REFLECTED PSYCHO-SOCIAL DYNAMICS OF MATRIMONY ADVERTISEMENTS: INSIGHTS FROM LOCAL NEWSPAPER OF HARYANA

Jitendra Kumar Kushwaha
Assistant Professor
Department of Psychology, Central University of Haryana
Email- kjitendrakumar85@gmail.com

Mahesh Kumar
M.A. Psychology Student
Department of Psychology, Central University of Haryana
Email- mahesh1363@gmail.com

Abstract

With the advent of modern global changes brought by information technology and globalization have push academia to unravel the essence of existing psycho-social dynamics of Indian society which is predominantly determined by the hierarchical structure of caste. Most often the caste identity operates through daily activities and in the behaviour to form distinctive sets of attitude toward particular individual belonging to particular caste. It also has the potential to form firm beliefs and social cognitions which can be reflected in social affairs. The modern education upholds the philosophy for abolishing caste and caste system from Indian society and therefore it becomes highly pertinent to analyse the extent of caste persisting in the contemporary society and determines the mind-sets of people. Thus the need has arisen to unravel the extent of caste rigidity (affiliation/operation/function) and its impact on mind-sets of people by exploring (analysing) the matrimony advertisements of local newspaper. The local newspaper which has been taken in this research covers the areas of Haryana, Punjab and Rajasthan where practices of endogamy are high. In this research, the systematic observation of previous six months entries of every Sunday edition (September 2015 to February 2016), where matrimony advertisements are made, are done meticulously with proper attention to keep particular entry under particular heads of advertisements. The simple descriptive statistics analysis is done by using Microsoft Excel. The analysis is completed by calculating percentage of representation within the community and proportion with respect to total entries. From the analysis, it has been found that the larger chunks of advertisements are made by the upper caste, highly educated and by those who are more than thirty years old. Most of the cases it is found that matches are sought within the caste (community) and inclination towards inter-caste marriages are made by those who are either divorced, widow or have achieved more than 35 years of age. Very miniscule or negligible entries are made for inter-caste marriage that are looking for first marriage and are between 25-30 years. The proportion of 'Caste No Bar' is very minimal or almost negligible among the entries made for boys and girls. These contrasting situations till date clearly reflect the psycho-social dynamics of marriages in Indian society and thereby undermining the influence of globalization, information technology and role of modern education. The proportion of advertisements to search suitable match is equal for both boys and girls and also the girl's age of marriages have increased which reflects the systematic change in the society and questioning the age old patriarchal structure of the society.

Keywords: Matrimony, Caste, Social Cognitions.

1.0 Introduction:

India, the second most populous and most popular democracy in the world is the abode of rich heritage, holy but hoary traditions with strong embedded faithful valuable cultural diversity. India is a country with an estimated 1.25 billion conglomerate of people with contrasting backgrounds and diversity. The Indian constitution declared India as sovereign, socialist, secular, democratic republic on 26th January 1949 ensuring the justice, liberty and fraternity of its citizens. India is one of the world's fastest growing economy (Nayak et al. 2010).
All across the Indian territory, religious differences can be confronted significantly; especially between the Hindu majority and the large Muslim minority with clearly co-existence of other religious groups such as- Buddhism, Christianity, Jainism, Jews, Parsi, Sikhs and indigenous tribal religion. India is growing fast yet there are stories about the differential socioeconomic conditions of people and it is evident with its coexistence of caste system, which is a fundamental factor of unequal distribution of wealth and social status.

In broader sense it could be concluded as the single most important factor in understanding of rural and urban India and its social, economic and political institutions. The significance of caste as a system of stratification is found in nearly all the communities especially amongst the Hindus. Caste structure is thus a pattern of social behaviour in which groups and individuals are guided by prescribed set of norms, values and sanctions. The groups and individuals occupy specific statuses within and in relation to other groups. In this system individuals are born into a certain caste and thereby acquire the role and status associated with that caste. Therefore it could be opined that the caste system divides society into closed hereditary groups ranked by ritual status.

Caste in Indian society plays crucial role both as system and as institution. Shah, G. et al (2006 p.19) opined that the caste system divides society into closed, hereditary groups because membership is decided by birth. In the classical version, castes derive their meaning and status from their relative position vis-à-vis others in a hierarchical ranking based on traditional- religious notions of ritual purity and pollution. Although it originated in the Hindu scriptural and religious-social tradition, caste has entered among all the other religious communities of the Indian subcontinent, including Muslims, Christians and Sikhs.

Marriage between two people is a wonderful union but when it is an inter-caste marriage it can become a problem for both the couple and families. Caste drives the matrimonial choices. The prevailing caste system in India does not permit marriages outside of the caste (Bayly, S. 2001). However contemporary changes in education, employment, middle class economic background and urbanisation have gradually gained acceptance of inter-caste marriages but with minimal success rate. Even the report published by The Hindu revealed that just 5 per cent of Indian marriages are inter-caste. Another research have also found that 10 percent marriages among Hindus in India are inter-caste (NFHS, 2005-06. Das K. et al, 2011).   This rigidity reflects towards the centuries old conformist mind-set prevailing in the patriarchal society which does not accept the girls/boys to establish pre-martial relations or to find suitable match of their own choice to marry with (Deol, 2014). There is strong associated taboo demarcated by the patriarchal privilege and that indicates harsh reality of Indian society. It goes that the taboos against inter-caste marriages are stronger for women than men. Inter-caste marriages are more consequential for women since they adopt the caste of their husbands to maintain the hereditary nature of caste.

The attributes of marriage such as 'kin marriage', 'village endogamy' and the difference in the age of spouses, continue to be influenced by region and gender systems (Jejeebhoy and Halli, 2006; Sekher, 2012). Kannan (1963) did a study based on matrimonial advertisement data shows that, in a section of the families, the caste barrier is being changed and people come forward for inter-caste marriages. The friends and relatives in most cases play all foul means to stop such unions; but this tendency to oppose inter- caste marriages registered in West Bengal, have increased from 700 in 1955 to 5800 in 1969. Brahmins which are at the top of the caste hierarchy are most opposed to inter-cast marriages. Kayasthas, Baidyas and other Hindus are increasingly becoming more liberal towards inter-caste marriage. Also post graduates are most liberal for inter-caste marriage as compared to under graduates and graduates (Sarkar, 1970). It is very common for higher castes to object to a marriage to a lower caste.

