

Exploring Social Reality: Perspectives on Identity, Marriage, and Caste in

Indian Society through an Online Survey

Agrawal, Devika Kumari¹ and Pandey, Ambika Prasad²

¹Research Scholar, Galgotias University, Greater Noida

²Supervisor, Professor, Galgotias University, Greater Noida

Abstract

This research systematically investigates the complicated social dynamics inside Indian culture, with a particular emphasis on the intersections of identity, marriage, and caste, using an internet survey as its major instrument. Drawing on Peter Berger and Thomas Luckmann's theoretical framework of social production of reality, the research seeks to explain growing shifts in urban society. The merging of identity, marriage, and caste is still a complicated and deeply embedded feature of Indian culture today. Traditional markers such as caste and religion frequently impact social position demarcation, personal connection creation, and the allocation of socioeconomic prospects. Understanding the dynamics of these cultural structures is critical for appreciating the complexities of Indian social structure and confronting issues of inequality and injustice. The present study seeks to delve into these complexities through the lens of an online survey conducted among individuals across various demographics in India. By exploring perspectives on identity, marriage preferences, and perceptions of caste, this research aims to shed light on the evolving landscape of social relationships and norms in the country. The intersectionality of caste with other identity markers such as religion, gender, and socio-economic status further complicates the social landscape. Marriage, another cornerstone of Indian culture, is frequently used to perpetuate caste-based connections and customs. Endogamy, in which people marry within their own caste or social group, is popular, demonstrating the survival of caste-based identity and social norms. However, increasing socioeconomic realities, urbanization, and changing views towards marriage and relationships are rapidly eroding these long-held conventions. The study attempts to unravel the complicated fabric of the Indian social structure through a thorough collection of queries meant to investigate individual perceptions and society norms. The views of respondents on traditional

identification markers like caste and religion, their factors and preferences when choosing a life partner, and the perceived relationships between caste, marriage, and social stratification are important topics of research. By carefully examining the information gathered from the online poll, this research offers insightful information on how social ties and norms are changing in modern-day India.

Keywords: Social reality, societal norms, social structure, identity, marriage

Introduction The merging of identity, marriage, and caste is still a complicated and deeply embedded feature of Indian culture today. Traditional markers such as caste and religion frequently impact social position demarcation, personal connection creation, and the allocation of socioeconomic prospects. Understanding the dynamics of these cultural structures is critical for appreciating the complexities of Indian social structure and confronting issues of inequality and injustice. The present study seeks to delve into these complexities through the lens of an online survey conducted among individuals across various demographics in India. By exploring perspectives on identity, marriage preferences, and perceptions of caste, this research aims to shed light on the evolving landscape of social relationships and norms in the country.

Background Caste, an ancient social hierarchy system deeply rooted in Indian

history, continues to play a significant role in shaping social interactions and opportunities. Despite efforts to address caste-based discrimination through legislation and social reforms, its influence persists in various aspects of life, including education, employment, and marriage. The intersectionality of caste with other identity markers such as religion, gender, and socioeconomic status further complicates the social landscape. Marriage, another cornerstone of Indian culture, is frequently used to perpetuate caste-based connections and customs. Endogamy, in which people marry within their own caste or social group, is popular, demonstrating the survival of caste-based identity and social norms. However, increasing socioeconomic realities, urbanization, and changing views towards marriage and relationships are rapidly eroding these long-held conventions.^[1]

Social construction of Reality

Prominent social theorists Berger and Luckmann investigate how social interaction shapes reality. They use the example of varying social perceptions of wealth and poverty to demonstrate this. Their landmark book "The Social Construction of Reality" (1966) connects individual actions with social structures by offering a theoretical framework for comprehending this process. Although their theory is based on symbolic interactionism, it goes beyond it to include macro-level cultural meanings. They contend that people shape and are shaped by society systems, and that meaning is created by individuals via their awareness and worldviews. In order to describe the reciprocal interaction that exists between people and society, they present the notions of externalization, objectification, and internalization. This view of reality draws attention to the common knowledge and arbitrary interpretations that shape social construction.^[2]

Research Gap and Objectives

While numerous studies have examined the role of caste and marriage in Indian society, there remains a gap in understanding contemporary perspectives and the interplay

between identity, marriage, and caste in the digital age. This study aims to address this gap by conducting an online survey to explore individual attitudes, preferences, and perceptions regarding these societal constructs.

Specific objectives of the study include-

- I. Investigating individual perceptions of caste and its relationship with identity and social hierarchy.
- II. Examining preferences and considerations in selecting a spouse, including the role of caste and socio-economic status.
- III. Exploring the relationship between caste, marriage, and societal norms, including views on inter-caste and inter-religious marriages.

Significance of the Study

Understanding the dynamics of identity, marriage, and caste in Indian society is not only essential for academic discourse but also for informing policy interventions and social initiatives aimed at promoting equality and social justice. By providing insights into individual perspectives and societal norms, this research contributes to a nuanced understanding of the complexities of Indian social structure and offers implications for fostering inclusive and equitable social relationships.

This introduction provides background information on the topic, highlights the research gap and objectives, and emphasizes the significance of the study in addressing broader societal issues.

1. Literature Review

The literature on caste, marriage, and identity in Indian culture offers important insights into the historical backdrop, current dynamics, and consequences for social ties and mobility. This review draws on major results from previous research to contextualize the current study and identify gaps in the literature that require additional examination.

1.1. Historical Context of Caste

Caste, originating from ancient Hindu social order, has been a fundamental organizing principle of Indian society for centuries. The hierarchical division of society into varnas (caste categories) based on occupation and social status has shaped social interactions, economic opportunities, and marriage alliances. Numerous studies (e.g., Srinivas, 1962; Dumont, 1980, Gurye) have examined the historical development and institutionalization of caste, highlighting its persistence despite modernization and socio-political changes.^{[3],[4],[1]}

1.2. Caste and Social Mobility

Caste has historically been connected with social stratification and inequality, with people facing limited mobility and opportunities because of their caste identity. Deshpande (2000) and Thorat and Newman (2007) found that caste-based discrimination has a long-term influence on access to school, employment, and healthcare, maintaining socioeconomic inequities among castes.^{[5],[6]}

