared in later works, and he wrote a few stories while at the lock-up itself. He spent a long time in lock-up awaiting trial, and after trial was sentenced to two years and six months imprisonment. He was sent to Thiruvananthapuram central jail. While at jail, he forbade M. P. Paul from publishing *Balyakalasakhi*. He wrote *Premalekhanam* (1943) while serving his term and published it on his release. *Baalyakaalasakhi* was published in 1944 after further revisions, with an introduction by Paul. M. K. Sanu, critic and a friend of Basheer, would later say that M. P. Paul's introduction contributed significantly in developing his writing career. He then made a career as a writer, initially publishing the works himself and carrying them to homes to sell them. He ran two bookstalls in Ernakulam; Circle Bookhouse and later, Basheer's Bookstall. After Indian independence, he showed no further interest in active politics, though concerns over morality and political integrity are present all over his works.

Basheer got married in 1958 when he was over forty eight years old and the bride, Fathima, fondly called by Basheer as *Fabi* (combining the first syllables of Fathima and Basheer), was twenty years of age. The couple had a son, Anees and a daughter, Shahina, and the family lived in Beypore, on the southern edge of Kozhikode. During this period he also suffered from mental illness and was twice admitted to mental sanatoriums. He wrote one of his most famous works, *Pathummayude Aadu* (Pathumma's Goat), while undergoing treatment in a mental hospital in Thrissur. The second spell of paranoia occurred in 1962, after his marriage when he had settled down at Beypore. He recovered both times, and continued his writings. Basheer, who earned the sobriquet, *Beypore Sultan*, after he wrote about his later-day life in Beypore as a Sultan, died there, on July 5, 1994, at the age of 84, survived by his wife and children. Fabi Basheer outlived him for over two decades and died on July 15, 2015, at the age of 77, succumbing to complications following a pneumonia attack.

Basheer is known for his unconventional style of language. He did not differentiate between literary language and the language spoken by the commons and did not care about the grammatical correctness of his sentences. Initially, even his publishers were unappreciative of the beauty of this language; they edited out or modified conversations. Basheer was outraged to find his original writings transcribed into "standardised" Malayalam, devoid of freshness and natural flow, and he forced them to publish the original one instead of the edited one. Basheer's brother Abdul Khader was a Malayalam teacher. Once while reading one of the stories, he asked Basheer, "where are aakhyas and aakhyathas (elements of Malayalam grammar) in this...?. Basheer shouted at him saying that "I am writing in normal Malayalam, how people speak and you don't try to find your stupid 'aakhya and aakhyaada' in this"! This points out to the writing style of Basheer, without taking care of any grammar, but only in his own village language. Though he made funny remarks regarding his lack of

knowledge in Malayalam, he had a very thorough knowledge of it. Basheer's contempt for grammatical correctness is exemplified by his statement *Ninte Lodukkoos Aakhyaadam!* ("Your 'silly stupid' grammar!") to his brother, who sermonises him about the importance of grammar (*Pathummayude Aadu*).

Basheer's characters were also marginalised people like gamblers, thieves, pickpockets and prostitutes, and they appeared in his works, naive and pure. An astute observer of human character, he skilfully combined humour and pathos in his works. Love, hunger and poverty, life in prison are recurring themes in his works. There is enormous variety in them – of narrative style, of presentation, of philosophical content, of social comment and commitment. His association with India's independence struggle, the experiences during his long travels and the conditions that existed in Kerala, particularly in the neighbourhood of his home and among the Muslim community – all had a major impact on them. Politics and prison, homosexuality, all were grist to his mill. All of Basheer's love stories have found their way into the hearts of readers; perhaps no other writer has had such an influence on the way Malayalis view love. The major theme of all Basheer stories is love and humanity. In the story *Mucheettukalikkaranthe Makal* (The Card sharp's Daughter), when Sainaba comes out of the water after stealing his bananas, Mandan Muthappa says only one thing: "Sainaba go home and dry your hair else you may fall sick." This fine thread of humanism can be experienced in almost all his stories.

About the influence of Western literature in his works, Basheer once wrote: "I can readily say that I have not been influenced by any literature, Western or Eastern, for, when I started writing I had no idea of literature. Even now it is not much different. It is only after I had written

quite a bit, that I had opportunities to contact Western literature. I read all that I could get hold of— Somerset Maugham, Steinbeck, Maupassant, Flaubert, Romain Rolland, Gorky, Chekhov, Hemingway, Pearl S. Buck, Shakespeare, Galsworthy, and Shaw... In fact, I organised one or two bookstalls so that I could get more books to read. But I read these books mainly to know their craft. I myself had plenty of experience to write about! I have even now! I am unable to ascertain who has influenced me perhaps Romaine Rolland and Steinbeck—but even they, not much."