However, the literature available on inter-marriages in India is mostly descriptive and not based on any nationally representative surveys with direct questions on mixed marriages (Kannan, 1963; Kapadia, 1966; Corwin, 1977; Meinzen, 1980; Saroja, 1999; Netting, 2010; Das et al., 2011). When the discourse happens about Indian marriages, which are inter-caste and inter-religious, it seems like a taboo to most of the people. But in order to eradicate the caste system and race discrimination it is important that there should be inter-caste and inter-religious marriages (Nettings, 2010).

Haryana being one of the 29 states in India, situated in North India. It was declared independent state by carving out former state of East Punjab on 1 November 1966 on a linguistic basis. It stands 21st in terms of its area, which is spread about 44,212 km^2 (17,070 sq mi)., the state is eighteenth largest by population with 25,353,081 inhabitants (Census, 2011). In Haryana majority population is Hindu with 87.46 percentage of total population. The religion wise distribution of population is given-

Table-1 Religion wise Population Distribution of Haryana (Census, 2011)

DESCRIPTIONS	POPULATION	PERCENTAGE
Hindu	22,171,128	87.46 %
Muslim	1,781,342	7.03 %
Sikh	1,243,752	4.91 %
Jain	52,613	0.21 %
Christian	50,353	0.20 %
Not Available	42,212	0.17 %
Buddhist	7,514	0.03 %
Other Religion	2,548	0.01 %

Particularly, the caste composition of state population is given below

Table-2 Caste composition in Census-2011 of Haryana community wise:

CASTE	POPULATION %	NOTES
OBCs	~24%	includes Ahirs (Yadavs), Khati
Dalits (SCs)	~20%	includes Valmikis, Pasi, Singi
Jats	~25%	Jats are the single largest caste and are dominant in state politics
Upper Castes	~23%	includes Brahmins, Baniyas, Rajputs, Aggarwals and Punjabi voters
Muslims	7%	
Adivasis (STs)	0.3%	
Others	0.4%	includes Christians,Jains

Source: Census, 2011

There are numbers of caste groups in Haryana and can be subdivided in Upper Caste, OBCs and Dalit community. The names of castes in Haryana are reproduced here for reference purpose and this is not the exhaustive list. The castes are- Jat, Brahman, Rajput, Aggarwal, Nayak, Dhanak, Nai, Khati, Yadav (Ahir) Chhimpa, Kumhar, Bhaat, Chamar, Luhar, Sunar (Soni), Balmiki, Regar, Panchal and Saini and many more.

In our country, it may claimed the modernity has taken place but somewhere in the back of their minds and in the bottoms of their hearts, every Indian know that the conservative values of their parents or the elders from the community may not grant permission to get married in another caste (Upreti & Upreti, 1982). Not only this, there are gruesome realities available in Indian society for marrying outside of the caste and therefore in this regard this would not be exaggeration to record that the society is highly affected by caste and its associated false pride though psychological, unseen and useless. Because of this false pride people are ready to kill their daughters and son for false pride. It is not the talk about the people who lives in the cities but it is the realities of people who lives in villages and face the stigma of caste (Saxena, 2009. Vishwanath & Srinivas, 2011). But this may not be mistaken about the metropolitan cities of India. There are also caste dynamics, playing pivotal roles in determining the prospective choices for marriages. Thus it may be claimed that cosmopolitan cities where there are no caste restrictions in social interactions and where caste practice have to be restricted to the realm of the home, it is caste endogamy which has sustained, perpetuated and reinforced the caste system (Saroja, 1999). Thus, the orthodoxy created by caste mentality is such a strong mentality that Indian cannot dare for the inter-caste marriages by violating the social norms otherwise they had to face the consequences in terms of violence, social boycott, family boycott, disrespect in own community and to the severe one murder of the boys and girls (honour killing)

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In order to abolish the long apartheid of caste system, the inter-caste marriages were assumed to be the effective and the only panacea to break it down but on the contrary; every newspapers daily in its matrimonial column contains the rigid restriction of inter-caste marriage and displayed promotional advertising for the intra-caste marriage (Sinha, 1960). In addition to it, the online matrimonial sites are also having separate option for the 'caste match' and huge list of castes are enlisted there, which tells the vivid reality of Indian society till date and vicious impact of caste system existing in the contemporary modern era. Thus, it is a fact that even after six decades of social and political democracy, the caste system remains in the exception and putting challenges as well as potential questions to cater it out from the psyche of Indian mass. The caste continues to exist even in the religion that fought against caste discrimination; for example Sikhism, Islam and Christianity.

2.0 Rationale:

Indian society is a multicultural, diverse and structurally governed by the institution of caste. The distribution of educational, economic and social power is also determined by the structure of caste. Higher the castes better the social privileges. Most of the behaviours and mind sets are formed because of caste affiliation. Peculiar differences in behaviour and thought processes can be distinctively recognized by ones affiliation to particular caste. Hence a caste not only functions in social behaviour but also operates our cognitions. Therefore it is pertinent to analyse the social cognitions which are determined by the caste. Also, in the contemporary modern globalised world one may completely deny the existence of caste and thereby its operations on behaviour but through matrimonial advertisements caste affiliation and caste rigidity operating in the society can be distinctively seen. Therefore it is pertinent to analyse the social cognitions which are govern by caste thorough having the analysis of advertised matrimonial advertisements in local newspaper of Haryana. This analysis is relevant because at one hand people demand social equality, removal of reservations and abolition of caste but hardly people are open for inter-caste marriage which is the panacea for social equality and social change. Hence this project is undertaken to grasp the psychosocial dynamics of marriages through the analysis of matrimonial advertisements published in local daily newspaper.