1.3. Marriage Preferences and Endogamy

Marriage in India is not just a union of individuals, but also a strengthening of social and familial bonds, which are frequently influenced by caste and religious beliefs. Donner and Uberoi (1994) study the incidence of endogamy, in which people marry within their own caste or social group to preserve cultural traditions and caste identity. Hypergamy, in which people marry into higher castes for social or economic success, serves to strengthen caste-based systems (Pandit, 2003).^{[7],[8],[9]}

1.4. Changing Trends and Attitudes

Despite the continuation of traditional traditions, changing socioeconomic realities, urbanization, and educational progress have resulted in changed views on marriage and caste. Jeffery (1996) and Desai and Andrist

(2010) found that the relevance of caste in marriage decisions has decreased among urban, educated young, who prioritize compatibility and shared values above caste considerations. ^{[10],[11]}

1.5. Gaps in the Literature

While previous research gives useful insights on the role of caste and marriage in Indian culture, there is still a need for studies that look at contemporary viewpoints, particularly in the context of changing social dynamics and digital communication. This study intends to close this gap by conducting an online survey to investigate individual attitudes and perspectives, providing new insights into the intricate interplay between caste, marriage, and identity in modern India.

2. Method

2.1. Study Design

This study employed a cross-sectional research design to investigate perspectives on identity, marriage, and caste in Indian society. Data were collected through an online survey administered to individuals across various demographics and geographic locations within India.

2.2. Participant Recruitment

Participants were recruited using convenience sampling methods, primarily through social

media platforms, online forums, and email lists. Inclusion criteria required participants to be adults (18 years or older) residing in India and capable of completing the survey in English. More than 100 participants have taken place according to their choices.

2.3. Survey Instrument

The survey instrument was developed based on a review of relevant literature and consultation with experts in the field. It consisted of structured and semi-structured questions covering a range of topics, including demographic information, perceptions of caste, preferences in spouse selection, and attitudes towards inter-caste marriages.

2.4. Ethical Considerations

This study adhered to ethical guidelines for research involving human participants. Participants were informed of their rights and provided with informed consent before participating in the survey. Confidentiality of responses was ensured by collecting data anonymously and securely storing them on password-protected servers.

2.5. Data Articulation

Data were collected using an online survey platform (e.g., Google Forms) accessible via web browsers and mobile devices. The survey was distributed electronically to potential

participants through various online channels. Participants were provided with information about the study objectives, voluntary participation, and confidentiality of responses.

objectives. Names of participants has been preserved for ethical consideration. The response of the asked questions has been collected as follow-

2.6. Data Collected- Questions were asked to more than 100 participants to achieve the

[1] Age of participants

2. Age

105 responses

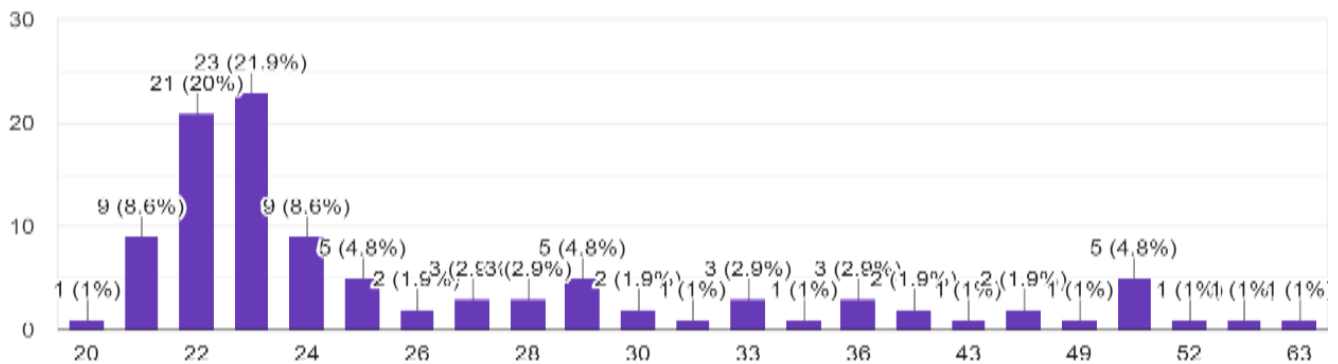


Image-1 (Age of the participants between 20-63)

The normal frequency distribution of the age data-

Age Group	Frequency	Relative Frequency (%)
0-24	63	74.12%
25-29	10	11.76%
30-34	5	5.88%
35-39	2	2.35%

40-44	2	2.35%
45-49	1	1.18%
50-54	1	1.18%
55-59	0	0.00%
60-64	1	1.18%

This table shows the distribution of ages into intervals, with the majority of respondents (74.12%) falling into the 20-24 age group.

[2] Gender of the participants

3. Gender
105 responses

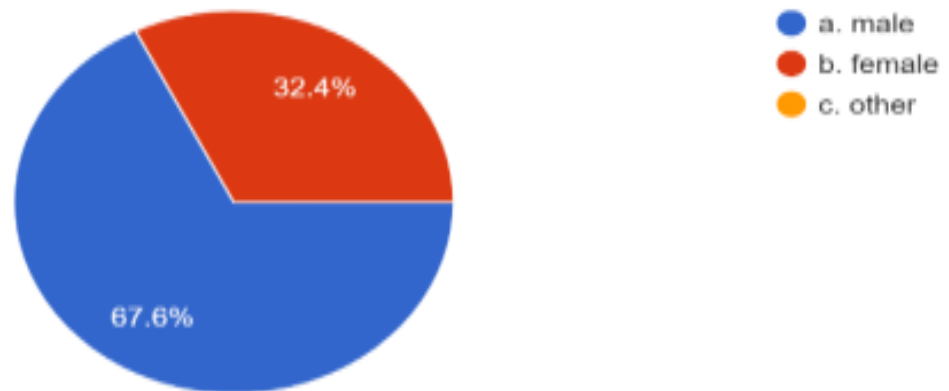


Image-2(Gender stratification of the Participants)

The gender distribution of the 105 respondents to your survey is displayed in the pie chart that you have attached. The summary is as follows-

- 67.6% of participants were men.
- 32.4% of participants were female.

- Other: The absence of a percentage on the chart suggests that no participants may have chosen the "other" category.
- According to this breakdown, there are around two thirds male participants and one third female participants.