Almost all of Basheer's writing can be seen as falling under the heading of prose fiction – short stories and novels, though there is also a one-act play and volumes of essays and reminiscences. Basheer's fiction is very varied and full of contrasts. There are poignant situations as well as merrier ones – and commonly both in the same narrative. There are among his output realistic stories and tales of the supernatural. There are purely narrative pieces and others which have the quality of poems in prose. In all, a superficially simple style conceals a great subtlety of expression. His works have been translated into 18 languages.

His literary career started off with the novel *Premalekhanam*, a humorous love story between Keshavan Nair – a young bank employee, an upper caste Hindu Nair – and Saramma – an unemployed Christian woman. Hidden underneath the hilarious dialogues we can see a sharp criticism of religious conservatism, dowry and similar conventions existing in society. The film adaptation of the story was by P. A. Backer in 1985, with the lead roles played by Soman and Swapna. It was remade again by Aneesh Anwar in 2017, featuring Farhaan Faasil, Joy Mathew and Sheela.

Premalekhanam was followed by the novel *Balyakalasakhi* – a tragic love story between Majeed and Suhra – which is among the most important novels in Malayalam literature in spite of its relatively

small size of 75 pages, and is commonly agreed upon as his magnum opus work. In his foreword to *Balyakalasakhi, Jeevithathil Ninum Oru Aedu* (A Page from Life), M. P. Paul brings out the beauty of this novel, and how it is different from run-of-the-mill love stories. The novel was later adapted into a film by Sasikumar, under the same name. It was again remade with the same title in 2014, by Pramod Payyannur, with Mammooty and Isha Talwar playing the lead. The autobiographical *Janmadinam* is about a writer struggling to feed himself on his birthday. While many of the stories present situations to which the average reader can easily relate, the darker, seamier side of human existence also finds a major place, as in the novel *Shabdangal* ("Voices", 1947); which faced heavy criticism for violence and vulgarity.

Ntuppuppakkoranendaranu ("My Gran'dad 'ad an Elephant", 1951) is a fierce attack on the superstitious practices that existed among Muslims. Its protagonist is Kunjupathumma, a naive, innocent and illiterate village belle. She falls in love with an educated, progressive, city-bred man, Nisaar Ahamed. Illiteracy is fertile soil for superstitions, and the novel is about education enlightening people and making them shed age-old conventions. *Velichathinentoru Velicham* (a crude translation can be "What a bright brightness!") one of the most quoted Basheer phrases occurs in *Ntuppuppakkoranendaranu*. People boast of the glory of days past, their "grandfather's elephants", but that is just a ploy to hide their shortcomings. The book was later translated into English by R. E. Asher. His next novel was *Pathummayude Aadu*, an autobiographical work published in 1959, featuring mostly his family members. The book tells the story of everyday life in a Muslim family. *Mathilukal* (Walls) deals with prison life in the pre-independence days. It is a novel of sad irony set against a turbulent political backdrop. The novelist falls in love with a woman sentenced for life who is separated from him by insurmountable walls. They exchange love-promises standing on two sides of a wall, only to be separated without even being able to say good-bye. Before he "met"

Naraayani, the loneliness and restrictions of prison life was killing Basheer; but when the orders for his release arrive he loudly protests, "Who needs freedom? Outside is an even bigger jail." The novel was later made into a film with same name by Adoor Gopalakrishnan with Mammooty playing Basheer.

Sthalathe Pradhana Divyan, Anavariyum Ponkurishum, Mucheettukalikkarante Makal and *Ettukali Mammoonju* featured the life of real life characters in his native village of Thalayolaparambu regarded as *Sthalam* in these works. Perch, a Chennai based theatre, has adapted portions from *Premalekhanam* and *Mucheettukalikkarante Makal* as a drama under the title: The Moonshine and the Sky Toffee. New application on Basheer named *Basheer Malayalathinte Sultan* is now available as an iPad application which includes eBooks of all the works of the author, animation of his prominent works like *Pathumayude Aadu, Aanapuda*, audio book, special dictionaries encloses words used by Basheer, sketches of characters made by renowned artistes and rare photos among others. Fabi Basheer published her memoirs, *Basheerinte Ediye*, which details her life with her husband.