3.0 Research problems / Questions:

In this research the attempt is made to understand what are the reasons behind the matrimonial advertisements? How much people are open to inter-caste marriages? What are the caste dynamics involved in the advertisements of matrimonial? How do the caste, age, and second marriages are mediating for acceptance of inter-caste marriages? What are other underlying factors which are avoiding or accepting inter-caste marriages? Does education plays any vital role for changing social cognitions and what are other social cognitions which governs the rigidity, orthodoxy and identity feelings at the time of marriages?

4.0 Objective:

1. To analyse and explore the extent of community representation in matrimonial advertisement and their specific affiliation to caste
2. To analyse the social cognition of people through the analysis of matrimonial advertisement.
3. To have insights on the dynamics of inter-caste marriages and its acceptance on society through the analysis of advertised matrimonial

5.0 Methodology

5.1 Method:

The research was based on the secondary data. The data is taken from the Matrimony Advertisements of the Local Newspaper. The local newspaper which is taken in this reseach has the readability and covers the area of Haryana, Punjab and Rajasthan where practice of endogamy is high and early age marriages are till date prevalent. Previous six months editions of the paper were searched from the archive of the newspaper. Usually the edition of every Sunday has the matrimony advertisements therefore systematically every Sunday edition was retrieved for the period of six months (September 2015 to February 2016). After retrieving the paper, the systematic observation of each entry under each head of publication is done. The entries are made manually and sub-categorization is made with respect to age, caste and status of marriages and respective entries are made under these heads. Therefore this research has adopted the method of Content Analysis. Thus, altogether 24

newspapers are retrieved from archives and about 1205 entries of girls and 1156 entries of boys are systematically observed, documented and categorized into subcategory for analysis purpose carefully.

5.2 Procedure of Data Collection:

In this research systematic steps have been taken to collect data to achieve error-free maximum diligence. The steps are as follows-

1. The Sunday edition of local newspaper was taken and matrimony advertisements were systematically observed for boys and girls
2. Two separate sheets of paper were taken to have separate entries of boys and girls published in one particular Sunday. Thus two entry sheets were prepared one for boys and another for girls.
3. Each entry sheet has designated the first column for the name under which matrimony advertisements are made like- Brahmin, Rajput, Pasi, SC, Hindu etc.
4. The other columns of each entry sheet was prepared by creating subcategory like Age (Below 25 Years, Between 25-30 Years and Above 30 Years) and Status of Marriage (Caste No Bar, First Marriage and Second Marriage) and their correspondence proportion with total entries and within the community.
5. Entries for boys and girls advertisements are done separately for every Sunday (From September 2015 to February 2016)
6. The individual entries of all the Sundays of a particular month were combined together to have one month entries.
7. Likewise; the six months entries were combined together to have total entries of six months about the matrimony advertisements done separately for boys and girls.
8. The data was cleaned, fed into computer and further analysis is performed.

5.3 Data analysis:

In this research the entries for six months were done manually. The collected information was rechecked and screened properly to fed into the excel sheets for further analysis. In this research, the descriptive statistics have been used. Therefore, with the help of Microsoft Excel, the proportionate representation of each community was calculated. The proportionate (percentage) within the particular head and with respect to its community was calculated for having insights on the emerging patterns of matrimony advertisements. The preparation of chart was also done with help of Microsoft excel.

To complete the process of this research, the researcher was expected to collect the newspaper of 6 months and read them thoroughly First the entry of one day was completed and later one day entries were combined to form one month entries. In this way the six months entries were completed. While enumerating the entries, it was noticed that upper caste entries are more as compare to other castes. The large numbers of entries are made by the Brahmin, Punjabi, Aggarwal and Jat whereas very less entries are made by lower caste like Saini, Nai, SCs, Valmiki, Parjapati ,Dhanak, etc. Castes like Aggarwal and Punjabi gave more preference to the self-business than the other castes that prefer government or private jobs. It was observed that those who are above 30 years age and if they are intending for second marriage they will prefer to advertise under 'caste no bar'.

6.0 Result and discussion:

In this section, the detailed description and analysis of matrimonial advertisement are given. For the analysis purpose the different heads of advertisements are clubbed together. In the newspaper mostly the advertisement is made by the caste name however sometime the particular religion name is given and under this head the advertisements are made. During the analysis it is noticed that most of the headings of advertisements are carrying caste name, therefore for easy comprehension the caste name is written while presenting the results and reporting discussion.

A- Caste Wise Distribution of Matrimony Advertisements (Girls and Boys)

From the Table A-1 (Annexure-A) and Chart-1, present the distribution which reflects six month matrimonial advertisement of Girls, it is noticed that the total entries are 1205. Of the total 17 percent (200) entries are done

by Brahmins, 20 percent (212) entries are done by Punjabi, 22 percent (250) entries are done by Aggarwal ,12 percent (145) entries are done by Jat, 5 percent (60)entries are done by Yadav , 5 percent (30) entries are done by SCs, 0.7percent (9) entries are done by Parjapati ,1.5 percent (19) entries are done by divorce and so on.

Similarly From the Table B-1 (Annexure-B) and Chart-2, which reflects six month matrimonial advertisement of Boys ,it is noticed that the total entries are 1155.Of the total 16 percent (172) entries are done by Brahmin ,14 percent(150) entries are done by Punjabi ,11 percent (114) entries are done by Aggarwal ,16 percent (187) entries are done by Jat ,2 percent (28) entries are done by Yadav ,7.8 percent (91) entries are done by SCs ,13 percent (11) entries are done by Prajapati , 2 percent (15) entries are done by divorce and so on.

