

“A Sociological Exploration of Inter-religious Marriage with Special Reference to Ernakulam”



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“A Sociological Exploration of Inter-religious Marriage with Special Reference to Ernakulam”

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I certify that the thesis entitled **“A Sociological Exploration of Inter-religious Marriage with Special Reference on Ernakulam”** is a record of Bonafide research work carried out by Vani Prasanth, under my guidance and supervision. The thesis is worth submitting in fulfillment of the requirements for the award of the degree of Master of Arts in Sociology.

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DECLARATION

I, Vani Prasanth at this moment declare that the thesis entitled "A Sociological Exploration of Inter-religious Marriage with Special Reference on Ernakulam" is a Bonafide record of independent research work carried out by me under the supervision and guidance of Dr. Leela P.U. I further declare that this thesis has not been previously submitted for awarding any degree, diploma, associate, or other similar title.

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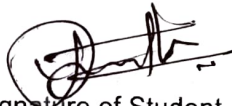
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INTRODUCTION

CHAPTER 1

INTRODUCTION

Religion is the predominant figure of society as a social institution which were affects every social dimension of individual lives. It will include family, polity, economy, and education and it have an inter-related relationship with each other of social institution. Religion plays a pivotal role of society in society. Marriage was the universal social institution. It exists in every society in various forms it also has a social image in society with the basic reason for the continuity of society and generation.

Modernization theory, mentions the greater diversity of families found in non-Western countries like India and all in Asian countries. Industrialization and urbanization drastically changed the social institution from a joint family to a nuclear family like the Western countries. Arrange marriage, which is mostly seen in Asia and African regions where the parents are major figures in the marriage and the mate selection in marriage was largely expected and to be replaced by the Western style of marriage where young people choose their parents (Keera Allendorf, Roshan K.Pandian 2016)

In this scenario, the decline of arranged marriage or traditional endogamous marriage will decline (Kerna Allendorf, 2016). The importance of ethnicity, religion, and caste endogamy gradually decreased preference in the modern trends of marriage. Marital alliances and families are with the diversity in modern-day marriage which increased the gradual preference for marriage based on the importance of love or interpersonal compatibility. Non-Western families have not uniformly converged towards the Western model and the Western nuclear family itself has undergone substantial changes in recent decades (cherlin 2012).

The process of schooling and the availability of education to all have been considered a game changer for marriage in developing countries (Premchand Dommaraju,2009). Marriage is a social institution that has undergone a gradual change over time. Traditionally marriage was a sacrament now it is changed to a choice of the individual. When we talk about marriage kinds of stuff to young people in society do not deeply delve into it in a holy thing of communion but they have a critical approach to marriage and they have prioritized individual choice and the personal equilibrium of decision. Marriage is still prevalent in each society but the forms are getting changed by the influence of globalization, urbanization, and modernity.

The individualist approach of society was more visible in the urban set-up of the family. People prioritize their employment and personal matters more than societal consciousness. Marriage is an still important social institution of society but the forms are slightly changed in society. In their change, society has a form of inter-religious marriage.

The Relationship between Religion and Marriage

The famous theorist George Peter Murdock (1949) defined “marriage as a universal institution that involves residential cohabitation, economic cooperation, and the formation of the nuclear family." Much more important is that Kathleen Gough (1959), in her study of the Nayar, Here Gough explained that marriage was practiced in South India, Kerala, in the Nayar community, which is known as "Samandham.”.

The relationship between marriage and religion was important in society. In Indian society, religion and marriage were the most socially accepted. Society has its way of maintaining marriage, which is used by several kinds of rituals, norms, and beliefs. In a society like India, when it comes to marriage, they have certain kinds of customs and the sanction to marry whom to marry and who is out of bounds. For instance, in Hindu society, more specifically, a woman who belongs to a higher caste cannot marry a man belonging to a lower caste than her. Such kinds of rules are very strictly followed by the members of society, even if they are few.

Religion plays an important role in social institutions. Religion is the kind of sanction and custom that it takes into the marriage. Marriage was to be followed by the kind of social acceptance and certain methods to follow in society. India is a secularized nation that includes diversified religions and cultures in its society. Every religion has its way of maintaining certain methods of marriage. In sociological terms, when it comes to the relevance of the marriage, religion has the predominant role in the marriage. The existence of religion in human society is one of the proliferating social phenomena that induced the power and authority to perform the social order in society. Religion played the double-edged characteristics that developed the solidarity among the individuals in society and also had the negative implication of the spread of hatred and the

Sociologists have tried to understand the meaning that religion offers to people and the interrelationship between religion and marriage. Stating that marriage is a universal phenomenon that is ascribed to and preferred in all human societies. Marriage is an important

social institution where society holds its power and control through the marriage of individuals who are part of society. Marriage has its legal sanction, and the children born of wedlock are always accepted by society.

This study explains interreligious marriage and its implications for society. Socially accepted is the wedlock systemic marriage in the case of the rule of endogamy. In Indian society, the social acceptance of the rule of endogamy is highly optimized; marriage is the social institution that enables the importance of endogamy, where the selection of a mate for the marriage is only from the same clan, caste, and religion. In the case of interreligious marriage, the differences and diversity can lead to social harmony.

Inter-religious marriage

Interreligious marriage is a type of marriage of mixed marriage. Even in the 21st century, it is a rare phenomenon in traditional India to get social acceptance of marriage which is the part of social institution of marriage, even with the many different religious communities including Hindus, Muslims, Christians, and others. There is a huge number of things get influence inter-religious marriage in society which is facilitated by education, industrialization, and migration from rural areas to urban settlements. In Indian legislation, the Constitution of India, and the governmental policy and programs are in favor of the kind of marriage in the society its Special Marriage Act in 1954 (K P Pothan 1974). The inter-religious marriages were getting more acceptance and also debate which have attracted considerable research area attention all over the world since the beginning of the 20th Century, In the area of social science social scientists are delving into a keen interest in the study of different forms of inter-religious marriages (Srinivas Goli, Deepthi Singh at. el, 2013).

In India, marriage is a social institution and it is a more rigid kind of form, marriage across the different religious and economic groups is not a common custom in India. Traditionally followed the endogamous marriage which is prevalent in Indian society but it varies in the north and south region of the country. In north India marriage among close blood relatives like the cousin marriage of relatives are strictly prohibited and in contrast marriage among close blood relatives like cousins is the marriage that happens between the sons of one mother's brother and the daughter of their sister its known as the "*Murhapennu*" and "*Murhachekkan*" system of marriage. The most common attributes of marriage such as village endogamy, caste endogamy, etc (Jejeebhoy and Halli,2006; Sekher,2012).

