Chapter – 3

Research Methodology
RESEARCH METHODOLOGY

INTRODUCTION

The present chapter deals with the need for the present study, statement of the problem, aim and objectives of the study, research design, pilot study, universe of the study, sampling method, tools of data collection, pre-test, data collection process, statistical analysis of the data, operational definitions, problems encountered by the researcher and scheme of presentation.

NEED FOR THE STUDY

The government takes a lot of efforts to curb violent caste conflicts. One such effort is encouraging people to go in for inter-caste marriage. But, the result is far from satisfactory. One of the major contributing factors for such a scenario is the popular view that inter-caste marriages would inevitably lead to marital breakdown. Caste system has established its roots in the society so strongly that even the admonitions and advice of the most cherished leaders like, Mahatma Gandhi and Dr. Ambedkar have fallen into deaf ears. Caste system has established a hierarchy in the society, in which some are elevated to superior positions and some are relegated to inferior positions, depending on the caste to which they belong. It is against this background, when an inter-caste marriage takes place, either of the spouse assumes (or is made to assume) a superior or inferior position creating a wedge between each other. Caste system sings in the blood of the people and hence those who enter into inter-caste marriage require a lot of
courage to live together 'for ever.' To what extent, those who have entered into inter-caste marriages are successful in their marital relationship is a matter to be verified empirically. Empirical studies on comparing the marital success of the spouses of inter-caste marriage and the spouses of intra-caste marriage are a rarity and the present study is an attempt in this regard.

STATEMENT OF THE PROBLEM

Endogamy or intra-caste marriage is one of the chief characteristics of caste system. While inter-dining is tolerated inter-caste marriage is not. As stated above, endogamous marriages (intra-caste marriages) have societal approval, while exogamous marriages (inter-caste marriages) do not have such approval. The popular view that only endogamous marriages (intra-caste marriages) can last long whereas exogamous marriages (inter-caste marriages) cannot last long is something that has to be verified empirically.

For the present study, the following variables have been chosen:

1. Marital Quality
2. Marital Adjustment
3. Religious Attitude
4. Security-Insecurity
5. Family Interaction Patterns and
It is observed that the quality of marital relationship or marital life determines marital adjustment between the spouses. Religious beliefs play a dominant role in many facets of life as far as India is concerned and family is no exception. In what way religious attitude is connected to marital quality and marital adjustment is something that needs close examination. If the quality of marital life is good and if there is a healthy marital adjustment between the spouses and a positive religious attitude then it could be said that the spouses might feel secure in their family life and this in turn will contribute to a healthy interaction among all the family members. All these factors put together will contribute to overall satisfaction in life on the part of the spouses. Though one cannot compartmentalize marital relationship between the spouses as strictly following the above-mentioned order of the variables, one can take into account these factors as they play a vital role.

AIM & OBJECTIVES

The major aim of the present study is to find out the differences (if any) between the spouses of inter-caste marriage and intra-caste marriage with regard to the variables selected for the study.

For the present study, the following objectives have been formulated:

1. To study the socio-economic background of the respondents of both inter-caste and intra-caste marriages.
2. To find out the difference between the spouses of inter-caste and the spouses of intra-caste with regard to their marital quality.

3. To analyse the difference between the spouses of inter-caste and the spouses of intra-caste with regard to their marital adjustment.

4. To explore the difference between the spouses of inter-caste and the spouses of intra-caste with regard to their religious attitude.

5. To study the difference between the spouses of inter-caste and the spouses of intra-caste with regard to their feelings of insecurity.

6. To find out the difference between the spouses of inter-caste and the spouses of intra-caste with regard to their family interaction patterns.

7. To examine the difference between the spouses of inter-caste and the spouses of intra-caste with regard to their life satisfaction.

8. To analyse the association/difference between the selected socio-economic characteristics and the key variables, namely, marital quality, marital adjustment, religious attitude, insecure feelings, family interaction patterns and life satisfaction.

**DESIGN**

There are several empirical studies available on marriage related aspects based on these variables separately. However, a holistic empirical study on inter-caste marriages is found to be rare. Much more rare are comparative studies, comparing inter-
caste marriages and intra-caste marriages. Hence for the present study exploratory research design has been chosen.

The present exploratory study covers the following two phases as mentioned by Katz and Festinger (1953):

1. to explore and identify relevant variables pertaining to the research problem selected for the study and
2. to find out the relationship between the variables selected and studied.

Katz and Festinger's Model was adopted by Dr. Umesh Samuel Jebaseelan for his Doctoral Thesis in 1995.