Chart-1: Caste Wise Representation of Girls in the Matrimony Advertisements
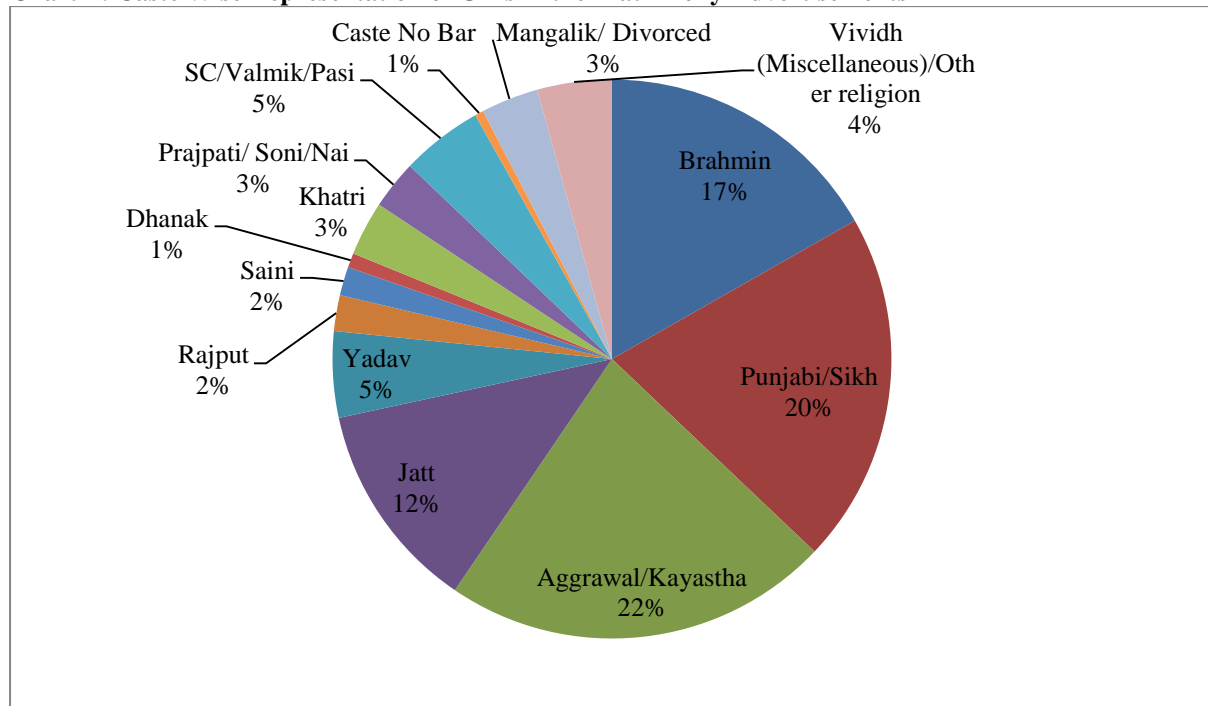
Chart-2: Caste Wise Representation of Boys in the Matrimony Advertisements
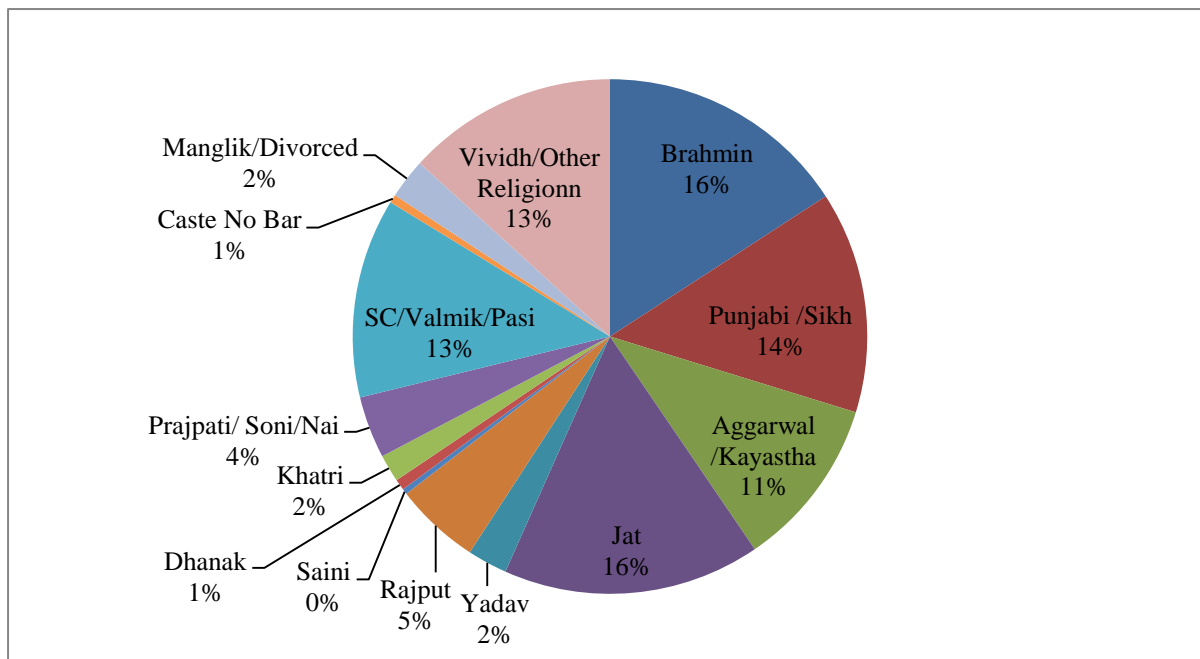
From these descriptive statistics it is clear that the representation of upper caste is phenomenally high in the matrimony advertisements. The representation from lower community and under the head of Caste No Bar is miniscule or negligible. In contrast, the population share of upper caste is less whereas their proportion in matrimony advertisement is high. This suggest that advertisements are made by financially well off families and thus reflecting the inaccessibility and non-affordability of these facilities by lower community people. This skewed proportion also indicates that there would be lesser difficulties among lower community people for martial affairs and need is not realised to put advertisement whereas the same is not true for upper castes. Of the total entries, the proportion of Caste No Bar is negligible which means the society is not yet open to accept marriage proposal from other castes.