The increasing urbanization, education, and employment of women in modern occupations and the emerging middle class have had a greater influence on the drastic changes happening in society and the more inter-religious marriage. It has a strong influence on the minds of people who can think progressively. In history there the 200 years of colonial rule the India the product of this Western education and modernization has been a tremendous change in the traditional marriage practices in India. It is not the immediate change but it is the steady and slow change of people and in the society. Modernization and westernization and their influence on the social institution drastically make changes in the social structure and within the society. Marriage is a universal social institution were has the obligation and the duties to the society. Especially in the Indian context religion played an important role in the society. In India religion and culture are diverse and influence the way of people.

Understanding Inter-religious Marriage from a Social Perspective

In India the mate selection and the entire marriage are based on parental conditioning is the basic characteristic of the family arranged marriage. In the whole of society the dimension of marriage is changing it is most have the new trends. When we talk about marriage we have various choices and opinions of people in society even in the modern and the traditional. From a social perspective, Inter-religious marriage in traditional society is not that welcoming and acceptable. Because, in there, they believe the interreligious marriage will affect the social cohesion and social equilibrium in society. But in the case of modern society have some amount of favorable opinion to inter-religious marriage.

Marriage is a sacrament in society. They followed the social order, and also the social control which played in the form of endogamous marriages. Mostly present in society inter-religious marriage is a deviant kind of marriage because it does not follow the endogamous practices and it liberates the way of marriage in a new form mixed with the different forms of culture and individuals who are part of different religious groups.

The functionalist perspective on Sociology mentions that marriage and the social norms and practices sustain the social order and maintain the social equilibrium, but the conflict perspectivists they are critically analyze the social institutions and social norms that not only produce the social equilibrium but which result in inequality and discrimination to marriage, the decision of the mate selection are only in the hand of male-dominated culture. But in the changing social situation of industrialization and urbanization, people are more exposed to

education and also more aware of the rights and criticize so-called societal norms that prevail in society.

Interreligious marriage is another kind of drastic change that happens in society. Because inter-religious marriage brings the fusion of culture and relationships of different religious groups. In a social set-up, India is a religious sensitive region, in this country earlier inter-religious marriage is not socially acceptable. However, after the influence of urbanization, people are more exposed to education and social interactions. The Role of Women in Interreligious Marriage is a study that explores the social reality of interreligious married women and its impacts on their social and economic lives. Even though, the progress of modern education and other developments in Kerala; interreligious marriages are still taboo and not appreciable and also considered as a violation of traditional norms, values, and customs. The negative impact of interreligious marriages seems to be high among educationally backward and economically deprived couples. Socialization of people from the beginning of childhood to throughout life might change over time. (Shanis, 2017)

Changing trends of marriage in contemporary society

Urbanization is a transformation of society from traditional or primitive to the modern kind of industrial and urban settlement of society. It is a time-consuming process that takes the long-term process of transformation of society. Kingsley Davis has explained that urbanization is a process of switching from a spread-out pattern of human settlement to one of concentration in urban centers (Ershad Ali, 2020).

The process of urbanization of India has a long history of 200 years of colonial rule and trade relations. In the ancient history of India notable things in the Indus Valley civilization when we look at the history it was visible as the earliest urban settlement in human history. In the earlier civilizations, there are well planned, big, and beautiful cities presented in different parts of the country. Urbanization has become a very common specialty seen in Indian society, where the emergence of industries and then the industrial area spread to advanced or developed societies. As a result of industrialization, people started migrating from rural settlements to urban settlements because of the movement of people towards industrial areas in search of employment and living standards which gradually resulted from the growth of towns and cities.

In the process of urbanization, social institutions have changed over time. In India marriage is a social institution that is culturally universal. Because of urbanization people

migrated and started interacting with other people and different communities. Their socialization and total social interaction were changed, in the case of urban settlement there was a gradual increase in love marriages and inter-caste and inter-religious marriages (Kumudin Das, 2011)

Urbanization makes society more and more socially heterogeneous. heterogeneity gradually increases the diversified people, races, and cultures, also it will make total changes in the great variety in regards to the food and dress habits, living conditions, religious belief, cultural Outlook, and traditions of the urbanities. It was also greatly influenced by marriage. People are more accessible to different religious rituals and more secular forms. According to George Simmel, the social structure of urban communities is more based on the interested group.

Urban features are more influence among the individuals who are educated and more to be exposed by media. Inter-religious marriages more often happen in society. People became more accepting than earlier. Social boundaries are diminished by the influence of urbanization. The migration from traditional rural societies to modern urbanized society which also impacted the extended family structure shifted to the nuclear family system. Modernization and westernization and their influence on the social institution drastically make changes in the social structure and within the society. Marriage is a universal social institution were has obligations and duties to society. Especially in the Indian context religion played an important role in the society. In India religion and culture are diverse and influence the way of people.

According to Durkheim in modern society, there are prevalent in the restitutive law because modern societies are getting more specializations and complex societies, so it influenced the changing trends of marriage. religion is a two-sided sword in society, it may create solidarity among individuals and also create conflict and hatred against individuals. Marriage is the process of continuity of generation so they are such a strict mindset for the socially accepted endogamous marriage. In societies like culturally pluralist, it is more difficult to get accepted socially. In the case of inter-religious marriage, both individuals have strived for peacefulness and a happy life but not that simple. Inter-religious marriage also has a legal provision under the constitutional framework in India. Because India is a secular nation that contains different kinds of religions.

Inter-Religious Marriage in India Context

India is a secular nation in this nation where all faiths are respected by their values and norms on an equal basis. In India there is in fundamental rights mention that an individual is free to live the life they choose. India is bestowed by the world's largest democracy, in all around the world India and their culture are well known. Marriage is a legal union between two opposite regulating their sex relationship and their reproductive life. Civil unions which are also known as "special marriage" or "inter-religious marriage" are based on the couple's religion. This marriage takes place under the law of the Special Marriage Act (SMA). It will grant the freedom of choice to wed in India to individuals who practice various forms of faiths or beliefs.

In the Indian legal provision, inter-religious marriages are solemnized and the couple has the option to register their marriage in the presence of a marriage officer without having to own or engage in any religious norms and practices. There are three witnesses are needed for the marriage at the time of marriage in front of the marriage officer. In these all are the religious rules and the practices are moderately practiced by the couples in their accordance. In interreligious marriage, the people are more inclined to practice both religions respectively and some of the cases are converted to the male's religion because, in Indian society are mostly in the kind of patriarchy.

Patriarchy is still present in the case of inter-religious marriage between some other rigid religious groups. Women are still shifted to their partner's religion for their entire life. Historically society is more sided by the patriarchal and patrilocal kind of notion. This will gradually impact all forms of marriages but in the case of inter-religious marriage equal chances are still in question and there is still a lack of Role of women in the decision-making and child socialization.