HYPOTHESES

On the basis of what Katz and Festinger (1953) have said, the following hypotheses have been formulated based on the variables chosen for the study:

1. There is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to marital quality.

2. There is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to marital adjustment.

3. There is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to religious attitude.
4. There is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to insecure feelings.

5. 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 reinforcement.

6. 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 social support system.

7. 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 role.

8. 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 communication.

9. 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 cohesiveness.

10. 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.
11. There is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to overall Family Interaction Patterns.

12. There is a significant difference between the respondents of inter-caste marriage and intra-caste marriage with regard to life satisfaction.

UNIVERSE AND SAMPLING OF THE STUDY

Universe of the present study refers to 991 families of seven slums (as given in the table below) of Trichy Municipal Corporation, namely, Bharathiyar Theru, Kamala Nehru Nagar, Selva Vinayagar Koil Street, Sathiamoorthy Nagar, Kamaraj Nagar, Anna Nagar and Tharanallur Soorancheri. These slums were adopted by Schwartz Community Outreach Programme of World Vision of India, a Non-Government organisation.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Slum</th>
<th>Total No. of Families</th>
<th>No. of Inter-caste Marriage Families</th>
<th>No. of Families (excluding Inter-caste Marriage Families)</th>
<th>No. of Intra-Caste Marriage Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bharathiyar Theru</td>
<td>56</td>
<td>5</td>
<td>51</td>
<td>7</td>
</tr>
<tr>
<td>2.</td>
<td>Kamala Nehru Nagar</td>
<td>92</td>
<td>24</td>
<td>68</td>
<td>9</td>
</tr>
<tr>
<td>3.</td>
<td>Selva Vinayagar Koil Street</td>
<td>52</td>
<td>7</td>
<td>45</td>
<td>6</td>
</tr>
<tr>
<td>4.</td>
<td>Sathiamoorthy Nagar</td>
<td>144</td>
<td>18</td>
<td>126</td>
<td>18</td>
</tr>
<tr>
<td>5.</td>
<td>Kamaraj Nagar</td>
<td>66</td>
<td>16</td>
<td>50</td>
<td>7</td>
</tr>
<tr>
<td>6.</td>
<td>Anna Nagar</td>
<td>157</td>
<td>25</td>
<td>132</td>
<td>18</td>
</tr>
<tr>
<td>7.</td>
<td>Tharanallur Soorancheri</td>
<td>424</td>
<td>25</td>
<td>399</td>
<td>55</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>991</td>
<td>120</td>
<td>871</td>
<td>120</td>
</tr>
</tbody>
</table>
It was found out with the help of the animators that there were 120 respondents of inter-caste marriage. While 120 respondents of inter-caste marriage were chosen by using census method, the other 120 respondents of intra-caste marriage were chosen by using Stratified Proportionate Random Sampling. The name list of respondents of inter-caste marriage was prepared with the help of the animators of Schwartz Community Outreach Programme. With a view to choosing an equal number of respondents of intra-caste marriage, the slums were stratified and proportionate number of respondents (approximately 14%) was chosen from the seven slums, excluding the families of inter-caste marriage. From the remaining 871 families, 120 respondents of intra-caste marriage were chosen by using random sampling method. Thus the total sample size was 240.

PILOT STUDY

As the chosen respondents from seven slums were familiar to the researcher on account of the regular field visits made, the feasibility of conducting the study could be ascertained without much difficulty.

TOOLS OF DATA COLLECTION

A self-prepared Interview Schedule consisting of questions relating to personal data and socio-demographic characteristics of the respondents was used as a tool of data collection. Besides the schedule, such standardised scales as, Anisha Shah's Marital Quality Scale, Locke's Marital Adjustment Scale, Rajamanickam's Religious Attitude Scale, Govind Tiwari and Singh's Security-Insecurity Inventory, Dr.Bhatti's
Family Interaction Patterns Scale and Havighurst's Life Satisfaction Scale were also used to collect data. Following are the descriptions of the scale:

**MARITAL QUALITY SCALE**: It is a multi-dimensional scale developed by Anisha Shah (1995). The initial item pool for the scale was obtained through content analysis of interviews with 58 married persons. Data of 400 married persons from general population were subjected to principal component factor analysis for further item reduction. Fifty items obtained as a result of factor analysis were retained on the marital quality scale. Normal scores for the marital quality are available for a sample of 332 married persons from the general population. The reliability and validity of the scale were already established by the author.

