Chapter 5

Findings, Suggestions and Summary
FINDINGS AND SUGGESTIONS

The present chapter deals with the findings of the study which would help in drawing relevant inferences, conclusion and the scope for study in future. The standardized scales administered for the chosen variables, such as, Marital Quality, Marital Adjustment, Religious Attitude, Insecure Feelings, Family Interaction Patterns and Life satisfaction and the statistical tests applied for the chosen variables have brought to light the following findings besides the findings related to the socio-demographic characteristics.

Following are the major findings of the study:

FINDINGS RELATED TO HYPOTHESES

Null Hypothesis for Research Hypothesis 1:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to marital quality.

By administering 'z' test to test the above hypothesis it is found out that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to marital quality. Hence, the null hypothesis is accepted (Table 59).
Null Hypothesis for Research Hypothesis 2:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to marital adjustment.

To test the above hypothesis, 'z' test was administered and it is observed that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to marital adjustment. Hence, the null hypothesis is accepted (Table 60).

Null Hypothesis for Research Hypothesis 3:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to religious attitude.

By administering 'z' test to test the above hypothesis it is noted that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to religious attitude. Hence, the null hypothesis is accepted (Table 61).

Null Hypothesis for Research Hypothesis 4:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to insecure feelings.

'z' test was administered to test the above hypothesis and it is observed that there is no significant difference between the respondents of inter-caste marriage and intra-
caste marriage with regard to insecure feelings. Hence, the null hypothesis is accepted (Table 62).

Null Hypothesis for Research Hypothesis 5:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to Family Interaction Patterns, in the dimension of Reinforcement.

By administering 'z' test to test the above hypothesis it is observed that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to family interaction patterns in the dimension of reinforcement. Hence, the null hypothesis is accepted (Table 63).

Null Hypothesis for Research Hypothesis 6:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to Family Interaction Patterns, in the dimension of Social Support System.

'z' test was administered to test the above hypothesis and it is noted that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to family interaction patterns in the dimension of social support system. Hence, the null hypothesis is accepted (Table 64).
Null Hypothesis for Research Hypothesis 7:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to Family Interaction Patterns, in the dimension of Role.

To test the above hypothesis 'z' test was administered and it is noted that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to family interaction patterns in the dimension of role. Hence, the null hypothesis is accepted (Table 65).

Null Hypothesis for Research Hypothesis 8:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to Family Interaction Patterns, in the dimension of Communication.

'z' test was administered to test the above hypothesis and it is noted that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to family interaction patterns in the dimension of communication. Hence, the null hypothesis is accepted (Table 66).

Null Hypothesis for Research Hypothesis 9:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to Family Interaction Patterns, in the dimension of cohesiveness.
To test the above hypothesis 'z' test was applied and it is noted that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to family interaction patterns in the dimension of cohesiveness. Hence, the null hypothesis is accepted (Table 67).

**Null Hypothesis for Research Hypothesis 10:**

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to Family Interaction Patterns, in the dimension of leadership.

'z' test was administered to test the above hypothesis and it is noted that there is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to family interaction patterns in the dimension of leadership. Hence, the null hypothesis is rejected (Table 68).

**Null Hypothesis for Research Hypothesis 11:**

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to overall Family Interaction Patterns.

It is found out by administering 'z' test that there is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to overall Family Interaction Patterns. Hence, the null hypothesis is rejected (Table 69).
Null Hypothesis for Research Hypothesis 12:

There is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to life satisfaction.

To test the above hypothesis ‘z’ test was applied and it is observed that there is no significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to life satisfaction. Hence, the null hypothesis is accepted (Table 70).

FINDINGS RELATED TO SOCIO-DEMOGRAPHIC CHARACTERISTICS

1. Both in inter-caste and in intra-caste more than half of the respondents (55% and 57.5%, respectively) are females.

2. In both the categories, a vast majority (72.5% in inter-caste and 89.2% in intra-caste) are Hindus.

3. As regards the respondents of inter-caste, majority (66.7%) belong to Backward Class, while in intra-caste 47.5 percent belong to Backward Class and the next 43.3 percent belong to Scheduled Caste.

4. Only 26.7 percent among the inter-caste and 35.8 percent among the intra-caste are uneducated.

5. With regard to the type of community, 72.5 percent of inter-caste and 65.8 percent of intra-caste are from urban communities.
6. Majority of inter-caste (68.3%) and majority of intra-caste (61.7%) are from nuclear families.