Awards and honours

Sahitya Akademi honored Basheer with their fellowship in 1970, the same year as he was honoured with the distinguished fellowship by the Kerala Sahitya Akademi. The Government of India awarded him the fourth highest civilian honour of the Padma Shri in 1982 and five years later, the University of Calicut conferred on him the honorary degree of the Doctor of Letters on January 19, 1987. He received the Kerala State Film Award for Best Story for the Adoor Gopalakrishnan film, *Mathilukal* in 1989 and the inaugural Lalithambika Antharjanam Award in 1992 followed by the Prem Nazir Award the same year. He received two awards in 1993,

the Muttathu Varkey Award and the Vallathol Award. The *Thamrapathra* of the Government of India (1972), Abu Dhabi Malayala Samajam Literary Award (1982), Samskaradeepam Award (1987) and Jeddah Arangu Award (1994) were some of the other awards received by him. Mathrubhumi issued a festschrift on him, *Ormmayile Basheer* (Basheer - Reminiscences) in 2003 which featured several articles and photos and the India Post released a commemorative postage stamp, depicting his image, on January 21, 2009.

CHAPTER 2

SOCIAL REALISM IN TODAY'S SOCIETY

The concept of caste system and religious discrimination are like a bane on the path of India's progress. For centuries Indian society especially Hindu society has been divided on the basis of caste system and religion. The problem of caste system was so deep rooted that it took years for the Indians to come out of that idea. Even today also India is struggling to come out of this social menace. 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, untouchability and race discrimination. And when one talks about Indian marriages, which are inter-caste and interreligious, it seems like a taboo to most of the people. But in order to eradicate the caste system and race discrimination it is important that there should be inter-caste and interreligious marriages. Marriages are regarded as the most important social custom and the best means to remove the barrier of caste system. Today in Indian society though we can see inter-caste

marriages but mostly it is part of the city culture. The rural parts of the country still have a long way to go. 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 for the inter-caste marriage in Bombay (Kannan, 1963). Another study on inter-caste marriage (Reddy et.al, 1984) 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 needed for incidence of intercaste marriages. He further observes that inter-caste marriage takes place at fairly advanced age (Reddy et.al, 1984) Kapadia (1958) in a study of inter-caste marriages in India interviewed 513 university graduates. He 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 (Saroja, 1999). Urbanization and industrialization have certain effect in braking down the barriers of caste (Prasad, 1957; Banerjee et.al, 1978). For years Indians had an orthodox mindset. They couldn't imagine marriages beyond the same caste. They had a conception that marriages are only possible in the same community and caste. Those who dared for the inter-caste marriage by violating the social norm had to face the consequence in terms of violence, social boycott, family boycott and death (honour killing). Even in this twenty first century, honour killing is practised in most parts of India when there are cases of inter-caste marriages. Caste is such a rigid and water tight compartment in Indian society that it is almost next to impossible to think of a marriage between a higher caste and a lower caste. It is expected that with modernization, development, increase in educational level etc., the impact of social forces like caste, religion, various

taboos etc. become weaker. The society is expected to become more broad minded, forward looking and tolerant. India has already embarked on the path of modernization, development, westernization etc. Against this background, therefore, from the researcher's point of view, it will be quite interesting to analyse if there is any changes in marriage patterns in India especially the inter-caste marriages. The available literature on the subject is also scanty. The recently conducted national level survey in India (NFHS-3) gives the information on marriages, castes of women and men in India. This study is a humble attempt in that direction.

Objectives

The main objectives of the study are:

To analyse the extent and pattern of inter-caste marriages in India at the national, regional and state level.

To understand the determinants of inter-caste marriages in India and selected states.

Data and Methods

The data from the recently concluded National Family Health Survey (NFHS-III, 2005- 2006) has been used for the present study. The NFHS-3 was a nationally representative sample survey of 99260 ever-married women ages 15-49. It was conducted in all the 29 states of India. Information about caste of the husband and wife were also collected during the survey. This study analyzes caste information of 43102 ever married women and their husbands at the national level. Further two culturally contrasting states namely Punjab (583 cases) and Kerala (621 cases) having highest proportion of inter-caste marriages have been analysed separately. Similarly two culturally contrasting states namely Tamil Nadu (3849 cases) and Rajasthan (1483 cases) having lowest