**MARITAL ADJUSTMENT SCALE**: This scale was developed by Locke in 1951. The scale consists of 23 statements. While the high score indicates high marital adjustment, the low score indicates low marital adjustment. The reliability and validity of the scale were already established by the author.

**RELIGIOUS ATTITUDE SCALE**: This scale was developed by Rajamanickam in 1975. The scale consists of 30 statements. While low score indicates positive religious attitude, high score indicates negative religious attitude. The reliability and validity of the scale were already established by the author.

**SECURITY-INSECURITY INVENTORY**: To find out the level of insecure feelings of the subjects, the inventory developed by Govind Tiwari and Singh (1975) was used. The reliability and validity of the scale were already established by the author.
FAMILY INTERACTION PATTERNS SCALE: This scale was developed by Dr. Bhatti in 1986. The scale consists of 106 items pertaining to six areas of family functioning, namely, reinforcement, social support system, role, communication, cohesiveness and leadership. The scale was standardised by administering it to 30 neurotic depressives, 30 hysterical neurotics, 20 alcoholics and 30 normals and one of their family members. The reliability and validity of the scale were already established by the author.

LIFE SATISFACTION INDEX-Z: This was developed by Havighurst (1971) and was used to find out the level of life satisfaction. The reliability and validity of the scale for Indian sample was established by Anantharaman (1980).

PRETESTING

The relevance of the tools of data collection was ascertained by carrying out a pretest of the schedule among three spouses of inter-caste marriage and three spouses of intra-caste marriage. The results thus obtained were carefully scrutinised and analysed. Some changes were made in the questions relating to personal data and socio-demographic characteristics. The standardised scales were retained without any change.

DATA COLLECTION PROCESS

The finalised interview schedule was administered for data collection from the selected respondents. In each slum there was a contact person (referred earlier as
animator) with whose help data were collected. The Interview Schedule was originally in English, which was then translated into Tamil for easy understanding by the animators. Before the beginning of the process of data collection, the animators were given a detailed orientation as to how to go about the whole process of data collection. The animators took nearly two months to collect data. The filled-in schedules were gone through as and when received to check if there was any error. After all the required number of schedules were received duly filled-in they were subjected to analysis.

STATISTICAL ANALYSIS OF DATA

After careful analysis and processing, the data were put to statistical tests, such as, mean, median, standard deviation, ‘z’ test, one way analysis of variance (F), chi-square and Karl Pearson’ Coefficient of Correlation (r). While mean and standard deviation were used for numerical data, such as, age, income, age at marriage, duration of married life etc., median was used to find out the levels of perception of the subjects towards the six variables, namely, Marital Quality, Marital Adjustment, Religious Attitude, Security-Insecurity, Family Interaction Patterns and Life Satisfaction. While ‘z’ test was used to find out the significant difference between two groups, one way analysis of variance was used to find out the significant difference among the various groups. While chi-square was used to find out the association between two variables, correlation was used to find out the relationship and the extent of relationship between variables.
Following are the cut-off points for the scores obtained from the tools of data collection by using median:

**Inter-caste**

1. Marital Quality     
   Less than or equal to 85  Low
   Above 85  High

2. Marital Adjustment   
   Less than or equal to 97.5 Low
   Above 97.5  High

3. Religious Attitude   
   Less than or equal to 76  Low
   Above 76  High

4. Insecure Feelings    
   Less than or equal to 54.5 Low
   Above 54.5  High

5. Family Interaction Patterns.
   (i) Reinforcement     
      Less than or equal to 15 Low
      Above 15  High

   (ii) Social Support System
      Less than or equal to 15 Low
      Above 15  High

   (iii) Role          
      Less than or equal to 22 Low
      Above 22  High

   (iv) Communication   
      Less than or equal to 15 Low
      Above 15  High

   (v) Cohesiveness    
      Less than or equal to 13 Low
      Above 13  High
(v) Leadership

\[
\begin{align*}
&\text{Less than or equal to 16} & \text{Low} \\
&\text{Above 16} & \text{High}
\end{align*}
\]

(vi) Overall Interaction -- Patterns

\[
\begin{align*}
&\text{Less than or equal to 95.5} & \text{Low} \\
&\text{Above 95.5} & \text{High}
\end{align*}
\]

6. Life Satisfaction

\[
\begin{align*}
&\text{Less than or equal to 9} & \text{Low} \\
&\text{Above 9} & \text{High}
\end{align*}
\]