In the Indian scenario, people are more migrate to the urban settlement and interact with various kinds of individuals and groups involved in the different communities and various kinds of religious beliefs and practices. These all are gradually impacting the social institutions and also in the marriage. Marriage is a kind of mandatory social institution in Indian society. They are more tend to believe that marriage is the end success point of life. So, there, it has a huge involvement of societies, and the individual choices and the mate selection are entirely dependent on the parents and the society in the earlier social relationships among society.

But in the modern, urbanized society are more inclined to self-mate selection and they don't that much give importance to the following religion, caste, and creed, they all look forward for irrespective of this thing it will not that much affecting the marriage. That is the main reason for the gradual increase of inter-religious marriages in Indian society. Religion is dominant in the way of influencing marriage, especially in the case of interreligious marriage where the people who are admitted to the marriage from different religious backgrounds will have the double edge process, simultaneously it will create social harmony to maintain the diversified culture and the religious practices and the spread of hatred and the lack of social acceptance.

Special Marriage Act (SMA)

India is a secular nation that respects all religion and their practices in the nation. In the case of interreligious marriage, it has a legal provision to be practiced legally. The Special Marriage Act (SMA) in 1954 is an Indian law that could provide a legal framework for the marriage who belong to different religions or castes. It would provide that the civil marriage where the state sanction the marriage rather than the religion. The Special Marriage Act extends the applicability of this basic provision to the people of all faiths including Hindus, Muslims, Sikhs, Christians, Jain, and Buddhists, across India.

The Special Marriage Act was amended in 1954 will permit the couples can marry the process of interreligious marriage done within this constitutional framework can have the right to follow their religious practice. In the SMA, conversions were prohibited mostly in the interreligious marriage. It has a 30-day trial observation time for the marriage this is to raise objections to the marriage, as it is a major obstacle in the marriage. It is the legally that promoted interreligious marriage. Once B.R. Ambedkar said that the fusion of blood would annihilate caste and religious discrimination in society.

Significance of the Study

Religion is a universal phenomenon in the world and in every society. In sociology and anthropology, the study of religion was gaining immense growth. Religion and culture are diverse influences on the way of people and social institutions. In institutions like marriage religion dominant influence on marriage, choice of marital partner, and cohabitation. The relevance of the study is that interreligious marriage had the chance to improve social solidarity

among the society. It is the fusion of blood and the prevalence of the improvement in marital status.

The researcher also analyzes the impact of interreligious marriage in decision-making, religious practice among the couple, and especially in child-rearing. The study gives the idea about the religion and its importance in the marriage. The study explained the real-life experience of interreligious marriage which can equally contribute to the development of secular relationships among individuals in society.

REVIEW OF LITERATURE

CHAPTER 2

REVIEW OF LITERATURE

A literature review is a descriptive, analytical summary of the existing material reading to a particular area of interest and accordance with the study. It will provide an overall overview of existing knowledge, which helps to identify relevant theories, methods, and gaps in the existing research works. The literature review will be reviewed systematically through the examination of prior scholarly works. It will help to identify a research topic and its significance and importance which can create our ideas. Sources that are included in the review of literature may include scholarly journal articles, books, government reports, websites, etc.

Interreligious marriage which is a form of relationship between different forms of religious groups' communication, challenges traditional cultural instincts and leads to a upper insightful understanding of various kinds of faiths (Cohen,2019). The supremacy of one's religion does not prevail in interreligious marriage for here the humanity that is valued over anything like caste, religion, creed, and ethnicity. In interreligious marriage, the individual tends to direct the social relationships. They may share religious beliefs and customs and it is maintained that an interreligious marriage there without defending the superiority of one's tradition and beliefs but they are learning each other from each other and the society. In this diversified world, the interconnected interreligious marriage would be a matter of discussion for humanity and preach for the wellness of society.

In the study (Sewenet,2017), interreligious marriage is considered a hub of social issues in many societies. It will be the more complex issues that are influenced by the various kinds of social and religious factors that are involved in the construct and the differing perspectives from the substantially different religious groups. In the case of interreligious marriage the people are more have the objectives and the notion the mixing the religious beliefs and the cultural elements in the society. These emerged kind of issues regarding the differences among one's communities.

(Greeley, 1970) said that in his work, interreligious marriage is in the denomination heterogeneity because three-quarters of the major religious denominations, which were including various groups within Protestantism. The findings of the data suggest that people in interreligious marriages are in the form of Protestantism and are always materialistic and the

society has openness in their perspectives. It would be increasing the numbers by the influence of globalization and urbanization. People are getting socially more active for the inter-ethnic and inter-religious group interaction.

The work (Cavan, 1970) “Concept and Terminology in Interreligious Marriage”, in this paper mentions that the aim is to place the interreligious marriage in the conceptual framework and develop greater precision on the terminology for the clarity and information of the interreligious marriage the more contradictory societal phenomena of a social institution it will maybe have some sort of communal conflict. So, it’s necessary to have a clear notion. This is such a break away from some of the inadequacies of present ongoing research. But the study is more focused on the United States. The major finding of this study suggests that it will uncover a new way of direction in the study of interreligious marriage. The authors are more directed to the terminologies and the concepts that would propagate the clear notion of the precision of the research area.

The research study (Hacker, 2009), talked about the conversion of a non-Jewish couple. Israel is a Jewish country and it has prominent amounts of Jews. Jews have followed the kind of endogamous marriage they are strict on their marriage. In Israel people practice interreligious marriage it is not that normal but it has some amounts of complications. to that but in non-Jewish conversion is a high amount. This study explained that non-Jewish female spouses experience a stronger kind of societal pressure to convert than do non-Jewish male spouses. It is noted that male domination culture is kind of following. The paper deeply explored the gendered complications and their gender relation and implication to the conversion, children, and citizenship in Israel mostly in the case of interreligious marriage, there is conversion highlighting. The major finding from this study is that the Non-Jewish female spouses experience a stronger amount of pressure to convert to Judaism compared to non-Jewish male spouses. The orthodox Jewish religion is strict about the recognition of the child as a Jew if it is the mother is Jewish, which leading the gendered pressure of conversion among women rather than male.

The study (Petersen, 1986) mentioned that the Catholics who married non-Catholics which were scored lower on attending mass and receiving communion than the Catholics in endogamous marriage. The paper examines the impact of interfaith marriages on religious commitments among Catholics and which is mentioned the decrease in communal gatherings. The major finding of this research that the offspring of predominantly Catholic conservative

marriages are were scored based on the orthodoxy in the religious beliefs and the god influence in their life. Catholics who are married to non-Catholics score a gradual decrease compared to others to attend mass and receive communion than Catholics in homogamous marriage.