7. While 47.5 percent of the respondents of inter-caste fall in the age group of 21-30 years, 32.5 percent of the respondents of intra-caste fall in the same age group. However, the mean age of the respondents of inter-caste is 33, while it is 38 for the respondents of intra-caste.

8. As regards the monthly income, 51.7 percent of the respondents of inter-caste earn Rs 500 and below, while 66.7 percent of the respondents of intra-caste earn Rs 500 and below. Nevertheless, the mean monthly income of inter-caste respondents is Rs 657, while in the case of intra-caste respondents it is Rs 798.

9. It is noted that the annual family income of 30 percent of the respondents of inter-caste and 25 percent of the respondents of intra-caste is Rs 9001-12000. With regard to the mean annual family income of the respondents of inter-caste it is Rs 16445, while it is Rs 18615 for the intra-caste respondents (Both the categories of the respondents live below the poverty line).

10. As regards the age at the time of marriage, less than half the respondents of inter-caste (42.5%) and intra-caste (41.7%) were in the age group of 16-20 years. The mean age at the time of marriage for inter-caste was 22 years, while it was 23 years for the intra-caste.
11. The family size of 42.5 percent of the respondents of inter-caste and 55.8 percent of the respondents of intra-caste is 3-5. However, the average family size of the inter-caste respondents is 4, while it is 5 for the intra-caste respondents.

12. The marital duration of 35 percent of the respondents of inter-caste is 0-5 years and of 30.8 percent of the respondents of intra-caste it is 21 years and above. With regard to the mean marital duration of the respondents of inter-caste, it is found to be 12 years, while it is found to be 16 years for the respondents of intra-caste.

FINDINGS RELATED TO THE RESPONDENTS’ LEVEL OF PERCEPTION WITH REGARD TO THE VARIOUS VARIABLES

1. An equal percentage of the respondents of inter-caste and intra-caste (50.8%) perceive marital quality to be low.

2. More than half the respondents of inter-caste and intra-caste (51.7% and 54.2% respectively) perceive their marital adjustment to be low.

3. More than half the respondents of inter-caste and intra-caste (55% and 54.2% respectively) perceive their religious attitude to be low.

4. More than half the respondents of inter-caste and intra-caste (53.3% and 55% respectively) perceive their insecure feelings to be low.
5. Majority of the equal percent (71.7% respectively) of the respondents of inter-caste and intra-caste perceive their family interaction patterns, in the dimension of reinforcement, to be low.

6. More than half the respondents of inter-caste (53.3%) and intra-caste (55.8%) perceive their family interaction patterns, in the dimension of social support system, to be low.

7. More than half the respondents of inter-caste (57.5%) and majority of the respondents of intra-caste (61.7%) perceive their family interaction patterns, in the dimension of role, to be low.

8. More than half the respondents of inter-caste (50.8%) and majority of the respondents of intra-caste (61.7%) perceive their family interaction patterns, in the dimension of communication, to be low.

9. More than half the respondents (52.5%) of inter-caste and 55 percent of the respondents of intra-caste perceive family interaction patterns, in the dimension of cohesiveness to be low.

10. Majority of the respondents of inter-caste (65%) and 51.7 percent of the respondents of intra-caste perceive family interaction patterns, in the dimension of leadership to be low.
11. More than half the respondents (54.2%) of inter-caste and 52.5 percent of the respondents of intra-caste perceive the overall family interaction patterns, to be low.

12. More than half the respondents of inter-caste and intra-caste (55% and 51.7% respectively) perceive their life satisfaction to be low.

FINDINGS RELATED TO ASSOCIATIONS AND THE DIFFERENCE AMONG THE VARIOUS VARIABLES

A. MARITAL QUALITY

1. There is no significant association between the occupation of the respondents of inter-caste and intra-caste and marital quality.

2. There is a significant association between the occupation of the spouses of inter-caste and marital quality, while there is no significant association between the occupation of the spouses of intra-caste and their marital quality.

3. There is no significant association between the caste of the respondents of inter-caste and intra-caste and their marital quality.