Intra-caste

1. Marital Quality

\[
\begin{align*}
&\text{Less than or equal to 82} & \text{Low} \\
&\text{Above 82} & \text{High}
\end{align*}
\]

2. Marital Adjustment

\[
\begin{align*}
&\text{Less than or equal to 100} & \text{Low} \\
&\text{Above 100} & \text{High}
\end{align*}
\]

3. Religious Attitude

\[
\begin{align*}
&\text{Less than or equal to 75} & \text{Low} \\
&\text{Above 75} & \text{High}
\end{align*}
\]

4. Insecure Feelings

\[
\begin{align*}
&\text{Less than or equal to 53.5} & \text{Low} \\
&\text{Above 53.5} & \text{High}
\end{align*}
\]

5. Family Interaction Patterns.

(i) Reinforcement

\[
\begin{align*}
&\text{Less than or equal to 15} & \text{Low} \\
&\text{Above 15} & \text{High}
\end{align*}
\]

(ii) Social Support System

\[
\begin{align*}
&\text{Less than or equal to 13.5} & \text{Low} \\
&\text{Above 13.5} & \text{High}
\end{align*}
\]

(iii) Role

\[
\begin{align*}
&\text{Less than or equal to 22} & \text{Low} \\
&\text{Above 22} & \text{High}
\end{align*}
\]
(iv) Communication ---- Less than or equal to 15    Low
Above 15    High
(v) Cohesiveness ---- Less than or equal to 12    Low
Above 12    High
(v) Leadership ---- Less than or equal to 13    Low
Above 13    High
(vi) Overall Interaction ----
Patterns
Less than or equal to 91    Low
Above 91    High
6. Life Satisfaction ---- Less than or equal to 8    Low
Above 8    High

OPERATIONAL DEFINITIONS

Inter-caste Marriage: Inter-caste marriage in India is generally understood to mean not only marriage between sub-castes of a major caste group but also marriage between two major castes (Kapadia,1968).

Intra-caste Marriage: Intra-caste marriage refers to marriage between sub-castes of a major caste group.

Caste: a caste is nothing but a social class- a socially homogenous class. It is also an occupational grouping, with this difference that its membership is hereditary. One is born into it. Its membership is involuntary. Even if one ceases to follow that occupation, still he remains and continues a member of that group.
Dalit: It is a Marathi word for Untouchables; originally used for the followers of Ambedkar, but now one of the most common terms identifying Untouchables as a whole; sometimes used for oppressed people in general.

Scheduled Caste: It is the official term for the castes named by legal instrument so as to qualify them for special benefits at national and state levels; largely synonymous with the terms 'Untouchable caste' or 'Untouchables'.

Mahar: It refers to Untouchable caste of village servants in Maharashtra; Ambedkar's caste.

Varna: This refers to 'colour', reflecting differences in skin color found among the South Asian population.

Varna Dharma: Varna dharma is a religious ideology and ideal of Hinduism. Its essential claim to acceptance among Hindu believers is that it is ordained by God. It is sacred. Scholars think, but are by no means sure, that varna dharma originated in the conquest and subjugation more than a millennium before Christ of the darker complected people of northern India by fairer complected Aryan invaders from Central Asia.

Law of Karma: The doctrine of the law of karma means that every action has its appropriate result and justice is meted out for the reward or punishment of every action.

Manu's Code: Concurrently a Hindu sage named Manu qualified various customs and religions and social duties in what is known as 'Manu's code'. This has been passed
on through generations, and is followed today for the ways in which fasts and festivals should be observed.

**Twice-born:** A Hindu boy's first birth is at his delivery and his second at the ceremony of initiation. This may take place any time after he has completed his sixth year. The thread is looped like a sash around his left shoulder and right side of his waist. It is a sign of an elite membership. The orthodox Hindu boy will then begin to learn and recite daily the Sanskrit verses of the holy texts.

**Untouchability:** It denotes those disabilities which are imposed upon the lower castes by the higher castes.

**Sanskritisation:** It is the process by which a low caste or tribe or some other group takes over the customs, ritual beliefs, ideology and the style of a high and in particular a twice-born (dwija) caste.

**Marital Quality:** It refers to the quality of marital life and incorporates factors such as, understanding, rejection, satisfaction, affection, despair, decision-making, discontent, dissolution potential, dominance, self-disclosure, trust and role functioning as measured by Anisha Shah (1995).

For the purpose of classifying the marital quality of the respondents into low and high, the researcher used the median test for the present study.
Low Marital Quality: The individual who scores up to 85 in the case of Inter-caste and up to 82 in the case of Intra-caste in the Marital Quality Scale of Anisha Shah (1995) is termed as having low marital quality in the study.