In the study (Wadekar, 2023) caste and the religious beliefs included in the religious sphere have the integral components of Indian society since time immemorial. these systems like caste and religion created watertight competencies between the communities and brought into the mode of division and mostly in the separation of the living in the society, hatred and the social tension among the various groups proliferated because of the implications of both tragic elements which present in the society and within the social group. Marriage is a universally important social institution where marriage within the same caste and religion is the strict rule of society and the norm of Indian society. In this journal, the author deeply points out that marriage between different castes and different religions is a difficult and socially unacceptable proposition. According to the author, the recent process of modernization, democratization, and social development which is majorly concerned with the inclusive kind of development has brought a lot of positive changes in Indian society. The major objectives of this present paper are to understand the spatial pattern and the determinants of inter-caste and inter-religious marriage in India.

India Sociologist's Works on Marriage

This study was is most famous work of (Chakravarti, 1993) in earlier India there was a complex structure that involved the enforcement of authority and power over the women's body and their sexuality by marriage which was the Brahmanical Patriarchy, the state was played a crucial predominant role on upholding the patriarchal norms and methods which make the family also in patriarchy rather than ideology. Here the author mentioned that the caste system and the gender hierarchy were to be the fundamental part of the Brahmanical patriarchy. Women were subordinate in society and the family structure and women's sexuality were controlled in society for the notion of social control. According to the author who was explained that women's control over sexuality was not only the reason for their subordinate nature but in a way caste and religion were maintained in society.

Studies in the field of marriage is another famous work (Gough, 1959), the work was titled "The Nayar and the Definition of Marriage" which explains that the systematic analysis of the traditional Nayar marriage strategy and the marital institution that focuses on the explanation of the earlier system of the matrilineal family and its importance in the society as in the

relationship between the social institution like marriage. The fatherhood and the legitimacy of children within the Nayar community were studied like marriage. The author conducted the study were the system of “samandham” which is the loose form of marriage and is characterized by the flexible nature of the marital method. The author stated that the Nayar Marriage did not institutionalize the family and the system of one father or any fatherhood legitimacy.

Conclusion

A review of the literature provides in-depth knowledge of the topic and also it will indicate the specific research gap for future research. In this current research, the researcher has taken various reviews for the detailed study of the dimensions of inter-religious marriages in India and Kerala. The reviews provided different aspects of the research topic and it will gradually contribute to the enhancement of the study throughout. Interreligious marriage is a rising interest in our research.

METHODOLOGY

CHAPTER 3

METHODOLOGY

Research methodology refers to the systematic approach used to study the specific research issues. It is the structured process of the researcher to design a study that ensures the results are both valid and reliable and would indicate the research aim and objectives. This research methodology involves studying the various steps systematically taken by a researcher when studying a research problem as well as understanding the reason behind these steps. (Creswell, 2014)

Statement of the problem

Religion is a dominant social institution that affects every phase of human life. It is the most influential factor in the family, polity, economy, education, and other social institutions of the societies. Marriage is a cultural practice. The study focused on the type of interaction between religious groups to understand marriages between different religions in difficult and socially unacceptable propositions. In this study the lived experience of the couples who are involved in the inter-religious marriage.

General objectives

To explore the inter-religious marriage with special reference to the Ernakulam district

Specific objectives

1. To examine the obstacles faced by couples during Interreligious Marriage
2. To explore societal attitudes towards inter-religious couples.
3. To study how couples negotiate their religious practice in Interreligious Marriage
4. To understand how inter-religious couples negotiate child-rearing strategies

Theoretical definition

Marriage: A legally accepted relationship between two people in which they live together or the official ceremony

Inter-religious marriage: Marriage between two individuals who are members of culturally incompatible religious groups.

Operational definition

Inter-religious marriage: in this study, inter-religious marriage is defined as a legally accepted relationship between two individuals who are involved in different religions like Hindu, Christian, and Muslim.

Variable

Independent variable

- Religion
- Urbanization
- Child-rearing
- Decision-making
- Religious practices
- Conversion

Dependant variable

Inter-religious marriage in Ernakulam district

Research design

In this study, the researcher used the Qualitative Descriptive Case Study research methodology. The Case Study research was appropriate for this kind of study since it is focused on the exploration of the real-life phenomenon. It was designed by the researcher and guided by the research objectives

Thematic Analysis

In this study, the researcher identifies and analyzes various themes like religious practice, child-rearing, societal attitudes, the change in religious practices, and the life of inter-religious married couples. The researcher makes use of the available data from the field notes and also direct information who are couples involved in inter-religious marriage.

Tool for Data Collection

Case study methods were used by the researcher were collect the data using the semi-structured interview and narratives. The major instruments used in this qualitative research are interviews, observation, and field notes.

The interviews were semi-structured to explore their experience which is based on the objectives, and the observation provides an opportunity to fully observe the marriage and the family settings. During the data collection participants were engaged with the follow-up questions for clarification.

Pilot study

The pilot study is a rehearsal of the main study. A pilot study was conducted to understand the feasibility of the study.

Sample

The participants would be selected through purposive sampling, the selection of specific interreligious married couples. The study was conducted by interviewing 5 couples which include 5 males and 5 females who have experience with inter-religious marriage, especially in the Ernakulam district. In this study, a total of 5 families of 10 respondents consisting of 5 males and 5 females were interviewed. Since the study is solely based on interreligious marriage and their life experience in society.

The respondents were solely from different communities and had different life experiences and perceptions of interreligious marriage. Among the 5 families who were interviewed which include 3 of them family were the wife from the Christian religion and the husband from the Hindu religion, 1 family was the husband Muslim and the wife was Hindu and the final respondent was a Muslim husband and a Christian wife. The field visit enabled the researcher

to understand the implications of inter-religious marriage and the societal importance of studying deep into it.

Research Ethics

The protection of the participants in the study and informed consent were prioritized in the research. A letter of consent was provided to each participant which outlining the purpose of the study and their role as participants. Especially informed that all the participants were voluntary and there was no risk associated with the study.

Limitations of the study

Due to time constraints, the researcher was unable to get the amount of respondents because they lived in an outstation.

DATA ANALYSIS AND INTERPRETATIONS

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

The process of data analysis and interpretation entails the meaningful and systematic operation to gather the information and to analyze the data with the outcome of the data. It is also helpful for the comprehensive implication of data in the conclusion which gives the overall picture of the study and the data collected in the research process. The data analysis contains several steps to codify the data and the process of gathering the data to fetch the information within it. One of the major purposes of the data analysis and interpretation is the systematic explanation that gathered the information from the respondent thereby providing a clear focus for subsequent analysis. This process of data analysis and interpretation started with the initial chance of reviewing the material given by the respondent and that will ensure the validity and the reliability of the data from the respondent. The process of data analysis and interpretation will ensure the extraction of the meaning from the collected information and that information will be co-ordinally applied to the study to give an assurance of the study. This extracting the meaning from the which can help to develop the authentic conclusion which indicates the whole picture of the data collected from the respondent.

The data analysis provided an intense level of insights from the data that we collected and the data became further more to study. The outcomes of the data are to explain the minute characteristics and because of that, it will enrich the quality of the data to the research academia. The scrutiny of when we are doing the data analysis will encourage the qualities and the inference of the data which are the implementation of the data from the respondents. Furthermore, the data analysis which was improved the details of the collected data from the various steps regarding the initial ordering, and categorizing the data within the framework of the themes provided in the objectives.