[3] Caste of the participants-

Caste, 98 responses

Baniya	Punjabi	Punjabi	Ahir	Ahir	General	Bania	OBC	Brahmin	General	
Shah	Ahir	Ahir	OBC	OBC	OBC	Sikh	General	Jaat	Rajput	
Punjabi	OBC	OBC	General	General	Punjabi	Jolly	Jaat	Sabharwal	OBC	
Jangra	General	General	Pathan	Pathan	General	Jain	GN	General	Singh	
Jaat	Pathan	Pathan	Hindu	Hindu	Prajapati	Hindu	Yadav		General	
Yadav	Hindu	Hindu	Jaat	Jaat	Vaishya	Brahmin	Sharma	Chhabra	Kshatriya	
Sindhi	Jaat	Jaat	SC	SC	Sehrawat	Jaat	Rajput Khatik	Jat	Singh	
Jain	SC	SC	Pathan	Pathan	Sindhu	Buddhist	MINORITY	General	Marwardi	
Kyastha	Pathan	Pathan	Pathan	Pathan	Kayastha (general)	Baniya	Rajput	Jindal	SC	
Ahir	Pathan	Pathan	Punjabi	Batra	Marwadi	Brahmin	General	General	Kashmiri pandit	
General	Kayastha	Punjabi	Sipat	Bansal	Brahman	Harizan	General	Kumhar	Kayasth	
General	General	Yadav	Hindu, sunar	DHILLON	Mainnhi batunga	Punjabi	General	GENERAL		
Punjabi	SC	Arya Vysya								

Image 3- (Various Caste of Participants)

[4] Religion of the participants

5. Religion

104 responses

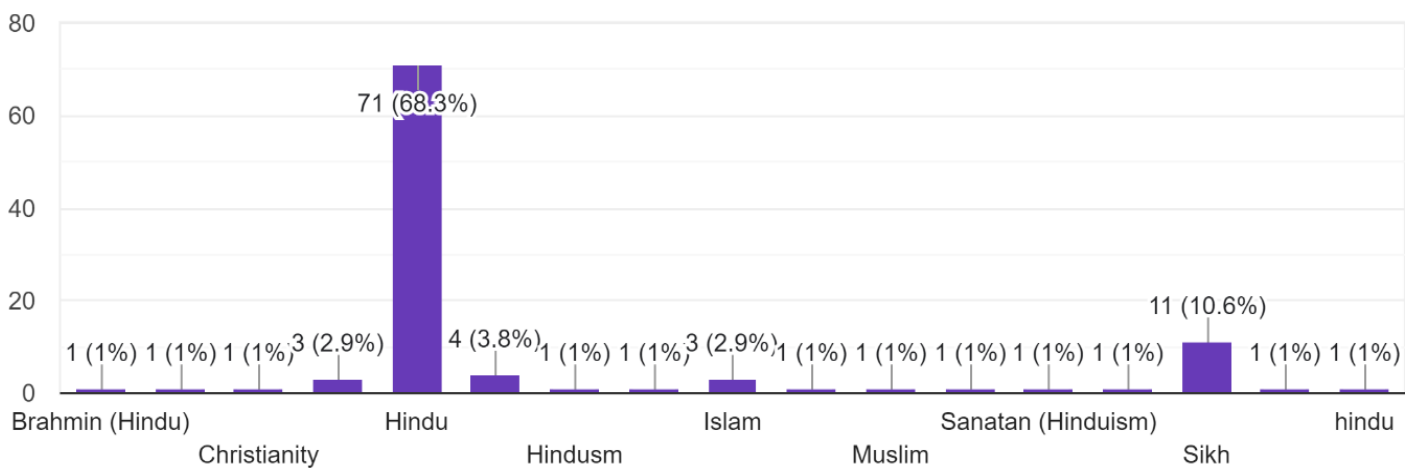


Image 4- (Various Religion of participants)

[5] Occupation of the participants

100 responses

Professor	Assistant professor	Physiotherapist	Student	CTO	Teacher	Student	Software engineer	Internship at aon	Student	Entrepreneur
Service	Asst Professor	Teacher	Teacher	Student	Student	Student	Student	Student	Studying	Student
Service	Advocate	Audit Inspector	Audit Inspector	Student	Student	Student	Job	Student	Student	Data scientist
Assistant professor	Academician and Researcher	Physiotherapist	Physiotherapist	Student	Estate Manager	Student	Bachelors	Software developer	Student	Service
Professor	Student	Assistant Professor	Assistant Professor	Student	Student	Student	Student	Intern	Student	Business
Student	Home maker	Unemployed (student)	Unemployed (student)	Student	Student	Student	Software developer	Software Developer	Student	Academic
Private job	PHYSIOTHERAPIST	Student	Student	Currently Studying	Students	Assistant professor	Employed	Student	Student	Studying
Teaching	CA	Student	Student	Student	Student	Respectable job	Student	Student	Student	Teaching
Advocate	RESEARCH ASSISTANT	Student	Student	Study	Student	Student	Student	Student	Student	Chartered Accountant
Academician and Researcher	Assistant Professor	Student	Student	Student	Student	Intern	Software Engineer	Student	Student	Student

Image 5- (Various occupation of the participants)