proportion of inter-caste marriages have been analysed separately. Selection of the state is based on the occurrence of inter-caste marriage. The information collected on caste is grouped into four categories namely Scheduled Tribe (ST), Scheduled Caste (SC), Other Backward Classes (OBC) and Others (which includes all the higher castes). The ascending order of class hierarchy in India is ST, SC, OBC and Others. If a woman belonging to higher caste marries to a man belonging to lower caste, then it is considered as an inter-caste marriage. Similarly if a woman belonging to a lower caste marries to a man of higher caste, then also it is considered as inter-caste marriage. In other words the woman marries to a man other than her own caste. In this case a woman belonging to others has the option to marry a man either from OBC or SC or ST category. If she belongs to OBC, she has only two options namely she may choose her husband either from SC or ST. If the woman belongs to SC category, she can only choose husband from the ST category. Similar is the procedure and available options if the woman belongs to the lower caste (either ST or SC or OBC) and she marries to a man belonging to one of the higher castes (either SC or OBC or Others). Both bivariate and multivariate analyses have been used for the analysis. In order to examine effect of socio-economic factors on inter-caste marriages, logistic regression analysis was carried out in which dependent variable is inter-caste marriage and independent variables are age, residence, education, religion, working status of woman, household structure, standard of living and mass media exposure . Results show that in India the percentage of inter-caste marriages is about 11 percent out of which in 5.58 percent cases women marry to men of lower caste and in another 5.38 percent cases, the women belongs to lower caste but husbands belong to higher castes. Generally it is expected that with more development and education, the force of caste factor becomes weak and thereby increases the incidence of inter-caste marriages. The southern region of India is socio-economically more developed than other regions of India. So, applying the same logic inter-caste marriage is expected to be more common in the southern region

than other parts of India. But our analysis shows that inter-caste marriage is only 9.71 percent in southern part of India. It is found that inter-caste marriage is highest in western region (17 per cent. Some states are showing about 20 percent inter-caste marriages. For instance intercaste marriage in Punjab is 19.90 percent, in Sikkim it is 20.00 percent, in Goa it is 20.69 percent and in Kerala it is 19.65 percent. The states showing very low percentages of inter-caste marriage are Jammu and Kashmir (4.82 per cent), Rajasthan (3.03 per cent), Chhattisgarh (3.40 per cent), Madhya Pradesh (4.39 per cent), Bihar (6.14 per cent), Meghalaya (2.04 per cent), Nagaland (6.67 per cent) and Tamil Nadu (2.96 per cent). The states having moderate to high intercaste marriages are Haryana (18.50 per cent), Tripura (16.00 per cent), Gujarat (15.49 per cent), Maharashtra (17.00 per cent) and Karnataka (16.41 per cent). It is quite interesting to note that there is not a single instance of inter-caste marriage in tribal dominated state of Mizoram. Table 2 shows the percentage distribution of inter-caste marriages in India by background variables. It is found that with the increase in age of the women, there is an overall decline in reported inter-caste marriages India. This may be due to the fact that young women who got married recently might have experienced more inter-caste marriages due to the impact of modernization and development. Normally it is perceived that education has positive effect on inter-caste marriages. But in our study it is found that women with higher education are more interested in same caste marriage. The same is also true for the husband's education. Religion plays an important role in inter-caste marriages. Muslim women have highest inter-caste marriage followed by Hindus. Almost 14 percent Muslim women have inter-caste marriages out of which 7.83 percent women married to men in lower caste and 6.23 percent women married to men in upper caste. Standard of living index of the women does not have any effect on intercaste marriage because our analysis shows that inter-caste marriage is almost same for the all groups of standard of living. Usually exposure to mass media has a positive effect on the incidence of inter-caste marriage. It is

quite interesting to find that women having full mass media exposure are experiencing less inter-caste marriage. In Table 3 two culturally contrasting states namely Punjab and Kerala have been analysed where the incidence of inter-caste marriage is high. The data reveals that in Punjab for the age group 15-19, inter-caste marriage is almost 35 percent out of which women of lower caste marrying men from higher caste is almost 26 percent. It appears that young women in Punjab are more empowered and broad in outlook due to which they choose a mate from other than their own caste. In Kerala, for the same age group inter-caste marriage is found in 25 percent of the women. Place of residence also has an effect on inter-caste marriage. It is high in urban areas than the rural areas for both the states. Illiterate women have more inter-caste marriage than literate women. For example inter-caste marriage among illiterate women is 32 percent for Punjab and 40 percent for Kerala. In both the states inter-caste marriage is highest for the Hindus. In Punjab intercaste marriage among Muslims is almost 18 percent and in all the cases women belonging to higher caste marries to men belonging to lower caste. It is also observed that in nuclear families inter-caste marriage is high in Punjab. But the same is not true for Kerala where inter-caste marriage is high in joint families. Inter-caste marriage is high for the working women in Punjab and not working women in Kerala. For instance intercaste marriage is almost 28 percent for working women and almost 18 percent for the not working women in Punjab. The figure for Kerala is 19 percent for the not working women and almost 18 percent for the working women. With the increase in standard of living, inter-caste marriage is decreasing for both the states. For example inter-caste marriage is almost 37 percent for Punjab and almost 27 percent for the Kerala under the category of low standard of living. For the category of high standard of living, the figure is 18 percent for Punjab and almost 17 percent for the Kerala. Mass media exposure has negative effect on inter-caste marriage. Table 4 shows the percentage distribution of women marrying man of different castes in two of the low prevailing states of India namely Tamil Nadu and Rajasthan. In Tamil Nadu