4. There is no significant association between the caste of the spouses of inter-caste and their marital quality.
5. While there is a significant difference between the male and female respondents of inter-caste with regard to marital quality, there is no significant difference between the male and female respondents of intra-caste.

6. There is no significant difference between the respondents and the spouses of inter-caste and intra-caste belonging to joint family and nuclear family with regard to marital quality.

7. There is no significant difference between the respondents and the spouses of inter-caste and intra-caste belonging to rural community and urban community with regard to marital quality.

8. There is no significant difference between the educated respondents' family and the uneducated respondents' family of inter-caste with regard to marital quality, whereas a significant difference is found with regard to the same in the case of intra-caste.

9. There is no significant difference between the educated spouses' family and the uneducated spouses' family of inter-caste and intra-caste with regard to marital quality.

10. There is no significant difference between the poor respondents' family and the poor spouses' family and the middle class respondents' family and the middle class spouses' family of inter-caste and intra-caste with regard to marital quality.
11. While there is a significant difference among the various types of marriages opted by the respondents of inter-caste with regard to marital quality, there is no such significant difference found among the respondents of intra-caste.

12. There is no significant difference among the various educational qualifications of the respondents of inter-caste and the respondents of intra-caste with regard to marital quality.

13. There is no significant correlation between the age, monthly income, annual family income, marital duration, age at the time of marriage, size of the family of the respondents and monthly income of the spouses of inter-caste and intra-caste and their marital quality.

**MARITAL ADJUSTMENT**

1. There is no significant association between the occupation of the respondents of inter-caste and marital adjustment, while there is a significant association between the respondents' occupation of intra-caste and their marital adjustment.

2. There is no significant association between the occupation of the spouses of inter-caste and intra-caste and marital adjustment.

3. There is no significant association between the caste of the respondents of inter-caste and intra-caste and marital adjustment.
4. There is no significant association between the caste of the spouses of inter-caste and marital adjustment.

5. There is no significant difference between the male and female respondents of inter-caste and intra-caste with regard to marital adjustment.

6. There is no significant difference between the respondents and the spouses of inter-caste and intra-caste belonging to joint family and nuclear family with regard to marital adjustment.

7. There is a significant difference between the respondents and spouses of inter-caste belonging to rural community and urban community with regard to marital adjustment, while there is no significant difference between the respondents and spouses of intra-caste with regard to the same.

8. There is no significant difference between the educated respondents' family and the uneducated respondents' family of inter-caste with regard to marital adjustment, while there is a significant difference with regard to the same in the case of intra-caste.

9. There is no significant difference between the educated spouses' family and the uneducated spouses' family of inter-caste and intra-caste with regard to marital adjustment.

10. There is no significant difference between the poor respondents' family and the poor spouses' family and the middle class respondents' family and the middle
class spouses' family of inter-caste and intra-caste with regard to marital
adjustment.

11. There is no significant difference among the various types of marriages opted by
the respondents of inter-caste and intra-caste with regard to marital adjustment.

12. There is no significant difference among the various educational qualifications of
the respondents of inter-caste and the respondents of intra-caste with regard to
marital adjustment.

13. There is a significant correlation between the age of the respondents of inter-
caste and marital adjustment, while there is no significant correlation between the
age of the respondents of intra-caste and their marital adjustment.

14. There is no significant correlation between the monthly income of the respondents
of inter-caste and marital adjustment, while there is a significant correlation
between the monthly income of the respondents of intra-caste and marital
adjustment.

15. There is no significant correlation between the annual family income of the
respondents of inter-caste and marital adjustment, while there is a significant
correlation between the annual family income of the respondents of intra-caste
and marital adjustment.
16. There is no significant correlation between the marital duration, age at the time of marriage, size of the family of the respondents and monthly income of the spouses of inter-caste and intra-caste and their marital adjustment.

RELIGIOUS ATTITUDE

1. There is no significant association between the occupation of the respondents and spouses of inter-caste and intra-caste and their religious attitude.

2. There is no significant association between the caste of the respondents of inter-caste and intra-caste and religious attitude.

3. There is a significant association between the spouses' caste of inter-caste and religious attitude.

4. There is no significant difference between the male and female respondents of inter-caste and intra-caste with regard to religious attitude.

5. There is no significant difference between the respondents and spouses of inter-caste and intra-caste belonging to joint family and nuclear family with regard to religious attitude.