[6] Total members in Family

7.Total members in Family

102 responses

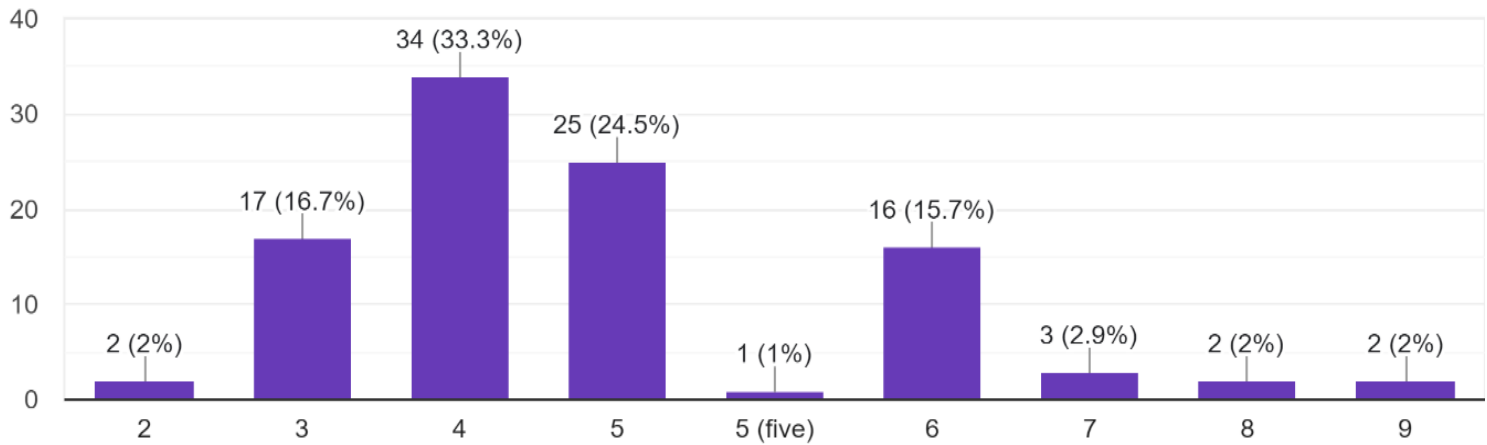
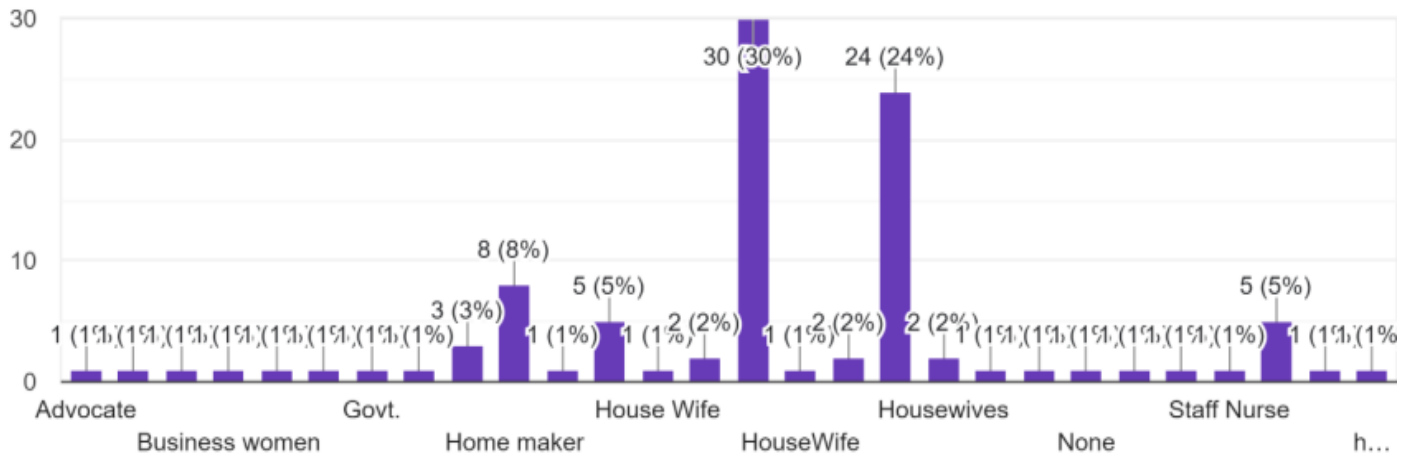


Image 6- (numbers of members in participant’s family)

8. Mother's occupation

100 responses



[7] Mother's occupation

Image 7 (Participant's mother's occupation)

Business	Government	Business	Business man	Business man	Business man	10th Passed	Business	
Service	Retired Army Officer and Agriculturist	Business	Shopkeeper	NA	Shopkeeper	Teacher	Salaried	Advocate
Retired govt officer	Businessman	Environment operator	Health Worker	Self employed	Health Worker	Retired Delhi Police Officer	Corporate employee	Govt officer
House husband	Trader	Businessman	Business	Business man	Business	Business	Retired	Business
Service	Retired	Businessman	Accountant	Teachers	Accountant	Self employeed	Business	Service
CA	Medicine	Bussines man	Business man	Self employed	Business man	Software engineer	Businessman	Farmer
CA practice	In police	Accountant	Businessman	Businessman	Businessman	Businessman	Service	Surjeet Singh
Advocate	Farmer	Private business	Banker	Medical representative	Banker	Nil	Govt servant	No more
Retired Army Officer and Agriculturist.	State government service	Businessman	Businessman	Shopkeeper	Businessman	Retired	Business	Business
Pandit	Retired	GOVT EMPLOYEE	CA	ASO	CA	Retired Fire Officer	Government job	Retired
Businessman	Retired teacher	Houseman	Houseman	Farmer	Businessman	Priest	Service	Service
Engineer in chief (PWD)	Retired	Business	Manager	Service	CCTV Dealer	Government employee	Private job	

[8] Father's occupation

98 responses

Image- 8 (Participant's father's Occupation)

[9] **Marital status**

10. Marital status
104 responses

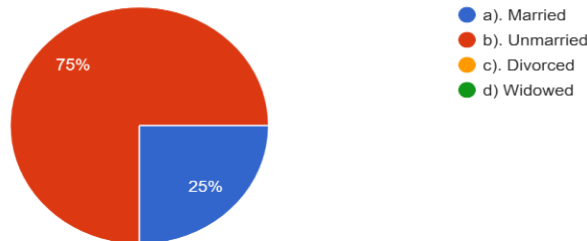


Image 9- (participant’s marital status)

[10] **What is your opinion about the term ‘Caste’ and ‘Jati’?**

11. What is your opinion about the term ‘Caste’ and ‘Jati’.
103 responses

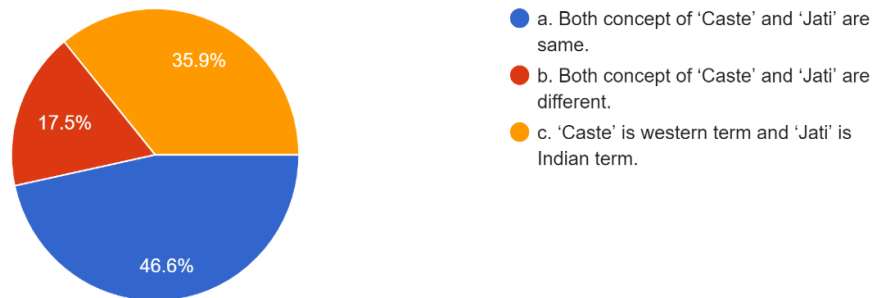


Image 10- (participant’s opinion about the term ‘caste’ & ‘jati’)

[11] **What do you think about Relationship of ‘Caste’ and ‘Jati’ with Varna system?**