Finally, the whole data became in the summarized form which develops the overall view of the data and it produces the interpretation. Consequently, the whole process determines the data and the response to a logical and theoretical phase. The initial phase of the interpretation which is the outcome of the data analysis provides the diligent type of information to provide the clear-cut notion. So, like that the various forms of research data methodologies and the methodologies for the data analysis and interpretation gave the whole insight to the society, which they introduced new thing.

In the study of “A Sociological Exploration of Interreligious Marriage with special reference to Ernakulam” the general objective was to explore the real-life experience of married couples in interreligious marriage in Ernakulam. The specific objective is to identify the obstacles faced by interreligious couples during marriage, to explore the societal attitude towards interreligious couples, to study how interreligious couples negotiate their religious practices, and to understand how interreligious couples negotiate child-rearing strategies.

In this study, a total of 5 families of 10 respondents consisting of 5 males and 5 females were interviewed. Since the study is solely based on interreligious marriage and their life experience in society. The respondents were solely from different communities and had different life experiences and perceptions of interreligious marriage. Among the 5 families who were interviewed which include 3 of them family were wives from the Christian religion and husbands from the Hindu religion, 1 family is the husband Muslim the wife was Hindu and the final respondent was Muslim husband and Christian wife. The field visit enabled the researcher to understand the implications of inter-religious marriage and the societal importance of studying deep into it.

The case study research was appropriate for this kind of study since it is focused on the exploration of real-life phenomena. The researcher collected data from individual semi-structured interviews, observations, and field notes. The study also includes the changes in the marriage institution in society. Since it is certainly a sociological study it enables the researcher to understand the sociological relevance of interreligious marriage and the individual's life experience to it.

After the data collection audio recordings were transcribed and that transcription was reviewed with the field notes and memos and edited for further analysis and finding of the study. A smaller sample was purposefully selected for the study which gave the in-depth exploration of the participant's experience in interreligious marriage.

Description of Case Analysis

In this current study “A Sociological Exploration of Interreligious Marriage with special reference to Ernakulam” we deep delve into the 5 families' life experiences. In the context of the study is the steadily given importance of caste, religious, and endogamous marriages in Kerala society, while the cases about interreligious marriage are complex and contradictory elements in a secularized society like India.

Kerala which had a comparatively high rate of literacy and education, by the influence of left ideology, improved the condition of the oppressed class and caste group in society. There is an ample amount of movement to abolish caste and the emancipation of the oppressed masses from exploitation. In the 21st century, caste and the importance of religion were visible in society in refined forms. Marriage is an important social institution and it is the gateway to maintaining the chain and the generation of caste and religion through endogamous marriage. In this context, researchers were interested in exploring the social implications of interreligious marriage and its relevance in contemporary society.

Interreligious marriage among the Hindu – Christian

Mostly in the context of religion, both are slightly rigid. However, when the researcher interviewed the couples there were 3 couples from this category which means the wife from the Christian religious background and the husband from the Hindu religious background. During the interview, the male (husband) experience is more likely to pertain to the marriage with relatively good experience, but they are acknowledged about the masculinity and its portrayal of society. Husbands in these 3 families are members of the Hindu religion which consists of a Brahmin, Nair, and Ezhava community. The so-called upper caste Hindu community has a greater amount of social capital and they are indulged partially in secular thought. From my observation husbands never get any social pressure for the conversion but they face societal pressure on the job seeking and the societal process of financially settling for their marriage that only society would make them eligible for the marriage market. In my field interview, one husband said “*Interreligious marriage is a kind of game-changer in society*”.

Through my interview and observation women as a wife in interreligious marriages are different kinds of experiences but in one similarity. Interreligious marriage is a complex process according to female respondents, in the Hindu-Christian interreligious marriage they mostly preferred mutual negotiation in marriage and the equal freedom to practice religion. They didn't even convert but they got the societal pressure. In my field observation, women in decision-making and child-rearing have a huge role, that's a conflict process here they will adjust to maintain family harmony. Some will experience societal isolation after the interreligious marriage, mostly in the church.

One of my respondents who explained her experience

“I felt so sad the day of my sister’s wedding when I wasn’t allowed to attend, I was a person who was active in the church choir, but on that day the church members indirectly and intentionally said to me that, you’re not allowed to the church marriage ceremony”

It was indicated that social isolation is more visible in the case of women in interreligious marriages. In my interview, commonly they said that the importance of education and financial independence how important to make women more acceptable in families. In most cases, they are continuously involved in the talk about the contribution of education in their life. Child rearing was the most of decision-making relayed on it.

In my study on interreligious marriage, the wife is from a Roman Catholic religious background and married to a Brahmin (pattar) man, she has not converted to the Hindu religion and they living 16 years of married life. Happily adjust to their marriage to eliminate the conflict. She does not convert to Hinduism but she followed and did the rituals of Brahmins. When her husband’s in-laws came home she would put aside the Christian idols or the symbols, don’t make any negative to her husband’s family. Here the couple equally participated in the workforce and they both had financial independence which contributed to the decision-making and child-rearing in the marriage.

One of the male respondents said,

We are living in a patriarchal society in which women are historically disadvantaged with the societal norm even in the 21st century women get more societal pressure than male in Indian society when it's in marriage it becomes harder.

Interreligious marriage among the Christian – Muslim

Both religions are rigid in their own belief and rituals in society. In religious belief are more strictly followed in endogamous marriage within their community. Marriage is an important social institution which is the foundation and the growth of the religion. Christian religions have certain values and rules to maintain the likeness within the community. Also, the Islamic rule of marriage is much more rigid. Both will certainly be impacted in the context of the interreligious marriage. Because interreligious marriage happens to marry a person from a different religious background, it may be prone to the risk of conflict in the process of

marriage. Here the couple who only participated in the workforce is a husband and the wife is a housewife, not financially independent.

In my study, I explored the inter-religion marriage experience among Christian women who married Muslim men, they now living a better kind of life economically, and they have crossed their 30 years of marriage life. They have years of experience in interreligious marriage among participants, when I was interviewed I keenly observed the body appearance and the kind of emotions expressed during the communication, because the women who are engaged in interreligious marriage converted to Islamic religion. It is a time-consuming process to get in-depth insights from her but the continuous involvement of the researcher approach makes her break the ice and make the conversation more real. The husband is more interested in explaining the marriage and life, but her husband is an affluent person in business and she is a housewife. She graduated in that period, but she did not come to the workforce due to the marriage and orthodox beliefs that held.