High Marital Quality: The individual who scores above 85 in the case of Inter-caste and above 85 in the case of Intra-caste in the Marital Quality Scale of Anisha Shah (1995) is termed as having high marital quality in the study.

Marital Adjustment: It denotes accommodation of a husband and wife to each other at a given time as measured by Locke (1951).

For the purpose of classifying the marital adjustment of the respondents into low and high, the researcher used the median test for the present study.

Low Marital Adjustment: The individual who scores up to 97.5 in the case of Inter-caste and up to 100 in the case of Intra-caste in the Marital Adjustment Scale of Locke (1951) is termed as having low marital adjustment in the study.

High Marital Adjustment: The individual who scores above 97.5 in the case of Inter-caste and above 100 in the case of Intra-caste in the Marital Adjustment Scale of Locke (1951) is termed as having high marital adjustment in the study.

Religious Attitude: It refers to the religious beliefs strongly held to be true by the respondents as measured by Rajamanickam (1975).
For the purpose of classifying the religious attitude of the respondents into low and high, the researcher used the median test for the present study.

**Low Religious Attitude:** The individual who scores up to 76 in the case of Inter-caste and up to 75 in the case of Intra-caste in the Religious Attitude Scale (Rajamanickam 1975) is termed as having low religious attitude in the study.

**High Religious Attitude:** The individual who scores above 76 in the case of Inter-caste and above 75 in the case of Intra-caste in the Religious Attitude Scale (Rajamanickam 1975) is termed as having high religious attitude in the study.

**Insecure Feelings:** ‘Insecure feelings’ in the present study refers to the prevalence of emotional instability, feeling of rejection, inferiority complex, anxiety, isolation, jealousy, hostility, irritability, inconsistency and tendency to accept this worst, general pessimism or unhappiness in an individual as measured by the Security - Insecurity Inventory developed by Govind Tiwari and Singh (1975).

For the purpose of classifying the insecure feelings of the respondents into low and high, the researcher used the median test for the present study.

**Less Insecure:** The individual who scores up to 54.5 in the case of inter-caste and up to 53.5 in the case of intra-caste in the Security - Insecurity Inventory of Govind Tiwari and Singh (1975) is termed as less insecure in the study.
Highly Insecure: The individual who scores above 54.5 in the case of inter-caste and above 53.5 in the case of intra-caste in the Security - Insecurity Inventory of Govind Tiwari and Singh (1975) is termed as highly insecure in the study.

Family Interaction Patterns: It refers to the various socio-psychological transactions occurring in the family as a system to evolve processes for decision making, emotional expressions and personal views, assigning tasks and social status, enabling the family members to contribute to the growth of the family by generating morphogenesis at emotional, intellectual and social levels through the manipulation of internal and external social milieu of the family as a whole.

Family Interaction Pattern Dimensions

1. Reinforcement: Processes adopted by the family to enable the members to imbibe socially approved behaviour.

For the purpose of classifying the family interaction patterns in the dimension of reinforcement of the respondents into low and high, the researcher used the median test for the present study. The individual who scores up to 15 both in the case of Inter-caste and Intra-caste is considered to be having a low perception of reinforcement according to Dr. Bhatti (1986) and the individual who scores above 15 in both the categories of Inter-caste and Intra-caste is considered to be having a high perception of reinforcement.
2. **Social Support System**: Manipulation of internal and external social milieu of the family for its existence and growth.

For the purpose of classifying the family interaction patterns in the dimension of social support system of the respondents into low and high, the researcher used the median test for the present study. The individual who scores up to 15 in the case of Inter-caste and up to 13.5 in the case of Intra-caste is considered to be having a low perception of social support system according to Dr.Bhatti (1986) and the individual who scores above 15 in the case of Inter-caste and above 13.5 in the case of Intra-caste is considered to be having a high perception of social support system.

3. **Role**: Socio-culturally prescribed and ascribed tasks to be performed by different family members according to their age and sex.

For the purpose of classifying the family interaction patterns in the dimension of role of the respondents into low and high, the researcher used the median test for the present study. The individual who scores up to 22 in both the categories of the Inter-caste and Intra-caste is considered to be having a low perception of role according to Dr.Bhatti (1986) and the individual who scores above 22 in both the categories of the Inter-caste and Intra-caste is considered to be having a high perception of role.