and Rajasthan percentage of women marrying in same caste is almost 97 percent. In both the states percentage of inter-caste marriage is very low. Percentage of women having highest inter-caste marriages belongs to the age group 25-29 (almost 4 percent) in Tamil Nadu and 30-34 age group in Rajasthan. In rural areas of Tamil Nadu the prevalence of inter-caste marriages is higher than in urban areas. Both in Tamil Nadu as well as in Rajasthan inter-caste marriage is relatively higher for the more educated women than the other categories. Religion is an important factor influencing inter-caste marriage as in both the states it is high for the other religious group than Hindus and Muslims. For example 7 percent marriages in Tamil Nadu and almost 15 percent marriages in Rajasthan which are inter-caste belong to other religious group. Inter-caste marriage is almost same for the working and non-working women and also there is no difference for various standard of living index of the women. Mass media exposure also affects inter-caste marriage. It is highest for the women having full exposure in Tamil Nadu but in Rajasthan is highest for the women having partial exposure. Results of Logistic regression analysis to find out the controlled effect of socio-economic variables on inter-caste marriage, logistic regression analysis is carried out in which inter-caste marriage is taken as the dependent variable. In case of India, age, place of residence, husband's education and religion are showing significant effect on inter-caste marriage whereas women's education, household structure, respondents' work status, standard of living and mass media exposure do not have any significant effect on inter-caste marriage. Age has negative effect on inter-caste marriage. In urban area 14 percent women are more likely to have inter-caste marriage than in rural areas. Husband's education also has negative effect on inter-caste marriage. Husbands with higher education are 25 percent less likely to have inter-caste marriage than illiterate husband. The likelihood of having inter-caste marriage is less for the women of other religion than the Hindu women. Age has a negative effect on inter-caste marriage, with the increase in age inter-caste marriage is declines. But it is

significant only for the state of Tamil Nadu. Place of residence shows significant effect on inter-caste marriage in all the states except Kerala. For example likelihood of having inter-caste marriage is 69 percent higher in Punjab, two times high in Tamil Nadu and almost 4.5 times high in Rajasthan for urban women as compared to rural women. Secondary educated women are less likely to have inter-caste marriage than illiterate women in Tamil Nadu. Religion also plays an important role in inter-caste marriage. Women belonging to Muslim and other religious groups are less likely to have inter-caste marriages than Hindus in Kerala. In Tamil Nadu almost three and half times more women have inter-caste marriage belonging to other religion than Hindus. Household structure does not have any significant effect on inter-caste marriage in all the states under consideration. Working women are 78 percent more likely to have inter-caste marriage than non-working women in Punjab. Standard of living index shows negative effect on inter-caste marriage and it is significant for Punjab and Tamil Nadu. For instant in Punjab 57 percent medium class and 66 percent high class women are less likely to have inter-caste marriage than low class women. Similarly in Tamil Nadu 46 percent high class women are less likely to have inter-caste marriage than the women belonging to low class.

Table 1: Percentage distribution of women marrying man of different castes in India and States

State	Women marrying men			Total
	of same caste	of lower caste than her caste	of upper caste than her caste	
India	89.04	5.58	5.38	43102
North	89.83	5.34	4.83	3313
Delhi	87.08	5.90	7.01	271
Haryana	81.50	10.57	7.93	492
Himachal Pradesh	86.96	6.52	6.52	138
Jammu and Kashmir	95.18	3.01	1.81	166
Punjab	80.10	9.95	9.95	583
Rajasthan	96.97	1.75	1.28	1483
Uttaranchal	86.74	6.08	7.18	181
Central	90.16	5.54	4.30	11572
Chhattisgarh	96.60	1.30	2.11	617
Madhya Pradesh	95.61	2.33	2.06	1799
Uttar Pradesh	88.66	6.44	4.89	9155
East	90.94	4.69	4.37	5606
Bihar	93.86	2.52	3.62	1629
Jharkhand	88.11	6.10	5.79	639
Orissa	88.42	6.19	5.39	1002
West Bengal	90.75	5.18	4.07	2335
North East	89.20	5.98	4.82	1037
Arunachal Pradesh	92.59	3.70	3.70	27
Assam	88.94	6.07	4.98	642
Manipur	87.70	8.20	4.10	122
Meghalaya	97.96	0.00	2.04	49
Mizoram	100.00	0.00	0.00	20