B- Age and Caste wise distribution of Matrimony Advertisements (Girls and Boys)

From the minute observation of data, the three category of age was created. First those whose age is below 25 Years; the second category was those who are about 25-30 Years age and third category was Age above than 30 Years. The descriptive statistics for girls is represented in the chart-3:

Chart-3 : Age and Caste Wise Representation of Girls in the Matrimony Advertisements
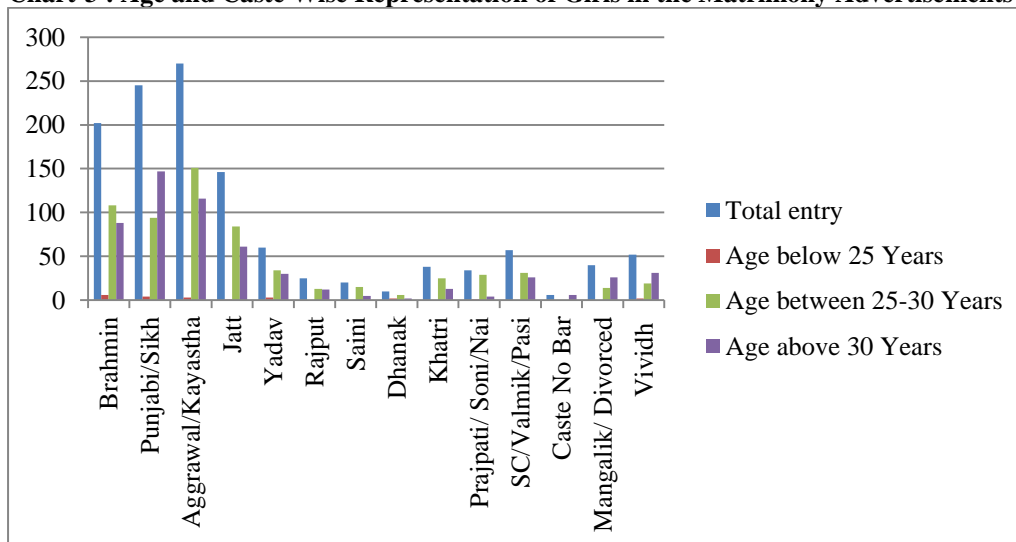
From the chart-3, it is interesting to note that these advertisements are made because they are above than 30 Years of their age. It means increased age of girls put pressure for early marriages and search is reflected in the newspaper. From the data it is clearly seen that under each head the proportion of age above that 30 years is significant. Another pattern which has emerged is that girls who are below than 25 Years age, their representation in the advertisements are very low. This shows the dynamics of Indian marriages and need of searching suitable match when age is increasing. Also the social cognition is clearly reflected that the numbers of advertisement from upper caste is higher than the lower caste. Here it is also important to note that under the 'caste no bar' head the advertisement s are made by those who are more than 30 Years of their age. In Indian society, for girls achieving 30 plus age and without marriage is inviting numerous social and personal pressures. However for the boys, the descriptive statistics is represented through chart-4:

Chart-4 : Age and Caste Wise Representation of Boys in the Matrimony Advertisements
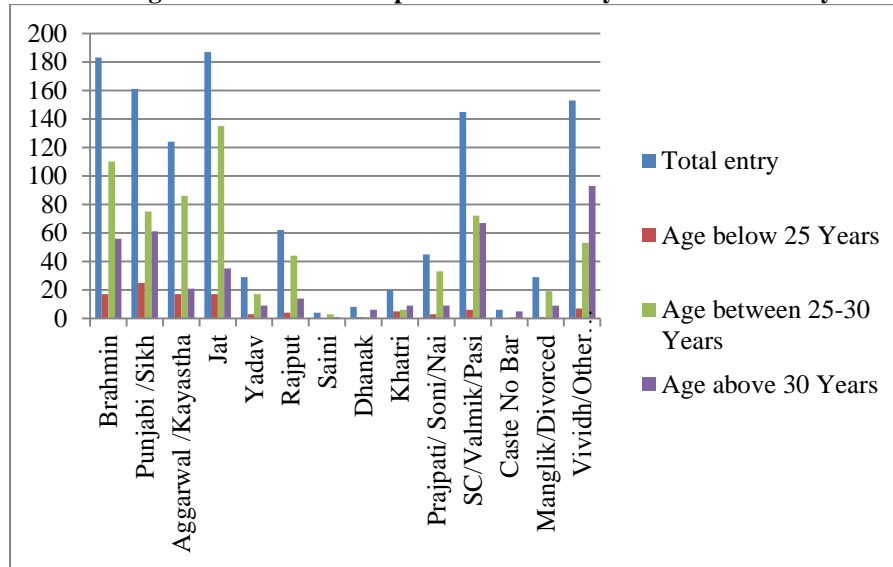
From the chart-4 (Table: B-1) it is seen that the representation at community level is highest among those who are 25 to 30 Years for matrimony advertisements. In general, the age between 25 to 30 Years is highly prevalent for matrimony advertisements. In this chart it is clearly noticed that those who are seeking match from miscellaneous heads or other religion like Muslim, Christian and Jain have crossed thirty years of their age. It suggests that increased age pressurize them to seek matches from other community or to be open for accepting anyone who comes for marriages. This is psycho-social dynamics of Indian mind set. Another interesting patterns which has emerged here are that those who are of 25-30Years age, majority of them are seeking match from own community. This phenomenon of increased age and relaxation in caste bar is the reflection of typical Indian social cognition. Again, the caste no bar is almost negligible. Its shows that no matter how much educated people are, the caste dynamics persist when it comes for marriages. Those who claim that the caste is fading slowly must have a thorough looks on the entries of matrimony advertisements.

In contrast, the age wise representation of Girls was highest under the head of age between 25-30 Years whereas the age wise representation of Boys is slightly taking towards above than thirty years age. This is expected demographic features of patriarchal society where boys are given more privilege for studies, searching occupations and to be settle down financially. However, the same is not for girls rather girls are forcibly married before crossing the age of thirty. These contrasting patterns are clearly reflecting the existing social cognition of Indian people mediating through gender and patriarchal mind set.

Among the girls the representation of SC/Valimiki was in lower proportion however in case of Boys this proportion has increased substantially. This reflects that most of the lower community people are not able to afford this facility of seeking match from advertised matrimony and even if they do the privilege is tilted towards the Boys. So the dynamics of patriarchal mind-set is prevailing among lower community.