4. **Communication**: A process through which the family members convey their feelings, emotions and personal views.
For the purpose of classifying the family interaction patterns in the dimension of communication of the respondents into low and high, the researcher used the median test for the present study. The individual who scores up to 15 in both the categories of the Inter-caste and Intra-caste is considered to be having a low perception of communication according to Dr. Bhatti (1986) and the individual who scores above 15 in both the categories of the Inter-caste and Intra-caste is considered to be having a high perception of communication.

5. **Cohesiveness**: Processes adopted by the family for a firm degree of mutual trust and interpersonal commitment.

For the purpose of classifying the family interaction patterns in the dimension of cohesiveness of the respondents into low and high, the researcher used the median test for the present study. The individual who scores up to 13 in the case of Inter-caste and up to 12 in the case of Intra-caste is considered to be having a low perception of cohesiveness according to Dr. Bhatti (1986) and the individual who scores above 13 in the case of Inter-caste and above 12 in the case of Intra-caste is considered to be having a high perception of cohesiveness.

6. **Leadership**: A family member engaged in decision making through consensus for the growth of the family as a system is the leader of the family.

For the purpose of classifying the family interaction patterns in the dimension of leadership of the respondents into low and high, the researcher used the median test for the present study. The individual who scores up to 16 in the case of
Inter-caste and up to 13 in the case of Intra-caste is considered to be having a low perception of leadership according to Dr. Bhatti (1986) and the individual who scores above 16 in the case of Inter-caste and above 13 in the case of Intra-caste is considered to be having a high perception of leadership.

**Overall Family Interaction Patterns**

For the purpose of classifying the overall family interaction patterns of the respondents into low and high, the researcher used the median test for the present study. The individual who scores up to 95.5 in the case of Inter-caste and up to 91 in the case of Intra-caste is considered to be having a low perception of overall family interaction patterns according to Dr. Bhatti (1986) and the individual who scores above 95.5 in the case of Inter-caste and above 91 in the case of Intra-caste is considered to be having a high perception of overall family interaction patterns.

**Life satisfaction:** It refers to the state of being satisfied or pleased or contented in life situations as measured by the Life Satisfaction Index-z by Havighurst (1971).

By using median test the respondents were classified as lowly satisfied and highly satisfied.
**Low Life Satisfaction:** An individual who gets a score of below 9 in the case of Inter-caste and below 8 in the case of Intra-caste. Life Satisfaction Index-z (Havighurst 1971) is termed as lowly satisfied in the present study.

**High Life Satisfaction:** An individual who gets a score of above 9 in the case of Inter-caste and above 8 in the case of Intra-caste in Life Satisfaction Index-z (Havighurst 1971) is termed as highly satisfied in the present study.

**Panchayat:** It refers to a system of rural local self-government in India.

**Caste Panchayats:** Castes had regular councils to regulate the conduct and guide the social relationships of its members and to adjudicate on disputes. The governing body of a caste was called a caste panchayat which played a crucial role in laying down sanctions on issues like eating, drinking or having social intercourse with a member of a caste or sub-caste.

**Jajmani system:** Each caste followed specific occupations and in principle enjoyed the monopoly of carrying out the economic functions allocated to it. The resulting inter-dependence among the castes was expressed in a local network of patron-client exchange relationships which was termed the jajmani system.

**Jati:** It denotes an endogamous community with a more or less defined ritual status and some occupation traditionally linked to it.
Demography: It is a science of population basically concerned with the statistical study of the size, distribution, characteristics, growth and structure of population over time.

Samsara: It denotes continual cycle of rebirth.

Rig-veda: The earliest literary composition of the Aryans.

Puranas: Hindu religious texts composed in the first millennium A.D.

PROBLEMS ENCOUNTERED BY THE RESEARCHER

1. The interview schedules were administered for data collection amongst the slum dwellers, whose educational status had a bearing on the data collection process. However this problem was rectified by translating the interview schedule into Tamil.

2. As the interview schedule was a lengthy one, data collection consumed a lot of time.

3. Since some of the respondents were engaged in various activities for their livelihood, apart from their major occupation, data collection took more time than expected.

4. As there are inadequate empirical studies on the chosen research problem, the researcher had to undergo much pain before framing a valid interview schedule.
SCHEME OF PRESENTATION

The first chapter deals with caste system in India and its impact on marriage, while the second chapter deals with relevant literature surveyed. Research methodology followed for the present study is presented in the third chapter, which is followed by analysis and interpretation of the data, in the fourth chapter. The fifth chapter, which is the last chapter, portrays the major findings of the study, besides, summary and the scope for study in future.