The interview moved to kind emotional and at that time the wife said this;

“My marriage life is good and I am extremely grateful for got a husband like him, but when I looked at my social life it entirely changed like my name, address, and religious identity, and as a person I changed totally, somehow it's still stuck into my mind when I go outside or meeting my relatives and friends they were looked at me in a face of hesitation or sympathy, I don't like the way people still looked at me in a second person. The rest of others in my life are good and satisfied.”

Their social identity here is changed after the interreligious marriage, the kind of freedom of life they experienced earlier. In the individual semi-structured interview, when delving into the socio-economic background of the respondent, the husband who are in a member of the Muslim community where they engaged in business and trade earlier. The wife is from the coastal area of the Fort Kochi region and is from the Latin catholic community, after their marriage children became Islamic religious followers, and one of them graduated from Islamic study. In here women who had married into Islam no longer have any relationship with their natal family. When her father died five years ago, she was not even permitted to see her father finally, even though she was restricted from doing the funeral ceremonies. She was abandoned by the church and by the family because of the conversion.

In the interview husband mentioned that;

“In the Quran Islamic Jurisprudence or Fiqh were prescribed that in the children of the marriage which is that in the mixed marriage shall be Muslim”.

Interreligious Marriage among Hindu – Muslim

Here the respondent's wife was from a Hindu religious background and the husband was from a Muslim religion. When I interviewed the husband who has an Islamic religious background, he was a kind reserved person it took time to give information about their interreligious marriage somehow he hesitated to say the conversion of his wife, who married at 29 years old. In this case, both husband and wife are in an interreligious marriage and have equally contributed to the workforce they are financially independent in their way which may help during the stage of child-rearing and the other marital decision-making strategies.

He says that;

“I was born and brought up into a joint family and it is difficult to live there the only obstacle in our marriage is the religion so, that’s why my wife willingly converted to my religion. I still sorry for the 11 days that’s my wife went through in the Muslim conversion center at Calicut”

In the case of interreligious marriage, women adjust to maintain the harmony in family, also quoted that the space was only the reason for having education and financial independence make but even though the women's decision-making was restricted in the family. Even though she converted to the Islamic religion she never changed her name and other personal details after her interreligious marriage. She said that she got an understanding of in-laws in her life which reduces the societal pressures. Both husband and wife mentioned the harassment during the Muslim conversion center.

During the interview, she quoted that;

“In my affidavit, I only focused on keeping the family harmony and the peaceful life in our entire marriage life, because in a nuclear family is much more chance to accept the interreligious marriage but it is different for the case of a joint family. The joint family does not follow the opinion of one member it is necessary to satisfy the entire family. So, converted to religion only for the need of harmony not as passionate follower”

Interpretative Themes

During the data analysis, four main themes emerged of interreligious marriage and their life experiences. The emerging theme highlighted interreligious marriage and the implications of marriage in society. The emerging themes were: the conflict of marriage, freedom of religious practice, decision-making in family relationships, and child-rearing. A summary of the thematic findings and sources are outlined in Table 1.

Table 1

Interpretative Themes

Themes	Data sources
The conflict management	Observation Interviews Field notes
Freedom of religious practice	Interviews observation
Decision-making in family relationships	Observation Interview Field notes
Child rearing in interreligious Marriage	Interview Observation

Theme 1: Conflict management

The experience of couples in interreligious marriage is an important factor in conflict management. In societies like the cast, religion, and the endogamous marriage were a predominant figure in the sphere of marriage. The marriage like interreligious marriage is a kind of complex process of marriage in a society like India, when we take the Kerala context

interreligious marriage have the acceptance in lesser amounts but invisibly the caste and the religion have a strength that folds in a refined form in society. Conflict management in interreligious marriage mostly ends up with a compromise of individuals with two different religious beliefs. In this study on “A Sociological Exploration on Interreligious Marriage with special reference to Ernakulam,” themes are created with the analysis of these collected data. From the data, it is visible that conflict management is the initial stage of interreligious marriage. During the process of interreligious marriage, it is difficult to conclude from one Religious belief, in the researcher’s observation some practiced their religious practices after their interreligious marriage. But in two cases which specify that the religious belief of one would be changed as a conflict management during the marriage.

During the data analysis, it was identified that the women made the adjustment and the conversion to marriage. Because of the patriarchal nature of society, women would always be portrayed as the submissive kind of character. In the Islamic religion law, the woman will make the conversion in the interreligious marriage. Also while the researcher interviews the respondent conflict management will succeed by equal participation and the mutual understanding of the individual is played an important role. The region of Ernakulam is a kind of urban settlement and the lifestyles, will also be influenced by the perception of marriage. Still in contemporary society in India marriage is an important social institution. Endogamous marriage is socially accepted.

In the observation of this study, one of the respondents was not converted to their husband’s religion but she adapted and practiced as same in his religious practice because of the conflict management. Husband in the interreligious marriage it is the researcher’s observation and the help of interviews got the realization that they are not even converted to the wife’s religious practice and some of them are equally prioritized of partner’s religious beliefs and religious activities. A family plays a pivotal role in conflict management during interreligious marriage, it is a complex process. In collected data shows that the nuclear family has secular thought rather than in joint family. There 2 respondents are from joint families out of 5. In these cases, the male side joint family played an important figure in decision-making.

One of the respondents who were explained that the;

“In my In-laws family is a joint family there is much difficulty to make one’s own decision to approved it's not the interest of the person but it is the interest of the family system”

Theme 2: freedom of religious practice

During the data analysis, the major component of the study is the freedom of religious practices in interreligious marriage. The data collected from the interview shows that the religious beliefs of females are always questionable because, in the patriarchal society, women adjust mostly in the marriage. Since data were shown the details about the freedom of religious practice are used in the above-mentioned theme of conflict management. Men in marriage have the freedom to continue and follow their religious practices whether in the case of interreligious marriage, the women's preference for religious practice depends on the in-law's family, this problem is not even present in the case of men in interreligious marriages.

The experience of respondents is different in each couple some three couples are in interreligious marriages among Christians and Hindus in this marriage the freedom of religious practice has both the partners even though in wife. Since the researcher interviewed the respondent, the observation that Christian–Hindu interreligious marriage followed their natal beliefs and traditions, researcher field observation shows that the women who are married in the Christian – Hindu marriage have used their religious symbols like the rosary, bible, etc. but in the field observation Christian – Muslim interreligious marriage as in researcher sample has restricted the women (wife's) freedom of religious practice, she converted to Islamic style of living no more hold the natal religious belief anymore in externally, since the researcher goes through the transcript of the interview and the direct observation, the respondent have the internal belief in the natal religion.

The respondent (Wife of Christian – Muslim interreligious marriage) statement on the matter of freedom in religious practice;

“After my interreligious marriage, I converted to the Islamic religion and its practices by following 11 days of initial conversion class in Kozhikode. It was difficult for me as a Latin catholic to accept and adapt so of the Shariah rules in the Islamic tradition but I did it for my love of life and the maintain harmony in family relationships. It's been 30 years of marriage and still love the principles of Jesus even though I can't follow it in my life.”