6. There is a significant difference between the respondents and spouses of inter-caste belonging to rural community and urban community with regard to religious attitude, while there is no significant difference between the respondents and spouses of intra-caste with regard to the same.
7. There is no significant difference between the educated respondents’ family and educated spouses’ family and the uneducated respondents’ family and spouses’ family of inter-caste and intra-caste with regard to religious attitude.

8. There is no significant difference between the poor respondents’ family and poor spouses’ family and the middle class respondents’ family and middle class spouses’ family of inter-caste and intra-caste with regard to religious attitude.

9. There is no significant difference among the various types of marriages opted by the respondents of inter-caste and intra-caste with regard to religious attitude.

10. There is no significant difference among the various educational qualifications of the respondents of inter-caste and the respondents of intra-caste with regard to religious attitude.

11. There is no significant correlation between the age, monthly income, annual family income, marital duration, age at the time of marriage, size of the family of the respondents and monthly income of the spouses of inter-caste and intra-caste and their religious attitude.

INSECURE FEELINGS

1. There is no significant association between the occupation of the respondents and spouses of inter-caste and intra-caste and their insecure feelings.
2. There is no significant association between the caste of the respondents of inter-caste and intra-caste and insecure feelings.

3. There is no significant association between the spouses' caste of inter-caste and insecure feelings.

4. There is a significant difference between the male and female respondents of inter-caste with regard to insecure feelings, while there is no significant difference between the male and female respondents of intra-caste with regard to insecure feelings.

5. There is no significant difference between the respondents and spouses of inter-caste and intra-caste belonging to joint family and nuclear family with regard to insecure feelings.

6. There is a significant difference between the respondents and spouses of inter-caste belonging to rural community and urban community with regard to insecure feelings, while there is no significant difference between the respondents and spouses of intra-caste with regard to the same.

7. There is no significant difference between the educated respondents' family and the educated spouses' family and the uneducated respondents' family and the uneducated spouses' family of inter-caste and intra-caste with regard to insecure feelings.
8. There is no significant difference between the poor respondents' family and the middle class respondents' family of inter-caste with regard to insecure feelings, while there is a significant difference between the poor respondents' family and the middle class respondents' family of intra-caste with regard to insecure feelings.

9. There is no significant difference between the poor spouses' family and the middle class spouses' family of inter-caste and intra-caste with regard to insecure feelings.

10. There is no significant difference among the various types of marriages opted by the respondents of inter-caste and intra-caste with regard to insecure feelings.

11. There is no significant difference among the various educational qualifications of the respondents of inter-caste with regard to insecure feelings, while there is a significant difference among the respondents of intra-caste with regard to the same.

12. There is no significant correlation between the age, monthly income, annual family income, marital duration, age at the time of marriage, size of the family of the respondents and monthly income of the spouses of inter-caste and intra-caste and their insecure feelings.
FAMILY INTERACTION PATTERNS

1. There is no significant association between the occupation of the respondents and spouses of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, social support system, role, communication, cohesiveness, leadership and overall family interaction patterns.

2. There is no significant association between the caste of the respondents of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, social support system, communication, cohesiveness, leadership and overall family interaction patterns, except for the dimension of role which is found to have a significant association in the case of intra-caste.

3. There is no significant difference between the male and female respondents of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as reinforcement, social support system, role, communication, cohesiveness, leadership and overall family interaction patterns.

4. There is no significant difference between the respondents of joint family and nuclear family of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, social support system, communication, cohesiveness and leadership; while there is a significant difference with regard to the same in the dimension of role and the overall family interaction patterns among the respondents of inter-caste.
5. There is no significant difference between the spouses of joint family and nuclear family of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, social support system, role, communication, cohesiveness, leadership and overall family interaction patterns, except for the dimension of reinforcement among the respondents of inter-caste.

6. There is no significant difference between the respondents and spouses of rural community and urban community of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, social support system, role, communication, cohesiveness, leadership and overall family interaction patterns.

7. There is no significant difference between the educated respondents' family and the educated spouses' family and the uneducated respondents' family and the uneducated spouses' family of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, social support system, role, communication, cohesiveness, leadership and overall family interaction patterns.

8. There is no significant difference between the poor respondents' family and the middle class respondents' family of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, role, communication and overall family interaction patterns, while there is a significant difference with regard to the dimension of social support system among the
respondents of inter-caste and the dimension of cohesiveness and leadership among the respondents of intra-caste.