12. What do you think about Relationship of ‘Caste’ and ‘Jati’ with Varna system.
102 responses

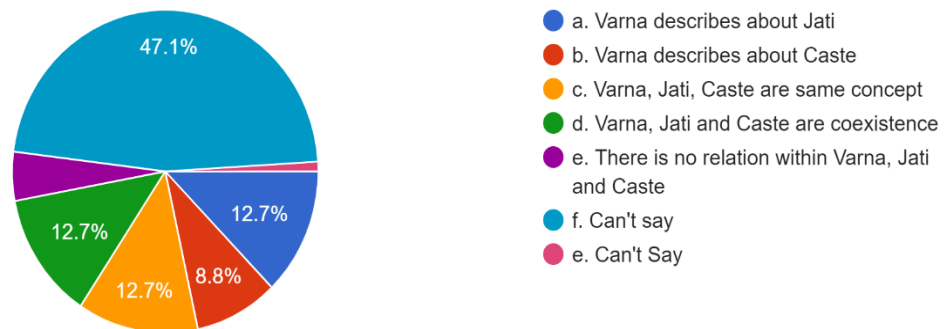


Image 11- (Participant’s opinion about ‘caste’, ‘jati’, ‘varna’

[12] According to you what are the preferences of selecting spouse?

13. According to you what are the preferences of selecting spouse.
95 responses

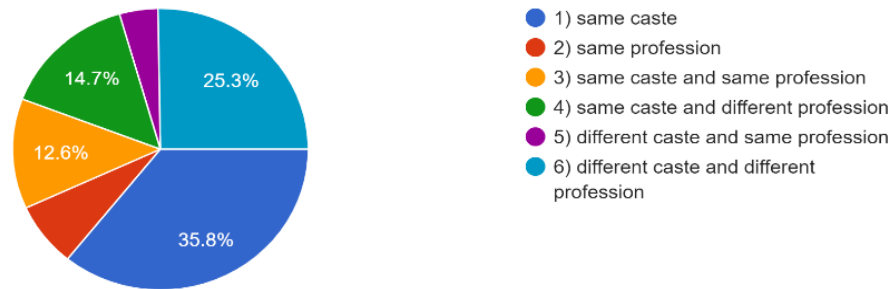


Image 12- (Participant’s preferences for selecting spouse)

[13] If you are Male then how your spouse socio-economic status should be?

14. If you are Male then how your spouse socio-economic status should be
87 responses

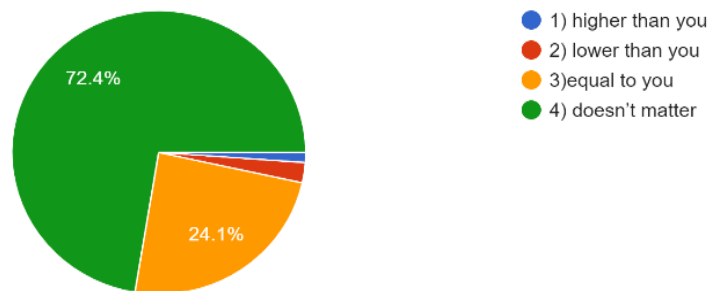


Image- 13 (Male Participant’s preferences for selecting spouse)

[14] If you are Female than how your spouse socio-economic status should be?

15.If you are Female than how your spouse socio-economic status should be
76 responses

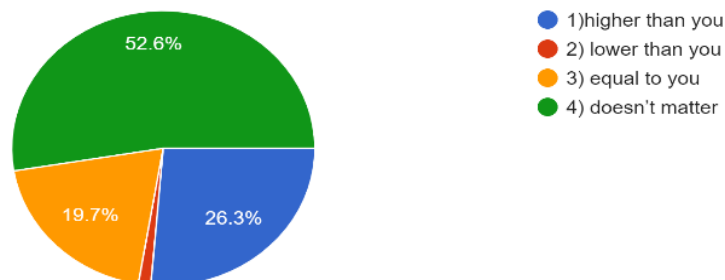


Image- 14(Female Participant’s preferences for selecting spouse)

[15] What is your opinion about eating habits of your spouse?

16. What is your opinion about eating habits of your spouse

103 responses

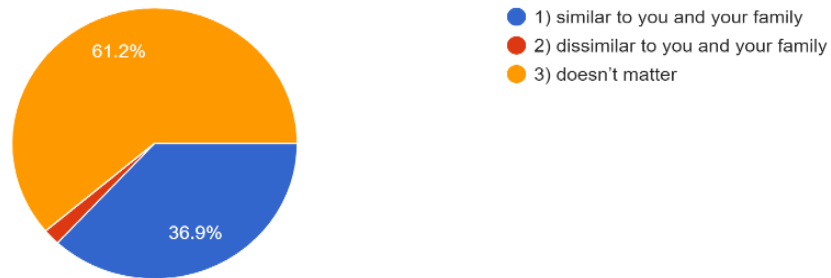


Image-15 (Participant’s opinion about their spouse food habit)

[16] What is your opinion about your spouse’s language and dressing sense?

16. What is your opinion about eating habits of your spouse

103 responses

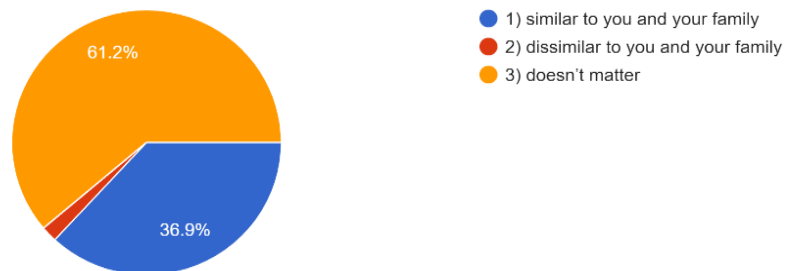


Image-16(Participant’s opinion about their spouse’s language & dressing sense)