The theme which deep delves into the freedom of religious practice in interreligious marriage, while the conclusion was that the freedom of religion is restricted and societally questioned only to the female as a wife which socially placed the obligations and the so-called

duties but that also not at all affected in the male scenario. Through my interviews, husbands have acknowledged their wife's religious beliefs and their freedom.

Theme 3: Decision-Making in Family Relationships.

During the interview and the field observation, the experience of couples in interreligious marriage is quite good for both partners. Societal interference is comparatively high in some cases but the majority of the decision-making in family relationships was handled by men. In interviewing the men (husbands) in interreligious marriage they argued that not compile to wife to do the things she is doing to maintain the social equilibrium in the family. In my observation during the interview, initially, I interviewed both husband and wife on I same platform that time their opinion were more correlated, and in my second phase of interviewing the same persons one-on-one it deeply the hidden nature of the decision-making in the family relationships.

In interreligious marriage, there is a higher amount of chance to increase the dependability of the husband's decision. This is more visible in the amount of rigidity among the religions. The interview and the memos of the researcher indicated that the participation of women in decision-making is neutral. The interesting thing that was analyzed by researchers in an interview is that the internal decision-making (household chores) and the External decision-making (social are kind of neutral and maintained.

Somehow the decision-making in family relationships, there is an important element is the type of family. Were in the nuclear family the decision-making equally divided and the opportunity for the equal participation of couples in interreligious marriage but in the case of the joint family is different, were the joint family the decision is relayed to the whole family members even though it is the personal couple life like the child-rearing, women employment, and religious practices. More deeply the researcher's observation was in the decision-making I family relationships among interreligious marriages especially from the joint family which is difficult to accept one own decision. The majority followed the upper member of the family.

One of the respondents said that;

“When it's in the decision-making of family relationship, my in-laws follow the joint family system there is much difficulty to accept on own decision. It's all up to the elder male member.

All the women in my family who do not even have marriage in interreligious have the same. I believe that the nuclear family has the space for decision making but in my experience not in this joint family.”

Another respondent who said about the decision-making of family relationships in interreligious marriage;

“Now we both have moved to Ernakulam, and the life in this region is different from my native place. We both are from the Wayanad district but for 11 years we have settled in Ernakulam. The major difference we feel is the less social interference of family especially in the decision-making, I still remember when I was pregnant the people around as continuously asked about the religion that my “husband” decided for the child. I was surprised that my in-laws and my husband are so supportive and understanding, they always said that it’s your life and you only have the right to decide your life is not dominated by husband or wife. We both are sure about child-rearing a child will be born without any religious name but we taught the whole principles of Jesus and the Hindu god. We believed they are the masters”

The decision-making of family relationships was not only relayed to the individual but had a greater influence on the family, kinship, and religion. In my case study of an interreligious couple’s experience, since they have the decision-making improved try to break the chain of discriminatory behavior in the family. The respondents have greatly mentioned that another important element of decision-making is education, the role of education has had a greater impact on the decision-making and the whole life of the couples. They all stress that the education and the financial independence of both partners in relation will give equal opportunity to decision-making it will empower and improve the space of women's decision-making in interreligious marriage.

Theme 4: Child Rearing in Interreligious Marriage

In interreligious marriage the most questionable and worried the couples during the process of child-rearing. During the interview and the observation, researchers explored that child-rearing is equally secularized in the majority of cases. Parents are strict with the decision-making of their children even in the interreligious marriage. Through the observation child-rearing in Christian-Hindu couples is more seen as secular than others, they were promoted to the non-religious pattern by namely, but they have taught both religious god and the principle

and put the name as secular kind also in their house when researcher observation, they kept the god-like Jesus and shiva in the same table and worship equally, the lightened the candles and the “villaku” in the same place, so the children were born to watch these equal prioritizations of religion.

But in the other cases in which interreligious marriages were included the different rigid kinds of religious parties are the Christian and Muslim, in this scenario child rearing, was built to the base of the father line, the Islamic traditions, and children did not even know deeply about the mother’s religion and the religious practices, the mother was also promoted to the father’s line religious beliefs, child rearing is the most important part of the interreligious marriage. It was the same in the case of the Hindu-Muslim interreligious marriage, for them it is the rule to obey the father’s tradition, even though the mother knows it a patriarchal they don’t even raise her voice because of the family harmony.

Child rearing is an essential part of interreligious marriage which determines the further life of the couple, religion is the kind of obstacle they face during the process of interreligious marriage. And here also the greater importance of the family system. Ernakulam is an urban style of living and this also improved the decision-making of child-rearing in family. Most of the couples both want to rear the child in a secular way not even influencing the shadow of any religion, but in this study couple, some of the couples have the problem of child rearing because of the rigid nature of the family and the religious institutions.

Conclusion

In this study on “A Sociological Exploration of Interreligious Marriage with special reference to Ernakulam”, here in the developed themes were a deep dive into the whole picture of the experience of couples in interreligious marriage. Interreligious marriage is proliferating the relevance of the field of academia and research. The dynamic nature of the marriage made the intensive change in the social institutions.

FINDING AND CONCLUSIONS

CHAPTER 5

FINDING AND CONCLUSION

This chapter of findings and conclusion were the key findings and the whole summarized form of this research study. In this research study goals and the implications of the topic give the readers closure. The research study is a qualitative Case Study on the topic of “A Sociological Exploration of Interreligious Marriage with special reference to Ernakulam”. This chapter discusses the conclusion and findings. This is accomplished by the explanation of the whole chapter were summarizes the findings regarding all objectives and these findings enriched the study.

In this study, the general objective is to explore interreligious marriage in the Ernakulam district. Depending on the region where to focus the study was Ernakulam one of the major famous Cities in Kerala, India. The cosmopolitan nature of the society immensely contributed to the changes that occurred in the social institutions. Interreligious marriage is relevant in the current contemporary society as secular thinking has increased and social and political mobility has enhanced through this kind of marriage in society. This study had to dive deep into the particular objectives to minimize the vague and maximize the concept to learn and analyze deeply into it.

Marriage is an important social institution in Indian society, whereas in Kerala the same. In societies like caste and religion more attention is the marriage has a set of rules obeyed to the needs satisfaction of society. In general, marriages were accepted in the closure of the endogamous marriage, which was promoted and accepted only by the people who were part of the same religious backgrounds and in the same clan. Otherwise even in the same caste were who marry in a different subcaste are also prohibited in the endogamous accepted society. In this kind of society, interreligious marriage has the complex to overcome societal pressure. In a society like India, the tradition of marriage is a sacrament phenomenon of the individual most importantly it's the social gathering of the family members and more importantly, it is a certain type of dealing to continue the endogamous loop in society through marriage. Here in contemporary society, just look around the billboard and all they see are the posters and advertisements of matrimony specified in the name of each religion and even the subcaste owns their matrimony. It will continuously strengthen the endogamous nature of marriage than earlier in a refined form.