Nagaland	93.33	2.67	4.00	75
Sikkim	80.00	13.33	6.67	15
Tripura	84.00	9.00	7.00	100
West	83.25	7.38	9.38	7647
Goa	79.31	10.34	10.34	29
Gujarat	84.51	8.07	7.42	1401
Maharashtra	83.00	7.19	9.81	6216
South	90.29	5.02	4.68	13917
Andhra Pradesh	91.17	3.72	5.11	5753
Karnataka	83.59	9.34	7.07	3693
Kerala	80.35	12.24	7.41	621
Tamil Nadu	97.04	1.66	1.30	3849

Table 2: Percentage distribution of women marrying men of different castes by background variables in India

Background Characteristics	Women marrying men			Total
	of same caste	of lower caste than her caste	of upper caste than her caste	
Age				
15-19	88.24	5.69	6.07	2636
20-24	89.27	5.67	5.06	7621
25-29	88.21	6.12	5.67	8872
30-34	88.32	6.26	5.43	8440
35-39	89.46	5.23	5.31	7246
40-44	89.62	4.58	5.80	5329
45-49	91.55	4.39	4.06	2959
Place of Residence				
Urban	88.38	6.12	5.50	14465
Rural	89.36	5.31	5.32	28639
Education of Women				
No education	89.16	5.74	5.09	19907
Primary	88.49	5.02	6.49	6596

Secondary	88.75	5.79	5.46	14013
Higher	90.89	4.71	4.40	2590
Husband's Education				
No education	89.27	5.36	5.38	11292
Primary	88.81	5.45	5.73	7133
Secondary	88.48	5.89	5.63	19337
Higher	91.10	4.89	4.01	5014
Religion				
Hindu	89.39	5.33	5.29	35969
Muslim	85.91	7.83	6.26	4891
others	90.11	4.81	5.08	2244
Household structure				
Nuclear	89.22	5.50	5.28	23183
Non nuclear	88.80	5.68	5.52	19492
Working Status				
Not Working	88.98	5.82	5.20	25931
Working	89.16	5.20	5.64	17110
Standard of Living Index				
Low	89.19	5.62	5.20	9931
Medium	89.02	5.57	5.41	14649
High	89.05	5.53	5.42	17364
Mass Media Exposure				
No Exposure	89.24	5.38	5.38	15511
Partial Exposure	88.66	5.81	5.53	24065
Full Exposure	90.59	4.96	4.45	3530
Total	89.03	5.59	5.38	43106

Table 3: Percentage distribution of women marrying men of different castes by background variables in Punjab and Kerala

Background Characteristics	Punjab			Kerala		
	of same caste	of lower caste than her caste	of upper caste than her caste	of same caste	of lower caste than her caste	of upper caste than her caste
Age						
15-19	68.42	5.26	26.32	75.00	12.50	12.50
20-24	76.58	9.91	13.51	79.03	16.13	4.84

25-29	76.56	12.50	10.94	76.70	13.59	9.71
30-34	86.92	10.00	3.08	82.27	12.77	4.96
35-39	80.62	10.85	8.53	82.84	8.21	8.96
40-44	80.58	8.74	10.68	77.78	11.97	10.26
45-49	80.95	6.35	12.70	83.64	14.55	1.82
Place of Residence						
Urban	77.62	11.54	10.84	78.06	14.35	7.59
Rural	81.91	8.79	9.30	81.72	10.97	7.31
Education of Women						
78.19	13.58	8.23	60.00	20.00	20.00	
No education						
Primary	73.81	10.71	15.48	81.43	12.86	5.71
Secondary	80.54	8.72	10.74	78.49	13.48	8.04
Higher	94.83	0.00	5.17	90.65	5.61	3.74
Husband's Education						
77.27	13.64	9.09	64.71	11.76	23.53	
No education						
Primary	74.36	12.82	12.82	70.18	16.67	13.16
Secondary	80.20	8.91	10.89	81.84	11.94	6.22
Higher	92.65	5.88	1.47	89.53	8.14	2.33
Religion						
Hindu	77.56	12.54	9.90	76.53	16.00	7.47
Muslim	84.21	15.79	0.00	84.96	8.27	6.77
others	81.94	7.50	10.56	87.50	4.46	8.04
Household structure						
Nuclear	77.59	12.71	9.70	81.03	12.22	6.75
Non nuclear	82.59	7.92	9.50	79.53	12.42	8.05
Working Status						
Not Working	82.07	8.51	9.42	79.57	13.46	6.97
Working	71.76	16.03	12.21	81.86	9.80	8.33
Standard of Living Index						
Low	62.96	18.52	18.52	73.08	11.54	15.38
Medium	76.12	16.42	7.46	74.15	14.97	10.88
High	82.25	7.89	9.86	83.10	11.19	5.71
Mass Media Exposure						
75.63	14.29	10.08	71.19	18.64	10.17	
No Exposure						
Partial Exposure	80.46	9.20	10.34	80.30	11.69	8.01
Full Exposure	88.10	7.14	4.76	85.86	11.11	3.03