[17] Rank 1 to 5 to the following categories’ for selecting spouse

18. Rank 1 to 5 to the following categories’ for selecting spouse

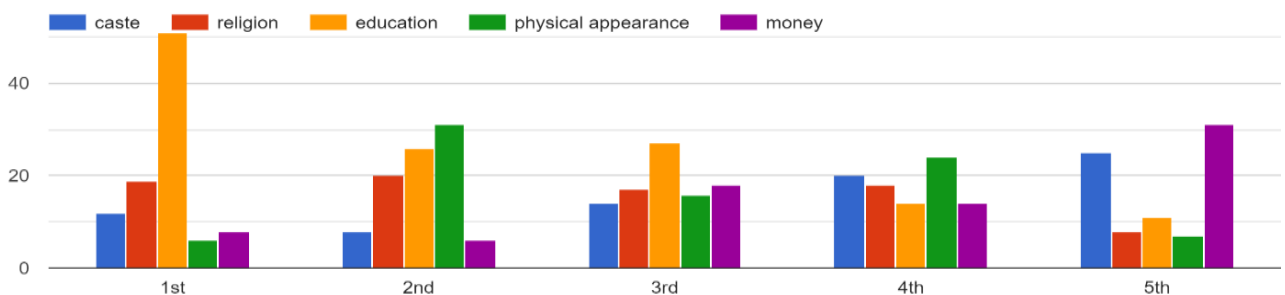


Image-17 (Given rank to different categories for selection of spouse by the participants)

3. Data Analysis and Interpretation based on objectives

➤ **Objective I- Investigating perceptions of caste, jati, and social hierarchy.** To analysis this objective, the questions (11, 12) that has been asked was

based on caste, jati and varna. To analyze the perceptions of caste, jati, and their relationship with the varna system using SPSS, frequency analysis has been performed. The calculated data is -

Statistics				Q11					Q12				
		Q11	Q12	Frequency	Percent	Valid Percent	Cumulative Percent	Frequency	Percent	Valid Percent	Cumulative Percent		
N	Valid	105	105	Valid 0	1	.9	1.0	Valid 0	3	2.8	2.9		
	Missing	1	1	Valid 1	46	43.4	43.8	Valid 1	13	12.3	15.2		
Mean		1.90	4.22	Valid 2	20	18.9	19.0	Valid 2	9	8.5	23.8		
				Valid 3	38	35.8	36.2	Valid 3	12	11.3	35.2		
Median		2.00	5.00	Total	105	99.1	100.0	Valid 4	13	12.3	47.6		
				Missing System	1	.9		Valid 5	6	5.7	53.3		
Mode		1	6	Total	106	100.0		Valid 6	49	46.2	100.0		
				Missing System				Total	105	99.1	100.0		
				Total				Missing System	1	.9			
								Total	106	100.0			

Interpretation

Perception of Caste & Jati

Response	Frequency	Percent	Valid Percent	Cumulative Percent
1. Both concepts are the same	46	43.4%	43.8%	44.8%
2. Both concepts are different	20	18.9%	19.0%	63.8%
3. 'Caste' is Western, 'Jati' is Indian	38	35.8%	36.2%	100.0%
Total (Valid)	105	99.1%	100.0%	-
Missing (System)	1	0.9%	-	-
Total	106	100.0%		

Relationship of 'Caste', 'Jati', and Varna System

Response	Frequency	Percent	Valid Percent	Cumulative Percent
1. Varna describes Jati	13	12.3%	12.4%	15.2%
2. Varna describes Caste	9	8.5%	8.6%	23.8%
3. Varna, Jati, and Caste are the same concepts	12	11.3%	11.4%	35.2%
4. Varna, Jati, and Caste coexist	13	12.3%	12.4%	47.6%
5. There is no relation between Varna, Jati, and Caste	6	5.7%	5.7%	53.3%
6. Can't say	49	46.2%	46.7%	100.0%
Total (Valid)	105	99.1%	100.0%	-
Missing (System)	3	2.8%	-	-

Key Interpretation-

The majority (43.8%) view caste and Jati as synonymous, with a substantial portion (36.2%) seeing caste as Western and Jati as Indian, reflecting varied views.

Nearly half (46.7%) are uncertain about the relationship between Varna, Jati, and Caste, indicating ambiguity or lack of knowledge, with diverse opinions overall.

➤ **Objective II-Preferences and considerations in selecting a spouse, including the role of caste and socio-economic status. Variables Relevant to Objective II are-**

Variable	Purpose
Q13	Preferences in Selecting a Spouse
Q14(Male Respondents)	Spouse's Socio-Economic Status
Q15(Female Respondents)	Spouse's Socio-Economic Status

Q16	Opinion on Spouse’s Eating Habits
Q17	Opinion on Spouse’s Language and Dressing Sense
Q18	Ranking Categories for Selecting a Spouse

Statistical Analyses

A. Frequency Analysis For each variable (Q13, Q14, Q15, Q16, Q17), the frequency distribution has been calculated to understand the most common preferences and considerations among respondents.

B. Mean and Median Analysis The mean and median rankings have been analysed from Q18 to determine the most and least important factors in spouse selection by ANOVA.

A. Frequency Analysis- Statistics

N	Valid	Q13	Q14	Q15	Q16	Q17
		105	70	37	103	102
	Missing	1	36	69	3	4

Q13

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	10	9.4	9.5	9.5
Valid 1	34	32.1	32.4	41.9
Valid 2	7	6.6	6.7	48.6
Valid 3	12	11.3	11.4	60.0
Valid 4	14	13.2	13.3	73.3
Valid 5	4	3.8	3.8	77.1
Valid 6	24	22.6	22.9	100.0
Total	105	99.1	100.0	
Missing System	1	.9		
Total	106	100.0		

Q14

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	2	1.9	2.9	2.9
Valid 2	2	1.9	2.9	5.7
Valid 3	14	13.2	20.0	25.7
Valid 4	52	49.1	74.3	100.0
Total	70	66.0	100.0	
Missing System	36	34.0		
Total	106	100.0		

Q15

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	10	9.4	27.0	27.0
Valid 2	1	.9	2.7	29.7
Valid 3	12	11.3	32.4	62.2
Valid 4	14	13.2	37.8	100.0
Total	37	34.9	100.0	
Missing System	69	65.1		
Total	106	100.0		

Q16

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	38	35.8	36.9	36.9
Valid 2	2	1.9	1.9	38.8
Valid 3	63	59.4	61.2	100.0
Total	103	97.2	100.0	
Missing System	3	2.8		
Total	106	100.0		

Q17

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	40	37.7	39.2	39.2
Valid 2	2	1.9	2.0	41.2
Valid 3	60	56.6	58.8	100.0
Total	102	96.2	100.0	
Missing System	4	3.8		
Total	106	100.0		

Interpretation

Preferences in Selecting a Spouse-(Q13)

