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09

A SOCIOLOGICAL STUDY OF INTER CASTE AND INTER RELIGIOUS MARRIED COUPLES IN GADHINGLAJ CITY

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Introduction

Indian Society is divided in various caste and religion. In order to bring change to reduce the impact about of Religion and caste, to cultivate human values ushering is social equality. The right and opportunities for all Neglecting caste and religion and to all create the process of social transmission 'inter caste, inter religious marriage' is one of the measures that often suggested.

The material development of cities propagates social change. The traditional inhibitions and religion gets relaxed. Individualistic attitude gets developed and the attitude towards life gets changed in cities people of different caste and religious get ample opportunities to mingle and come together. There fore, of favorable ground for social. Transmission gets prepared keeping in view the above scenario them inter caste and inter religious married couples of Gadhinglaj city were selected for sociological study.

The marital relationship of the people of opposite sex coming from two different caste and religions is called as inter caste-interreligious marriage.

Review of Literature

The information pertaining to inter caste and inter religious marriage has been published in various journals and news Kannan c. t. has studied 200 inter caste and 50 inter religious married couples for his research. It was published in 1963. Usha Bambawale 100 inter religious married couples in Pune city. Many other researchers have studied the topic namely Mokashi P. R. Deshpande C.G., Mrs. Suchitra S.R., Urmila Anand, Kherde Ramesh, Kendre Mansing, A brief review of there literature will be taken.

Observation of the present study

The principal investigator has undertaken preliminary visits of the areas of the intercaste and inter religious married couples in Gadhinglaj city for general information. The list of leading intercaste married couples is prepared. He has also undertaken some extension activities. He has also undertaken a pilot study in the concerned topic which will helps him to prepare the final interview schedules. To conclude on the general observations on the inter caste and inter religious couples.

Research work to be done:

At present the principal investigator is finalizing the interview-schedules. After finalizing and printing extensive visits will be made for field work. The data will be collected at maximum level by both primary and secondary sources. The collected data will be proceed and analyzed with the help of tables. Required couples will prepare.

Objectives of the project

- 1) To present the general data about the age, caste, religion, educational status, profession and income of inter-caste and interreligious married couples.
- 2) To explain the process of positive changes in the marital, familial, religious and economic structures of the married couples.
- 3) To study the extent to which inter-caste-interreligious marriages help in dowry

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3) To study the extent to which inter-caste-interreligious marriages help in dowry

system, since most of such marriages are live marriages

4) To study how positively the inter-caste-inter-religious marriages eradicate the dowry system, since most of such marriages are love marriages.

5) To promote the public awareness about such marriages.

Objectives were achieved

In the minor research the project objectives were studied as follows:

1) The general information regarding 35 inter-caste and 15 interreligious married couples in Gadhinglaj City was studied. The age of the couples at the time of marriage, educational, qualification, educational qualification of parents, religion, information about interreligious marriages, caste, mother tongue, professions, addictions, monthly income, etc. facts were studied. With the help of this information the researchers studied inter-caste & interreligious married couples.

2) The changes in the marital, familial, religious and economical structures of inter-caste & interreligious married couples were studied.

After studying 50 inter-caste & interreligious married couples the researcher found that the marital, familial, religious and economical structures of these couples are positively changing. Their attitude towards life seemed to be progressive.

3) It was studied whether inter-caste & interreligious marriages help in eradicating caste disparity or not.

Although inter-caste & interreligious marriages help in demising caste disparity, no marriage is taken place with the intention to abolish caste disparity. But the attitude of the couples about caste and religion seemed to be progressive.

4) It was studied whether inter-caste-interreligious marriages eradicate dowry system.

It was found that inter-caste & interreligious marriages completely eradicate dowry system.

5) It was studied whether the inter-caste & inter-religious married couples create awareness among society parents to allow such marriages.

It is seen that the inter-caste & interreligious married couples are not promoting that such marriages are important for national integration and eradication of caste discrimination. The married couples are not seen to be willing to do so.

Achievements from the Project:

The minor research project helped to achieve following things:-

- 1) Change in the attitude of inter-caste & interreligious married couples to look at the traditional notion of caste.
- 2) Eradication of dowry system.
- 3) Interaction of thoughts and practices.
- 4) Assistance in reducing caste disparity.
- 5) Compromises in religious practices.
- 6) Compromises in family decision.

Summary of the findings

The researcher had studied the problem titled "A Sociological Study of Inter-caste and interreligious Married Couples in Gadhinglaj City" and came to following conclusions:

- 1) The proportion of inter-caste & interreligious married couples acquainted through neighbors and friends are highest.
- 2) In these inter-caste & interreligious marriages the male respondents have preferred attractive personality and the female respondents have preferred passionate love.
- 3) The marriage proposals were majorly put forth by male respondents.
- 4) The parents of majority of female respondents did not give permission to inter-caste & interreligious marriages.
- 5) Majority of male respondents were accepted by their families.
- 6) The proportion of inter-castnal

interreligious married couples living in joint families and nuclear families is identical.