Total	80.09	9.96	9.96	80.32	12.26	7.42
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Table 4: Percentage distribution of women marrying men of different castes by background variables in Tamil Nadu and Rajasthan

Background Characteristics	Tamil Nadu			Rajasthan		
	of same caste	of lower caste than her caste	of upper caste than her caste	of same caste	of lower caste than her caste	of upper caste than her caste
Age						
15-19	98.68	0.00	1.32	96.43	3.57	0.00
20-24	96.93	2.05	1.02	97.45	0.64	1.91
25-29	96.19	2.44	1.37	96.28	2.66	1.06
30-34	96.70	2.25	1.05	95.73	3.66	0.61
35-39	96.51	1.27	2.22	97.64	0.00	2.36
40-44	98.25	1.10	0.66	99.12	0.88	0.00
45-49	99.13	0.00	0.87	95.71	0.00	4.29
Place of Residence						
Urban	97.20	1.69	1.11	93.63	3.00	3.37
Rural	96.89	1.62	1.50	98.36	1.32	0.33
Education of Women						
No education	97.08	1.39	1.52	97.82	1.51	0.67
Primary	97.05	1.74	1.20	95.24	2.86	1.90
Secondary	97.26	1.44	1.30	94.85	2.21	2.94
Higher	96.04	3.24	0.72	92.31	2.56	5.13
Husband's Education						
No education	96.58	1.71	1.71	98.23	1.77	0.00
Primary	96.81	1.16	2.03	96.48	2.11	1.41
Secondary	97.16	1.90	0.95	95.97	1.73	2.31
Higher	97.66	1.46	0.88	96.12	1.94	1.94
Religion						
Hindu	97.31	1.42	1.28	97.50	1.58	0.92
Muslim	97.14	1.90	0.95	94.00	3.00	3.00
others	93.10	4.93	1.97	84.62	7.69	7.69
Household structure						
Nuclear	97.23	1.21	1.56	96.45	2.37	1.18
Non nuclear	96.45	2.86	0.69	97.54	1.12	1.34

Respondent currently working						
No	96.96	1.78	1.26	96.58	1.50	1.92
Yes	97.12	1.51	1.37	97.30	1.97	0.74
Standard of Living Index						
Low	96.71	1.32	1.98	96.89	3.11	0.00
Medium	96.64	1.64	1.72	97.73	1.62	0.65
High	97.61	1.92	0.48	96.41	1.10	2.49
Mass Media Exposure						
No Exposure	96.69	1.78	1.53	97.62	1.98	0.40
Partial Exposure	97.35	1.41	1.24	95.58	1.77	2.65
Full Exposure	95.91	2.80	1.29	96.88	0.00	3.13
Total	97.03	1.65	1.31	96.91	1.83	1.26

Table 5: Logistic regression analysis of inter-caste marriages in India and selective states

Explanatory Variables	Exp(B)				
	India	Punjab	Kerala	Tamil Nadu	Rajasthan
Age	0.990***	0.989	0.989	.969**	0.993
Place of Residence					
Rural®					
Urban	1.143***	1.694**	1.368	2.154***	4.499***
Education of Women					
No education®					
Primary	1.025	1.604	0.425	0.764	1.496
Secondary	1.033	1.115	0.699	0.628*	1.771
Higher	0.876	0.347	0.361	0.649	4.868
Husband's Education					
No education®					
Primary	1.049	1.268	0.727	0.949	2.034
Secondary	1	1.092	0.375	0.898	2.186
Higher	0.753***	0.528	0.317	0.926	0.71
Religion					
Hindu®					
Muslim	1.077	0.529	.460**	0.985	2.151

others	.580***	1.015	.389**	3.444***	4.298
Household structure					
Non nuclear®					
Nuclear	0.974	1.118	0.853	0.835	1.275
Respondent currently working					
No®					
Yes	1.007	1.787**	0.831	0.882	1.464
Standard of Living Index					
Low®					
Medium	1.032	.433*	0.999	0.946	0.447
High	0.948	.341**	0.864	.546**	0.442
Mass Media Exposure					
No Exposure®					
Partial Exposure	1.088	1.081	0.681	1.067	0.723
Full Exposure	1.045	0.791	0.475	1.246	0.298

Note: Dependent Variable: 0-no intercaste marriage, 1- intercaste marriage

*** p<0.01, ** p<0.05

® Reference category

CHAPTER 3.