Preference	Frequency	Percent	Valid Percent	Cumulative
No Preference (0)	10	9.4%	9.5%	9.5%
Same Caste (1)	34	32.1%	32.4%	41.9%
Same Profession (2)	7	6.6%	6.7%	48.6%
Same Caste and Same Profession (3)	12	11.3%	11.4%	60.0%
Same Caste and Different Profession (4)	14	13.2%	13.3%	73.3%
Different Caste and Same Profession (5)	4	3.8%	3.8%	77.1%
Total	105	99.1%	100.0%	
Missing	1	0.9%		

Socio-Economic Status Preference (Male)(Q14)

Higher (1)	2	1.9%	2.9%	2.9%
Lower (2)	2	1.9%	2.9%	5.7%
Equal (3)	14	13.2%	20.0%	25.7%
Doesn't Matter (4)	52	49.1%	74.3%	100.0%
Total	70	66.0%	100.0%	
Missing	36	34.0%		

Socio-Economic Status Preference (Female)(Q15)

Higher (1)	10	9.4%	27.0%	27.0%
Lower (2)	1	0.9%	2.7%	29.7%
Equal (3)	12	11.3%	32.4%	62.2%
Doesn't Matter (4)	14	13.2%	37.8%	100.0%
Total	37	34.9%	100.0%	
Missing	69	65.1%		

Spouse’s Eating Habits(Q16)

Similar to You and Your Family (1)	38	35.8%	36.9%	36.9%
Dissimilar to You and Your Family (2)	2	1.9%	1.9%	38.8%
Doesn’t Matter (3)	63	59.4%	61.2%	100.0%
Total	103	97.2%	100.0%	
Missing	3	2.8%		

Spouse’s Language and Dressing Sense(Q17)

Similar to You and Your Family (1)	40	37.7%	39.2%	39.2%
Dissimilar to You and Your Family (2)	2	1.9%	2.0%	41.2%
Doesn’t Matter (3)	60	56.6%	58.8%	100.0%
Total	102	96.2%	100.0%	
Missing	4	3.8%		

Key Interpretation-

- Traditional Preferences- A significant portion of respondents still prefer spouses from the same caste (Q13).
- Changing Dynamics- A large number of respondents, especially males (Q14) and females (Q15), show a more flexible attitude towards socio-economic status in a spouse.

- Cultural Flexibility- Many respondents are open to different eating habits (Q16) and language/dressing sense (Q17) in a spouse, suggesting a shift towards more individualistic and less tradition-bound preferences.

B. Mean and Median Analysis

Oneway

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
CASTE	Between Groups	.806	2	.403	.243	.785
	Within Groups	169.385	102	1.661		
	Total	170.190	104			
RELIGION	Between Groups	6.757	2	3.379	1.537	.220
	Within Groups	224.233	102	2.198		
	Total	230.990	104			
EDUCATION	Between Groups	7.736	2	3.868	1.508	.226
	Within Groups	261.597	102	2.565		
	Total	269.333	104			
PHY	Between Groups	2.847	2	1.423	.516	.598
	Within Groups	281.344	102	2.758		
	Total	284.190	104			
MONEY	Between Groups	24.833	2	12.417	3.304	.041
	Within Groups	383.300	102	3.758		
	Total	408.133	104			

Interpretation

Variable	Sum of Squares (Between Groups)	df (Between Groups)	Mean Square (Between Groups)	F	Sig.	Interpretation
CASTE	0.806	2	0.403	0.243	0.785	No significant difference in rankings.
RELIGION	6.757	2	3.379	1.537	0.220	No significant difference in rankings.
EDUCATION	7.736	2	3.868	1.508	0.226	No significant difference in rankings.

PHYSICAL APPEARANCE	2.847	2	1.423	0.516	0.598	No significant difference in rankings.
MONEY	24.833	2	12.417	3.304	0.041	Significant difference in rankings.

Key Interpretation-

Caste, religion, education, and physical appearance all have high p-values (0.785, 0.220, 0.226, and 0.598, respectively), indicating that there are no significant differences between groups in how these factors are ranked for selecting a spouse.

Money has a p-value of 0.041, which is below the 0.05 significance level. This suggests that there is a significant difference in how different groups rank "Money" as a factor in selecting a spouse.

Explanation of Results-

Traditional vs. Modern Preferences- While more adaptable and contemporary elements, such socioeconomic standing, cultural customs, and financial stability, are becoming increasingly prominent in the process of choosing a partner, traditional factors like caste and religion still have a say. **Marital Norms Are Gradually Evolving-** The results show that, in addition to conventional

standards, personal preferences and pragmatic factors are becoming more significant in the marital norms. This is a reflection of larger social shifts, since younger generations may be choosing marriages that strike a balance between tradition and modern ideals.

➤ **Objective III- The relationship between caste, marriage, and societal norms, including views on inter-caste and inter-religious marriages.**

This goal looks beyond personal preferences to investigate how larger caste and religious standards affect marriage choices in society. It examines if cultural norms such as caste and religion have an effect on other elements of marriage, such socioeconomic status preferences, and how traditional opinions on these topics link with marriage choices.

Statistical Analysis-Correlation analysis has been adopted for finding the relation between the concerned variables as follows-

A. Correlation between the rankings of caste and religion in Q18 with perceptions of caste and religion in Q11 and Q12 helps to understand if those who prioritize caste or religion in marriage also have traditional views on these concepts.

B. Preferences for Spouse’s Socio-Economic Status (Q14 & Q15) and the correlation with the rankings of caste and religion with socio-economic status preferences reveals if traditional caste and religion norms influence other aspects of marriage decisions.

Correlations					
		Q11	Q12	CASTE	RELIGION
Q11	Pearson Correlation	1	-.057	.117	-.023
	Sig. (2-tailed)		.562	.235	.817
	N	105	105	105	105
Q12	Pearson Correlation	-.057	1	-.030	-.203*
	Sig. (2-tailed)	.562		.758	.038
	N	105	105	105	105
CASTE	Pearson Correlation	.117	-.030	1	.381**
	Sig. (2-tailed)	.235	.758		.000
	N	105	105	106	106
RELIGION	Pearson Correlation	-.023	-.203*	.381**	1
	Sig. (2-tailed)	.817	.038	.000	
	N	105	105	106	106

*. Correlation is significant at the 0.05 level (2-tailed).
**. Correlation is significant at the 0.01 level (2-tailed).