C- Status of Marriage and Caste wise distribution of Matrimony Advertisements (Girls and Boys)

 For analysis purpose, the entries of advertised matrimony were categorized by the status of marriage. This category includes the entries which are made under the Caste No Bar, First Marriage and Second Marriage. To

achieve these entries, the thorough examinations of each entry were done and based on their description the particular category was associated with that entry.

From the descriptive analysis, the clear patterns are shown in the Chart-5 and Chart-6 for boys and girls. From the chart-5, which represents the status of marriage and the caste for girls, it is reflected that the proportion of caste no bar among each caste advertisements is minimal or negligible. This shows the rigid caste mentality and caste rigidity in the matrimonial affairs mostly in the marriages which are arranged. Again under the 'caste no bar' heads entries are made by those who are either looking for second marriage, divorced or have achieved more than 30 Years of their life. It is obvious that majority of the entries are done for first marriages and again the proportion of upper caste is higher than the lower castes. It is also interesting to note that the cases for second marriage are highly found among the upper caste and they are looking the suitable match within the caste only.

Chart-5: Status of Marriage and Caste Wise Representation of Girls in the Matrimony Advertisements
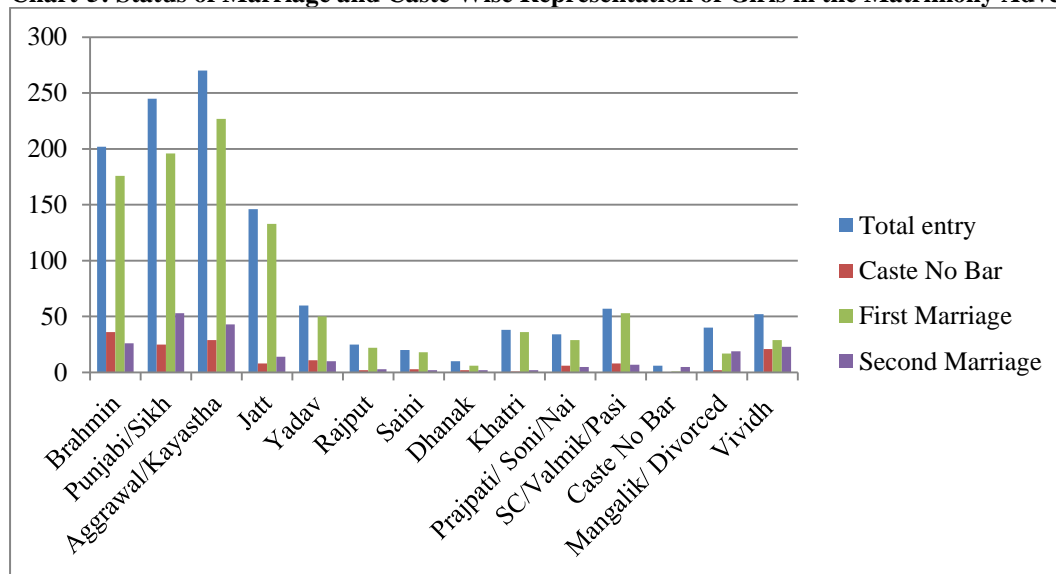
However, in case of boys the patterns are little different than that emerges in girls. The chart-6 reflects the existing pattern-

Chart-6: Status of Marriage and Caste Wise Representation of Boys in the Matrimony Advertisements
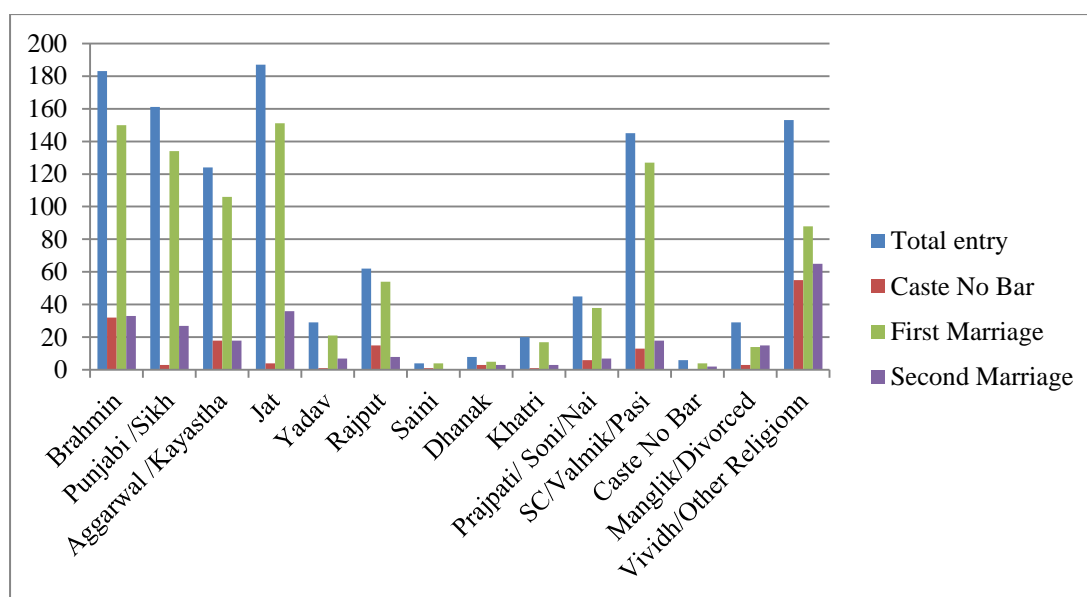
From the chart-6 (Table B-2) it is obvious that majority of the entries are done for the first marriages. The interesting pattern which is worth to be noticed from this chart is that almost every caste has lower portions of 'caste no bar' and entries which are made under this head also reflect that these are by those who are looking for second marriages. This chart reflects that the proportion of second marriage and searching under caste no bar is almost equal for each caste /community. This suggests that caste boundaries are open only when there happened problems in first marriage and now looking for second marriage. This dynamics of caste surely operates through the mind-sets of Indian people and requires further methodological rigour to validate more empirically. Till then the prevailing social cognition of Indian people about marriages cannot be ignored.