CONCLUDING WITH *PREMALEKHANAM*

A young bank employee, Keshavan Nair, Hindu by religion, *Nair* by caste lodges on the upper floor of the house belonging to Saramma's father. Saramma is a Christian by religion, beautiful, young, unmarried, unemployed, and happy-go-lucky with a sting on the tip of her tongue. Keshavan Nair is an honest simpleton haplessly in love with her. The book gets its title from the letter that Keshavan Nair composes to reveal to Saramma his love for her. The setting is 1940s Kerala. The story is a sarcastic commentary on the dowry system and is in favor of inter-religious marriage. But this is disguised in a funny love story. Basheer was not a *Nair* or a Christian, he was a lover of humanity. Saramma is an educated woman, and she is trying to get a job, and she has applied for jobs in many countries as the story is set in Travancore, which was a country, or princely state. At last she gets a job. The job provider was Keshavan Nair, and the only job assigned to Saramma was to love him! He pays for that too in a monthly basis.

Now the serious questions arise. They belong to different religions, then which religion will their children follow? They decides to teach their children every religion and it is up to the children to choose their religion. They plan to grow their children "Religion less". Then comes the

other serious issue, how will they name the child? They cannot choose a Hindu name or Christian name, Keshavan Nair asks "Shall we go for Russian names?" Saramma asks "How will it be?" "Anything ending with 'Visky' is a Russian name" Saramma was not happy with it. Keshavan Nair asks "Shall we go for Chinese names like Kwan" Saramma is still not happy. Finally they decide to go with names over objects like sky, sand, Air, toffee, balloon. They finally decide to take a lot of these objects, the result of the lot will be two chits which say "Sky" and "Toffee". They name their child as "Sky toffee". Keshavan Nair shouts saying "Mr. Sky toffee", "Sky toffee", "Comrade: Sky toffee". Saramma interrupts "Do you want our child to become a communist" Keshavan Nair says "Let him decide on that".

Though humorously stated the very act of naming takes on a great significance as the shackles of religion and caste are glimpsed in the very names. The way out in taking refuge in objects also cannot be visualized as a full success as both partners find conflicting objects. The political dig at parties with conflicting ideology creating joint ventures is also subtly hinted at. The act of payment for loving is also reflective of the materialistic nature of man in general. Could there be a better alternative for existing man woman relationships in society is the question the author subtly puts across through his characterization of Keshavan Nair and Saramma.

Inter caste marriage is a critical matter discussed with great concern in this era. Inter caste marriage is a matter related to religion caste and social matters. As it is a matter related to society and social being, it can be easily related to social realism. As the world is progressed a lot and all started to think about independence and freedom, now the number of inter caste marriages are also increasing to an extent. In love there is no space for caste and religion. It is formed from the concept that no religion or caste is important than true love between men and women. Even now there are several people who are much orthodox in matters such as caste religions

rituals and practices. They never allow inter caste marriages to take place. Marriage is the way for formation of a society. In that the caste or religion have no space.

According to the caste system which leads towards a very social and privatized way of interrelated obstacles that is still provokes in today's society. Many of the parents still do not accept the culture of the concept of inter caste marriages. They are not still ready for an accepting culture. But according to terminal concerns Inter caste relations to be projected and accept for a better going society. Many of them it is some sorts cursed one which will spoil and badly effect on the blood relations. And in the most colonial or modern world which we can say only applicable in some sorts because, caste will be one among the main obstacle or as the ones being chained. Never criticize anyone to expedite some kinds of societal influences on individuals in their personal thoughts. And it can be sued only among the ones that their parents to accept some kinds of relationships in-between which it can be a great full apart according to the caste system. Vaikom Mohammed Basheer he was such a brilliant writer, author and renowned who has a brilliant insight on such issue which effects on the upcoming generations, which is also crisis when the work being written. It had created the same or more than what it is being affecting on this era. And one can finalize this by saying that this issue won't be end in a good perspective because the social realism hideous in this issue is as all-time eternalized and it is as which the society hadn't accepted this all-time revolutionary matter. In realistic depiction in art of contemporary life, as a means of social or political comment.

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