Image- A

Correlations					
		Q14	Q15	CASTE	RELIGION
Q14	Pearson Correlation	1	1.000**	.074	.022
	Sig. (2-tailed)		.000	.542	.856
	N	70	3	70	70
Q15	Pearson Correlation	1.000**	1	.158	.062
	Sig. (2-tailed)	.000		.351	.714
	N	3	37	37	37
CASTE	Pearson Correlation	.074	.158	1	.381**
	Sig. (2-tailed)	.542	.351		.000
	N	70	37	106	106
RELIGION	Pearson Correlation	.022	.062	.381**	1
	Sig. (2-tailed)	.856	.714	.000	
	N	70	37	106	106

** Correlation is significant at the 0.01 level (2-tailed).

Image- B

Interpretation For A

Variables	Pearson Correlation (r)	P-Value (Sig.)	Interpretation
Q11 & CASTE	0.117	0.235	Weak positive correlation, not statistically significant. Traditional views on caste do not strongly influence prioritization of caste in marriage.
Q11 & RELIGION	-0.023	0.817	Very weak negative correlation, not statistically significant. Traditional views on caste have little to no influence on prioritization of religion in marriage.

Q12 & CASTE	-0.030	0.758	Very weak negative correlation, not statistically significant. Traditional views on religion do not strongly influence prioritization of caste in marriage.
Q12 & RELIGION	-0.203*	0.038*	Weak negative correlation, statistically significant. Traditional religious views may slightly decrease prioritization of religion in marriage.
CASTE & RELIGION	0.381**	0.000*	Moderate positive correlation, statistically significant. Caste and religion are closely linked in marriage decisions.

* Significant at the 0.05 level ** Significant at the 0.01 level

For B

Variables	Pearson Correlation (r)	P-Value (Sig.)	Interpretation
Q14 & CASTE	0.074	0.542	Very weak positive correlation; not statistically significant. Caste norms do not strongly influence socio-economic status preferences for a spouse.
Q14 & RELIGION	0.022	0.856	Very weak positive correlation; not statistically significant. Religious norms have minimal influence on socio-economic status preferences for a spouse.
Q15 & CASTE	0.158	0.351	Weak positive correlation; not statistically significant. Slight indication that caste may influence socio-economic preferences, but not strongly.
Q15 & RELIGION	0.062	0.714	Very weak positive correlation; not statistically significant. Religious norms do not significantly influence socio-economic status preferences.

CASTE & RELIGIO N	0.381**	0.000* *	Moderate positive correlation; statistically significant. Caste and religion are closely linked in traditional marriage decisions.
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**** Significant at the 0.01 level**

Key Interpretation-

Influence of Traditional Views- The correlations show that the prioritization of caste and religion in marriage decisions is not highly correlated with traditional conceptions of these elements (Q11 and Q12). To be more precise, there is a marginally favorable connection but no statistically significant relationship between conventional caste beliefs and marriage importance. The substantial negative connection suggests that, on the other hand, traditional religious beliefs may somewhat reduce the chance of placing a higher priority on religion in marriage.

Religion and Caste Have Very Little Effect on Socioeconomic Preferences- There is a modest to very weak association between caste and religion and socio-economic choices (Q14 & Q15). The high p-values imply that these associations are not statistically significant, suggesting that socio-economic status choices when choosing a partner are not significantly influenced by

traditional norms connected to caste and religion.

Religion and Caste Are Linked- There is a strong historic relationship between caste and religion when it comes to marriage decisions, as seen by the considerable correlation between the two. Those who prioritize caste in marriage also typically prioritize religion. The data suggests a shift away from traditional caste and religion norms in marriage decisions, with socio-economic status preferences being relatively independent of these traditional factors. However, caste and religion are still somewhat interconnected in the broader context of marriage choices.

4. Conclusion-

The information shows how marital choices are changing and complicated, striking a balance between traditional and modern values as follows-

- Different Views of Caste and Jati- Most people (43.8%) consider caste and Jati to be synonymous, although a sizable percentage (36.2%) distinguishes between

the two, considering Jati to be Indian and caste to be Western. This indicates a range of viewpoints and some uncertainty, particularly considering that over half (46.7%) are unsure of the connection between caste, Jati, and Varna.

- Influence of Traditional vs. Modern Preferences- Marriage decisions are still influenced by traditional elements such as caste and religion. On the other hand, contemporary preferences are becoming more and more prevalent, such as socioeconomic status and cultural adaptability. Caste, religion, education, and physical attractiveness all have high p-values, demonstrating that there are no significant variations in the rankings of these factors; however, "Money" has a lower p-value, indicating that choosing a spouse is more heavily influenced by money.

- Redefining Marital Norms- The findings show that prioritizing caste and religion in marriage decisions is not heavily influenced by conventional attitudes on these issues. The poor relationships found between these conventional views and socioeconomic choices point to a progressive movement in marital preferences towards individualistic

and practical factors, which reflects larger societal shifts.

- Link Between Caste and Religion- The substantial association between caste and religion emphasizes their continuous interconnectedness in marriage decisions, even in spite of the rising significance of contemporary influences. People who give priority to one also frequently give priority to the other, preserving the historical connection between two conventional standards. All things considered, the evidence points to a slow but discernible change in marriage customs, striking a balance between tradition and modernity. Although customary aspects like as caste and religion continue to hold significance, socio-economic considerations and individual preferences are becoming more prevalent, suggesting a changing perspective on marriage in modern society.

5. Discussion with the references of literature review-

- Historical Context of Caste- The conclusion recognizes that customary elements like as religion and caste still influence marriage choices, illustrating the endurance of past caste systems that have been emphasized in the literature. This

bolsters the review's examination of the caste system's historical effect on social interactions and marital alliances in Indian culture as well as its ingrained character.

- **Marriage Preferences and Endogamy-** The conclusion's mention of the importance of caste and religion in marriage choices is consistent with the research on endogamy, which is the practice of people getting married within their caste in order to uphold cultural customs and caste identity. It also acknowledges the growing significance of contemporary tastes, which connects to the literature's examination of shifting attitudes and trends.

- **Changing Attitudes and Trends-** The conclusion emphasizes a move away from traditional values and towards more contemporary ones, such as socioeconomic position and personal compatibility. This is consistent with research showing that urban, educated young are becoming less and less interested in caste. This is in line with the evolving socioeconomic conditions and advances in education that were discussed in the literature study. In general, the conclusion supports the literature review by reiterating the notion that, despite their persistence, old caste-based standards are progressively being

reinterpreted by contemporary values and socioeconomic considerations when it comes to marriage choices.

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