9. There is no significant difference between the poor spouses' family and the middle class spouses' family of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, role, communication, leadership and overall family interaction patterns, while there is a significant difference with regard to the dimension of social support system among the spouses of inter-caste and the dimension of cohesiveness among the spouses of intra-caste.

10. There is no significant difference among the various types of marriages opted by the respondents of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement, social support system, role, communication, cohesiveness, leadership and overall family interaction patterns.

11. There is no significant difference among the various educational qualifications of the respondents of inter-caste and intra-caste with regard to the various dimensions of family interaction patterns, such as, reinforcement social support system, role, communication, cohesiveness, leadership and overall family interaction patterns.

12. There is no significant correlation between the family interaction patterns, in the dimensions of reinforcement, social support system, role, communication,
cohesiveness, leadership and the overall family interaction patterns of the respondents of inter-caste and intra-caste (except for cohesiveness) and the selected socio-demographic characteristics, such as, age, monthly income, annual family income, marital duration, age at the time of marriage, size of the family and the spouses’ monthly income.

13. There is a significant correlation between the family interaction patterns, in the dimension of cohesiveness and the socio-demographic characteristics, such as, monthly income and annual family income of the respondents of intra-caste and also in the dimension of overall family interaction patterns.

LIFE SATISFACTION

1. There is no significant association between the occupation of the respondents of inter-caste and intra-caste and their life satisfaction.

2. There is a significant association between the occupation of the spouses of inter-caste and life satisfaction, whereas, there is no significant association between the occupation of the spouses of intra-caste and life satisfaction.

3. There is no significant association between the caste of the respondents of inter-caste and intra-caste and life satisfaction.

4. There is no significant association between the spouses’ caste of inter-caste and life satisfaction.
5. There is a significant difference between the male and female respondents of inter-caste with regard to life satisfaction, whereas, there is no significant difference between the male and female respondents of intra-caste with regard to life satisfaction.

6. There is no significant difference between the respondents and spouses of inter-caste and intra-caste belonging to joint family and nuclear family with regard to life satisfaction.

7. There is no significant difference between the respondents of inter-caste belonging to rural community and urban community with regard to life satisfaction, while there is a significant difference between the respondents of intra-caste belonging to rural community and urban community with regard to life satisfaction.

8. There is no significant difference between the spouses of inter-caste and intra-caste belonging to rural community and urban community with regard to life satisfaction.

9. There is no significant difference between the educated respondents' family and the educated spouses' family and the uneducated respondents' family and the uneducated spouses' family of inter-caste and intra-caste with regard to life satisfaction.
10. There is no significant difference between the poor respondents' family and the poor spouses' family and the middle class respondents' family and the middle class spouses' family of inter-caste and intra-caste with regard to life satisfaction.

11. There is no significant difference among the various types of marriages opted by the respondents of inter-caste with regard to life satisfaction, while there is a significant difference among the respondents of intra-caste with regard to the same.

12. There is a significant difference among the various educational qualifications of the respondents of inter-caste with regard to life satisfaction, while there is no significant difference among the respondents of intra-caste with regard to the same.

13. There is no significant correlation between the age, monthly income, annual family income, marital duration, age at the time of marriage, size of the family of the respondents and monthly income of the spouses of inter-caste and intra-caste and their life satisfaction.

IMPLICATIONS OF THE STUDY

A careful analysis of the data of the present study brings to light that more than half the respondents of both inter-caste and intra-caste have a low level perception of all the variables under study, barring a few exceptions in the dimensions of Family Interaction Patterns in which, either of the category of the respondents (inter-caste and
ntra-caste) constitutes a greater percentage in perceiving them low. Based on the findings of the study the following suggestions are proffered:

The study reveals that more than half the respondents of both inter-caste and intra-caste perceive that their marital quality and marital adjustment are low, which could be due to lack of mutual understanding, lack of mutual trust, lack of marital harmony and so on between the spouses. Hence, it is suggested that One Day Workshops are organized on a regular basis by the voluntary organizations (for example, Society for Family Integrity and Development) and by governmental organizations (for example, Department of Family Welfare), in which a team of experts, such as, Psychologists, Psychiatric Social Workers, Family Counsellors and Family Welfare Officers could speak briefly on the importance of understanding between the spouses, mutual trust, loyalty, marital harmony, importance of accepting each other as they are, levels and barriers of communication and the ways and means of overcoming such barriers etc, followed by a question and answer session, in which each expert could clarify the doubts of the spouses, pertaining to their area of expertise. It is also suggested that some real or imaginary case studies pertaining to the overall negative impact of poor marital quality and poor marital adjustment between the spouses and their implications are presented for a discussion in small groups; each group after discussion could present its deliberations and each expert could highlight the important and relevant points necessary for better marital quality and better marital adjustment, based on the presentation of the participants.
It is observed in the study that half the respondents of both inter-caste and intra-caste have a low perception of religious attitude. Sociologists are of the view that attachment to religions and religious beliefs is less among the urban people when compared to the rural people. Slums which are part of urban areas are no exception to this. All major religions stress basic virtues as honesty and consideration for others, which are necessary for the orderly conduct of human society and religion may help people take such ideas seriously. Religion encourages one to rise above selfish interests and involve oneself with the needs of others. Therefore, it is recommended that voluntary and governmental organizations could conduct Value Education Programmes which inculcate values such as, honesty, sincerity, altruism etc. Meetings, pamphlets, folk media and the like could be effectively used in transmitting these values.

The study portrays that a little less than half the respondents of both inter-caste and intra-caste have a high level perception of insecure feelings. During field visits made to the slums where the present study was carried out, it is observed that slum dwellers manifest fatalistic thinking, disappointments, self denial, apathy etc. Some of the contributing factors observed are, poverty, insufficient income, indebtedness and so on. Hence, it is suggested that governmental organizations like Tamilnadu Slum Clearance Board, Municipal Corporations and Department of Social Welfare identify the needy families and provide them employment training in tailoring, car driving, two wheeler and four wheeler mechanism, Radio and T.V. mechanism etc and also arrange for free provision of the required equipment and
also credit facilities for the running expenses. Voluntary organizations which are working for slum improvement could also join hands with the government in this venture.

The study brings to light that more than half the respondents of inter-caste and intra-caste have a low level perception of family interaction patterns in the dimensions of reinforcement, social support system, role, communication, cohesiveness, leadership and the overall family interaction patterns. Family disorganization may come to stay, if the interaction among the family members is ignored and is allowed to decline. Hence, it is recommended that One Day Meetings are organized for each slum separately (as all the family members should be present) by the voluntary and governmental organizations, in which, Family Welfare Officers and Family Counsellors could focus on the significance of family bond, free flow of communication, role clarity, need for setting standards for behaviour for the family members and also family relationship which govern all other relationships through speeches, role plays, group discussion, video shows, exhibits etc.

It is noted in the study that the respondents of both the categories have a low perception of life satisfaction. The low perception of all the other variables could be said to be having a bearing on the life satisfaction of the respondents. Life in slum is characterized by congestion, unhygienic conditions, dilapidated housing conditions, poor civic amenities, such as, drinking water supply, drainage, street lighting, toilet facilities etc and also inadequate employment opportunities.
Therefore, it is suggested that self-help groups, whose role is very much appreciated by the governmental and voluntary organizations, could be motivated to play a vital role in bringing about life satisfaction. The governmental and voluntary organizations could implement income generating programmes, such as, pappad units, match units, screen printing, detergent powder making, carpentry and so on, in order to enhance the economic status of the people. Besides, Tamilnadu Slum Clearance Board, Municipal Corporations and also the Voluntary Organisations should come forward to provide proper housing facility, protected water supply, establishment of cooperative societies etc, for the improvement of the social conditions.

SOCIAL WORK INTERVENTION

It is portrayed by the study that only half the respondents (approximately) perceive their marital quality to be high, while the other half perceive it to be low. It is observed that lack of employment opportunities, insufficient income, alcoholism and so on affect the importance attached to family relationships. Hence, it is imperative that Social Workers meet with the families separately and help the spouses improve their marital quality through counselling, psychological support, ego strengthening etc.

As the study reveals that there is no significant difference between the spouses of inter-caste marriage and the spouses of intra-caste marriage with regard to the various variables chosen for the present study, it is strongly recommended that Social
Workers organise Awareness Campaigns on a regular basis, focusing on the importance of shedding caste rigidities in the slums, particularly when it comes to the question of marriage.