7) The proportion of the children who know caste and religion of their inter-caste & inter-religious married parents is higher.

8) Majority of male-female respondents are involved in prayers and worshipping.

9) Majority of children of inter caste and interreligious married couples mention the caste or religion of father in school records.

10) All the children of inter-caste of inter-caste-interreligious married couples mention the caste or religion of father in school records.

11) Majority of inter-caste-interreligious married couples did not apply to governments for any rewards.

12) Majority of male-female respondent's demand for reservation to the children of inter-caste-interreligious married couples.

13) Majority of inter-caste-interreligious married couples do not regret for their marriages.

14) Majority of inter-caste-interreligious married men and women never think of divorce.

15) Majority of female respondents are declined of property right by their parents because of inter-caste-interreligious marriage.

16) The dowry system is totally eradicated because of inter caste-interreligious marriages.

17) The inter-caste-interreligious married couples do not try to get social acceptance for such marriages through conferences, seminars, lectures etc.

18) Inter-caste-interreligious marriages did not take place with the intention of national integration.

19) Majority of inter-caste-interreligious married male-female respondents decided to marry when they were in the age group 21-30.

20) The parents of majority of inter-caste-interreligious married male-female respondents are illiterate.

21) Among inter-caste-interreligious married couples the proportion of Hindu men and women is maximum.

22) In the present research of inter-caste-interreligious married couples 35 are inter caste and 15 are interreligious marriages.

23) Among these inter-caste-interreligious marriages the proportion of the men and women of Maratha caste is highest.

24) The inter-caste-interreligious married men and women belong to Hindi, Canada, Lamani, Konkani, Gujarati and Marathi language groups.

25) Among these inter-caste-interreligious married men-women the proportion of Marathi speakers is highest.

26) The proportion of the relatives of inter-caste-interreligious married respondents who did not have inter-caste-interreligious marriages is highest.

27) Among inter-caste interreligious married couples the proportion of the female respondents who do not have any addictions is highest.

28) Majority of male respondents are employed and majority of female respondents are housewives.

29) The proportion of male respondents who have monthly income above 15000 and 21000 is highest.

Contribution to the society:

In the research project titled, 'A Sociological Study of Inter-caste and Interreligious Married Couples in Gadhinglaj City' the impact of inter-caste-interreligious marriages on family and social life was studied. Inter-caste-interreligious marriages help for social transformation and social reconstruction. If caste based on birth is to be eradicated inter-caste-interreligious must take place. The social reformers tried to eradicate caste by organizing group meals. It is necessary to arrange marriages between different castes. Because such marriages create the feeling of oneness in

the minds of people. If more inter-caste marriages take place, it will help in changing the social system. By neglecting caste system one cannot think of social transformation.

Different castes in Hinduism observe different practices. The couples compromised above religious practices. Although the people from different religions married one another, the disagreements did not happen about religious practices. But they learnt to respect others religions. In male dominated culture family decision depended on the opinions of men but because of inter-caste and interreligious marriages women got importance in decision making process regarding family matters.

It was observed that every male and female respondent had liberty to behave according to his or her religious, Customs and practices.

No male respondent's regrets for not getting dowry through inter caste - interreligious marriage. It means that inter-caste-interreligious marriages eradicate dowry system.

The conclusions to which the researcher came by studying the problem will help thinkers, leaders, government, social reformers, voluntary organizations, social institutions, organizations, researchers, readers, students, etc... It will help to carry on the work of social awareness.

Considering changing nature of inter-caste-interreligious marriages the research will help the governments in making laws from time to time.

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Role of Emotional Intelligence for Teacher Effectiveness

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ABSTRACT

The concept of emotional intelligence (EI) is relatively a new idea in popular culture. The term emotional intelligence was launched when people started to realize that a high Intelligence Quotient (IQ) is no guarantee against failure in everyday life. Emotional Intelligence is the ability to understand own emotions and those of people around. The concept of emotional intelligence means must persons have a self-awareness that enables to recognize feelings and manage your emotions. An attempt is made in this paper to analyze the concept of emotional intelligence, benefits of improving EI, teachers' effectiveness in the class room of schools and universities, Role and the qualities of the teachers, Importance of EI for teacher education and ideas for improving the situation of the teachers etc are also discussed.

Keywords: Emotional intelligence, Teacher Effectiveness, Teacher Education

INTRODUCTION

The hope of a nation lies in the proper education of its youth, in preparing the young to fare better in life. Proper education is not only instruction in school subjects and cannot take place in isolation from the emotions of the child. Being Emotionally Intelligent is as important as learning any other subjects. Here Emotional Intelligence means the ability to retain emotional impulses, to read other person's