6.1 Discussion:

In this research the attempt was made to understand the existing reality of Indian society which is predominately governed by the structure of caste. The psyche of people is also affected by caste affiliation and distinct behaviour can be manifested by different caste which would indicate the hierarchical system positions of different castes. Therefore it was pertinent to analyse the social cognitions of people which is determined by caste identity, caste privileges and caste orthodoxy. The burning issue of caste which might be seen clearly continuation of caste and operation can be easily seen in the advertised matrimony affairs. In general in Indian society marriages happens either in the same caste / community or in the same religion. Disobeying this unwritten rule, which many a time is considered tradition, leads to the dire consequences often known as honour killings or unnatural death because of community or religion pressure. These happenings are questions to human rights and exercise of freedom guaranteed in the constitutions of the state. Also the marriages in India mostly happen in the similar stature of political, economic and social power of both parties. Very few or almost negligible numbers are there who opted for inter-caste / inter-religion marriages. Surprisingly these marriages in India are often seen as migration from culture and criticized horrible along with exclusion from the community, the society and closed relatives with ramification and attached stigma of elopement for the entire life. This is acute reality of rigidity lying in Indian society.   In the contemporary era, India's development would be determined when Indian society would be free of caste and caste system. Therefore in this research an effort is made to unravel the existing nexus of caste, its course of actions, repercussions as well as underlying dynamics which prevent Indian mind set to be open and to accept the changing reality. This very nexus and dynamics of caste would be explored through the matrimonial advertisement which is the latest epitome of casteist remarks, reflection of casteist mentality and dynamics of caste prevails till date.

From the results it was quite obvious, that the advertisements in the newspaper for matrimony is costly affair and it can be only affordable to those who are relatively better off positions in the society or those who are educated and aware of these possibilities of matrimonies affairs through newspapers. This awareness and affordability itself shows the clear divide between the poor and rich, educated and not educated, aware and not aware people. From this pattern, one can clearly say that the representation of upper caste people is higher than that of lower caste people. This shows the clear cleft of society under the lines of caste division which determines economic and political divisions also. This contrast shows that there is ongoing divide in the society where people from lower strata of the society are not in the position of affording the accessibility of advertisement in the newspaper for matrimony affairs. It reflects that among the lower caste people either the matrimonial affairs are not that much difficult as much as it is difficult for upper caste people? Also this indicates that lower castes are still looking relationship through the eyes of emotions not economics or desire of dowry. Thus there is smooth matching for marriages among lower caste communities and the same is difficult affairs for the upper castes. At least the patterns of data from the charts and tables vouch this reality of Indian society. Also this might be the possibility that upper caste people are economically strong and they can afford advertisement in the newspapers.

Ideologically and constitutionally, the inter-caste / inter-religion marriages should be promoted but from the matrimonial advertisement it is clearly seen that those who are open for inter-caste marriages either they are more than thirty years of their age or they are going for second marriage because the first marriage from the same caste could not succeed. This is reality behind being open for inter-caste marriage. This is the common social cognitions of Indian people that the first priority for marriages should be given to the community and if it failed or case is for overage then go for inter-caste marriages. Indians are liberal outwardly or as long as the situation applies to others and when it circumscribe their existence or their personal choices then the reflection of orthodoxy, rigidity and noncompliance with liberalism are seen. These matrimonial advertisements are live witness of orthodoxy, rigidity and pseudo openness. From the analysis, it is minutely noticed that the rare cases

has been found who advertised genuinely for inter-caste marriages for their first marriages. This very existing of reality indicates the peculiar direction of society and continuing with constant strengthening of caste identities. This very reality of the society nullify the technical advancements, impact of globalization, unforeseen charisma of information technology to abolish the caste and mentality of caste from India's social cognition. These advancement and adoption to western culture seems inefficient to hamper the functioning of caste. Strangely these factors might overturn the other established social norms but failed to cater out the vicious effect of caste from Indian society.

From the results a striking pattern has emerged whereby it is seen that the equal amount of advertisement took place in the newspaper for the search of both groom and bride. This is the phenomena which has changed recently and brought up paradigm shift from traditional notion that the advertisement should happen or to be only happened for in the search of groom. This social change and social orientation reflects the degree of awareness, emancipation and empowerment among girls thorough education. These advancements of girls pushed the traditional boundaries and made an impact so that number of entries of advertisement in the newspaper also equal for the boys. This peculiar reality also indicates the standstill situations of marriages where finding suitable match seems difficult and finding better partner seem impractical if not impossible. This would be another threat to future society and pace of social change. One possibility of this bitter reality would be because of better participation of girls in every aspect of professional, social and personal fronts. The advanced autonomy of girls is threating the patriarchal egos and established notations of the society.

Nevertheless, there is high demand and necessity of encouragement for inter-caste marriages to break the barriers prevailing among the communities and bringing positive changes are needed for the overall development of nationhood. The boundaries created by castes are affecting the socio-economic progress of Indian society. From the analysis of this small projects and various available literature it is evident that among the educated and middle class the inter-caste marriages are distant realities; however this is the ardent need of hour. Yet the hope is there because the overall rapid changing socio-economic and cultural values with the exposure to information technology and impact of western education promising to the extent to achieve this distant realities.

