Literature Review:

   The authors are of the opinion that in the united states of america the man’s education is negatively related to the intercaste marriages, but are directly related to the socioeconomic status, high income etc may have to marry in the outside their own group.

2. **Shaw (2001)**
   The author is of the opinion that in British Pakistanis view social mobility as marriage of the daughter with a different – yet a higher caste.

3. **Sigelem,bledose , Welch, Comes (1996)**
   The authors say that, exposure to other castes and groups during the childhood leads to a greater possibility of intercaste marriages.

   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.

5. **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. The current decision would disadvantage children where the mother alone came from either of these caste categories

6. **Saroja (1999)**
   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

7. **Säävälä &Tenhunen 2007**
The authors say that, in the history poverty is also to some extend linked to the caste in which the person is born. Caste system is an old Indian custom by which people were divided into brahman (priest), kshatria (soldier), vaisha (salesman) shudra (worker) and dalit (outcaste), priests being the highest caste and outcastes the lowest. The castes defined what kind of work the people could do in the society and it also defined matters purity; priests did not do the things that were meant for salesmen or workers, nor could a worker hand a cup of tea to a soldier since it was then considered to be contaminated by the worker.


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.


The author 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 Parashar rishi whose relation with a Majhi woman, Satyabati gave birth to a renowned Maharishi Byas 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.

10. Rangrajan (1992)

Hypergamous relation between Brahmin man and Shudra woman is called Nishada or Parasava, 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.


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.
12. **Fisher (2001)**

Thus inter-caste marriage can be seen as one of “interactions between structure and practice, revealing these interactions to be ongoing processes in which structure and practice are constantly being shaped, reproduced, and transformed through negotiation and activity.”