Social Workers are suggested to put to effective use the direct methods of Social Work, such as, Case Work (working with individuals) and Group Work (working with groups) in solving marital problems of the families, such as, lack of communication, in-laws problems, suspicion of fidelity, extra-marital relationship and so on.

It is further suggested that methods of Social Work such as Community Organisation and Social Research are effectively used by the Social Workers in identifying marital needs and also the family needs and organise programmes on the basis of the identified needs.

Social Workers could undertake minor research work on Caste and Marriage in the slums of Trichy Municipal Corporation, in order to encourage families to allow their children in future to go in for inter-caste marriage and also help those who have chosen inter-caste marriage in availing the government scheme meant for them.

It is found out from the study that Family Interaction Patterns of the respondents’ families are not very encouraging. Hence, it is recommended that Social Workers organise workshops on Family Interaction, in collaboration with Voluntary Organisations that are mainly concentrating on family welfare, in order to strengthen the family interaction patterns.
The Schools of Social Work could play a very significant role in strengthening the family relationships of the respondents' families and also other families by placing their students for field work and also through action research. Besides, they may also use their influence in availing the government assistance for the welfare of the slum families.

SUGGESTION FOR FUTURE STUDIES

It is suggested that the following research studies could be undertaken in future on caste and marriage:

1. It is observed in the study that more than half the respondents have a low level of perception with regard to the various variables. Hence, it is suggested that studies on the Contributing Factors for Low Level Perception of the various Variables are undertaken.

2. It is suggested that comparative studies on Inter-caste Marriage among Rural and Slum Dwellers could be undertaken.

3. It is also suggested that comparative studies on Inter-caste Marriage and Intra-caste Marriage among the Rural People could be undertaken.

4. Studies on Inter-caste Marriage among Professionals, such as, Lawyers, Doctors, Engineers, College Teachers and so on are a rarity and hence it is recommended that such studies are pursued.
5. It is further suggested that comparative studies on Inter-caste Marriage and Intra-caste Marriage among Industrial Workers are undertaken.

6. As the government has been taking efforts in eliminating untouchability by implementing Inter-caste Marriage Scheme, it is suggested that studies on the Impact of Inter-caste Marriage Scheme of the Government are undertaken.

7. It is recommended that opinion studies on Inter-caste Marriage are carried out among the College Students.

8. It is also suggested that comparative studies on Inter-caste and Intra-caste Marriage are undertaken among the Educated and the Illiterates.

9. As the present study has been carried out in Trichy District it is suggested that studies on Inter-caste and Intra-caste Marriage are carried out in other Districts of Tamilnadu also.

10. It is further suggested that comparative studies on Inter-caste and Intra-caste Marriage are undertaken in urban areas (other than slums).

11. It is also suggested that studies on Inter-religious Marriages are pursued.

12. It is further suggested that comparative studies on Inter-caste and Inter-religious Marriages are undertaken.
The present study was undertaken to find out if there is any significant difference between the spouses of inter-caste marriage and the spouses of intra-caste marriage, with regard to marital quality, marital adjustment, religious attitude, insecure feelings, family interaction patterns and life satisfaction. After careful investigation it was decided to choose seven slums of Trichy Municipal Corporation, adopted by World Vision of India, a Non-Government Organisation, from where the respondents for both the categories were chosen. As there are no adequate empirical studies on the chosen research problem, exploratory research design was adopted. Based on field visits made to the slums, the feasibility of conducting the present study could be ascertained. A self-prepared Interview Schedule, consisting of questions relating to personal data and socio-demographic characteristics and standardised scales available for the chosen variables was used to collect data. By following Census method, for the respondents of inter-caste marriage and Stratified Proportionate Random Sampling method, for the respondents of intra-caste marriage, 240 respondents (120 from inter-caste and another 20 from intra-caste) were interviewed to collect relevant data. The data thus collected were put to statistical tests, such as, chi-square, student ‘t’ test, one way analysis of variance and Karl Pearson’s Coefficient of Correlation. The study has revealed that there is no significant difference between the respondents of inter-caste marriage and the respondents of intra-caste marriage, in terms of the chosen variables (except for leadership, a dimension of Family Interaction Patterns and overall Family Interaction patterns).