Does interreligious marriage have obstacles in contemporary society?

In contemporary society, we promote liberal ideologies and activities to attain the ultimate freedom and equality in society. Even in the contemporary have their obstacles to attain social acceptance. The finding of the first and foremost specific objective is to examine the obstacles faced by couples during interreligious marriages, the initial obstacle presented in the collected data is that the difficulty in getting social acceptance will hardly influence the nature of parental acceptance. In marriage mostly in society having the high priority of family even in this contemporary individualistic manner has to ensure parental support. In most cases, the finding is that parental support is essential but it gets only through endless hardships and struggles comparatively more than in the socially accepted endogamous arranged marriage.

Individuals who initially get into love and take their relationship to an extreme stage of commitment only afterward the struggle will have clear correlations between the social and individual perceptions about the marriage. Findings show that the most time-consuming process to accept interreligious marriage into the family, even though the partners are financially independency and educated, is more over than religion which played an important role in the blocking of interreligious marriage in society. Religion is a prominent figure in marriage in society. It will impact the acceptance and the struggle during the marriage.

Another major obstacle faced mostly females in interreligious marriages was in the case of males who have the financial and social position affected in the marriage but in the case of females who are engaged in interreligious marriages their total social identity which questioned through the process in the conversion and the family system of natal. Findings show by the interreligious marriage were both individuals have affected and have to overcome the obstacles which were faced by interreligious marriages

Social Attitudes Towards Couples in Interreligious Marriage

Society is the most important structure that was created and destroyed by the dynamics of the pattern and the social institutions that were relayed to individuals. So, in society, the more important thing is the societal attitudes among people who are maintained to an interreligious couple. From the collected data the findings are that both males and females have to face negative societal attitudes after their interreligious marriage. In some cases,

members of affluent families can have less level of negative attitude were can be relatively negative attitudes towards male members.

In the Indian patriarchal society which follows the system of patrilocal system the women have to change their natal home to the husband's home, so comparatively, the women are more prone to negative societal attitudes. Once they enter the tagline of the interreligious marriage, the women who have engaged with that were slowly abandoned from the natal religious beliefs, and in the finding which shows that they are always been blamed for the shame were occurred in the family, here the women sexuality has also been questionable. Because Indian society keenly followed the system of endogamous marriage and universally accepted it.

The portrayal of women's sexuality is the gateway of the caste and religious continuity by the women who are married to another man who are part of the different religious beliefs she may be discarded from the natal religious beliefs and the religious activity. Findings detailed that the males in interreligious marriages have been affected by societal pressure to convert their wives to the male religion mostly in the case of the Islamic religion, otherwise, the male is also exiled from the home which is why the majority of the wives get to accept the method of conversion for the peace and family harmony.

Freedom of religious practice in Interreligious Marriage

In this study, the finding of the religious practices in interreligious marriage is on another important specific objective. Society which is like to give more importance to religion and religious beliefs the case of religious belief is different in interreligious marriage. Were the society when we studied the two sides of the sword one is the promotion of equality and the other side of the sword is the dominant ideology and the spread of inequality. These two sides are also presented in the negotiation of religious practices in Interreligious marriage.

This included the kind of religious practices that were followed and customary in interreligious marriage. Some are strict in the phase of their religious practices, some may compromise for the need for harmony and peace in the family relationships, and some accept the way they are and their religious practices equally. When it comes to the religious practices of males who are organized and the religious domination nut in the case of females who are engaged with interreligious marriage the kind of questionable stage has happened. Somehow the freedom of religious practice that questioned in this scenario mostly in the women who are prone to the adjustment and maintenance of religious practices.

The religious belief of females is always questionable because, in the patriarchal society, women adjust mostly in marriage. Since data shows the details about the freedom of religious practice are used in the theme of conflict management. Men in interreligious marriages have the freedom to continue and follow their religious practices in the case of interreligious marriage, and the women's preference for religious practice depends on the in-law's family, this problem is not even present in the case of men in interreligious marriages. The freedom of religious practices was able fundamental thing even in the constitutional framework but the patriarchy and the rule of law were in the case of interreligious marriage the practice of religion became comparatively the nature of religious practice became adjustable or shared.

The shared religious belief will promote the characteristics of secularism in the family and even in the growth of the children. In the study findings, the inclusion of the equal practice of religion is also visible in interreligious marriages. This may increase the amount of the brotherhood and the fraternity among individuals. Another data was in the finding that the religious practice that followed by the husband's religious practices followed the wife and the children like nature which is seen in the endogamous marriage. Findings show that the religious practice was men in the interreligious marriage rather it affects the women's religious practice.

Child-rearing strategies in interreligious marriage

When it has come to the point of child-rearing which is the most important part of interreligious marriage all become aware and question the matter of child-rearing, it is the strategy used for well-being and harmony. The study finds that the parents have the notion of giving a secularized life to a child. Even with the restriction on religious practices and all, both mother and father are motivated to teach the principle that belongs to the different religious principles and all. Mostly the family was stubborn to follow certain religions and society also interfered with this.

The inclusion of the equal practice of religion will be visible in interreligious marriage, and also contradictory is that findings show that in one case the child-rearing is totally up to the following of the husband's side religion. The children did not even know about the mother's religious principles. Child rearing is an important element in the socialization of children and their entire life.

All of the study findings are that the interreligious marriage and importantly mentioned the implications of interreligious marriages are the obstacles that couples face through the marriage, decision making, religious practice, and mostly child rearing which is the final and most important aspect of interreligious marriage.

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APPENDIX

CONSENT FORM

I_____ the undersigned, confirm that (please tick the box as appropriate):

1	I have read and understood the information about the project, as provided in the information sheet dated_____	
2	I have been allowed to ask questions about the project and my participation.	
3	I voluntarily agreed to participate in the project.	
4	I understand I can withdraw at any time without giving reasons and that will not be penalized for withdrawing nor will I be questioned on why I have withdrawn.	
5	The procedures regarding confidentiality have been clearly explained (e.g.: use of names, pseudonyms, anonymization of data, etc.) to me.	
6	If applicable, separate terms of consent for interviews, audio, video, or other forms of data collection have been explained and provided to me.	
7	The use of the data in research, publication, sharing and archiving has been explained to me.	
8	I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms specified in this form.	
9	<p>Select only one of the following:</p> <ul style="list-style-type: none"> • I would like my name used and understand what I have said or written as part of this study will be used in reports, publications, and other research outputs so that anything I have contributed to this project can be recognized. • I don't want my name used in this project. 	
10	I, along with the researcher, agree to sign and date this informed consent form.	

Participant:

Name of Participant

Signature

Date

Researcher:

Name of Researcher

Signature

Dat