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Annexure-A

(Based on Six Months Entries of Local Newspaper)

Table A-1: Caste and Age wise Representation of Girls in the Matrimony Advertisements

Advertisement Headings (Caste)	Total entry	% with Total entries	Age below 25 Years	% within Community	% with Total entries	Age between 25-30 Years	% within Community	% with Total entries	Age above 30 Years	% within Community	% with Total entries
Brahmin	200	16.5	6	3	27.2	106	53	17	88	44	15.5
Punjabi	212	17.5	4	1.8	18.1	79	37	12.6	129	60	22.7
Aggarwal	250	20.7	3	1.2	13	143	57	22	104	41	18.3
Jat	145	12	1	0.6	4.5	83	57	13	61	42	10.7
Yadav	60	4.9	3	5	13	34	56	5.4	30	50	5.29
Bangali	7	0.5	-	-	-	5	71	0.8	2	28	0.3
Rajput	25	2	-	-	-	13	52	2.08	12	48	2.11
Saini	20	1.6	-	-	-	15	75	2.4	5	25	0.88
Dhanak	6	0.4	2	33	9.9	3	50	0.4	1	16	0.17
Manglik	21	1.7	-	-	-	13	61	2	8	38	1
Vividh	33	2.7	2	6.6	9.9	9	27	1.4	22	66	0.35
Khatri	38	3.1	-	-	-	25	65	4	13	19	2.2
Valmik	19	1.5	-	-	-	5	26	0.8	14	73	2.4
SC/ST	30	2.4	-	-	-	23	76	3.6	7	23	1.2
Divorced	19	1.5	-	-	-	1	5	0.1	18	94	3.17
Prajpati	9	0.7	-	-	-	7	77	1.1	2	22	0.35
Sikh	33	2.7	-	-	-	15	45	2.4	18	54	3.17
Kayasath	20	1.6	-	-	-	8	40	1.2	12	60	2.11
Paasi	2	0.1	-	-	-	2	100	0.3	-	-	-
Ramgadia	3	0.2	-	-	-	1	33	0.1	2	66	0.35
Isai	3	0.2	-	-	-	-	-	-	3	100	0.5
Singi	2	0.1	-	-	-	-	-	-	2	100	0.3
Soni/sunar	5	0.4	-	-	-	5	100	0.8	-	-	-

Sain/nai	17	1.4	1	5.8	4.5	14	82	2	2	11	0.35
Ravidassia	1	0.08	-	-	-	-	-	-	1	100	0.17
Hindu	2	0.1	-	-	-	2	100	0.3	-	-	-
Combojia	3	0.2	-	-	-	3	100	0.4	-	-	-
Panchal	2	0.1	-	-	-	1	50	0.1	1	50	0.17
Jain	6	0.4	-	-	-	3	50	0.4	3	50	0.5
Caste No Bar	6	0.4	-	-	-	-	-	-	6	100	1.05
NRI	1	0.08	-	-	-	1	100	0.1	-	-	-
Muslim	3	0.2	-	-	-	2	66	0.3	1	33	0.17
Gujjar	2	0.1	-	-	-	2	100	0.3	-	-	-
Total	**1205**		**22**			**623**			**567**		

Table A-2 : Status of Marriage and Caste wise Representation of Girls in the Matrimony Advertisements

Advertisement Headings (Caste)	Total entry	Caste No Bar	% within Head	% with Total entries	First Marriage	% within Head	% with Total entries	Second Marriage	% within Head	% with Total entries
Brahmin	200	36	18	23	174	87	17.5	26	13	12
Punjabi	212	10	4.7	6.4	168	77	16	48	22	22
Aggrawal	250	26	10.4	16	207	82.4	20	43	17	20
Jat	145	8	5.5	5.1	131	90	13	14	9.6	6.5
Yadav	60	11	18	7	50	83	5.0	10	16	4.6
Bangali	7	2	28	1	6	85	0.6	1	14	0.46
Rajput	25	2	8	1.2	22	88	2.21	3	12	1.4
Saini	20	3	15	1.9	18	90	1.8	2	10	0.9
Dhanak	6	1	16	0.6	5	83	0.5	1	16	0.46
Mangalik	21	1	4	0.6	17	20	1	4	19	1.8
Vividh	33	17	51	11	13	39	1.3	20	60	9.3
Khatri	38	1	2.6	0.6	36	94	3.6	2	5.2	0.9
Valmik	19	5	26	3	13	68	1.3	6	31	2.8
SC/ST	30	1	3	0.6	33	100	3	-	-	-
Divorce	19	1	5.2	0.6	-	-	-	19	100	8
Prajapati	9	6	66	3.8	9	100	0.9	-	-	-

Sikh	33	15	45	9.7	28	84	2.8	5	15	2
Kayastha	20	3	15	1.9	20	100	2.0	-	-	-
Paasi	2	-	-	-	2	100	0.2	-	-	-
Ramgadia	3	1	33	0.6	3	100	0.3	-	-	-
Isai	3	1	33	0.6	1	33	0.1	2	66	0.9
Singi	2	-	-	-	2	100	0.2	-	-	-
Soni/Sunar	5	-	-	-	5	100	0.5	-	-	-
Sain/Nai	17	-	-	-	12	70	1	5	29	-
Ravidassia	1	1	100	0.6	-	-	-	1	100	-
Hindu	2	-	-	-	2	100	0.2	-	-	-
Combojia	3	-	-	-	3	100	0.3	-	-	-
Panchal	2	1	50	0.6	1	50	0.1	1	50	0.46
Jain	6	1	16	0.6	6	100	0.6	-	-	-
No caste bar	6	-	-	-	1	16	0.1	5	83	2.3
NRI	1	-	-	-	1	100	0.1	-	-	-
Muslim	3	-	-	-	3	100	0.3	-	-	-
Gujjar	2	-	-	-	2	100	0.2	-	-	-
Total	**1205**	**154**			**991**			**214**		

Annexure-B

(Based on Six Months Entries of Local Newspaper)

Table B-1: Caste and Age wise Representation of Boys in the Matrimony Advertisements

Advertisement Headings (Caste)	Total entry	% with Total entries	Age below 25 Years	% within Community	% with Total entries	Age between 25-30 Years	% within Community	% with Total entries	Age above 30 Years	% within Community	% with Total entries
Brahmin	172	14	16	9	15	104	60	16.5	52	30	13
Punjabi	150	12.9	25	16	23.2	65	43	10	60	40	1.5
Aggarwal	114	9	14	12	13	82	71	12.4	18	15.7	4.2
Jat	187	16	17	9	16	135	72	20	35	18.7	8.2
Jain	12	1.03	-	-	-	9	75	1.3	3	25	0.7

Sikh	11	0.9	-	-	-	10	90	1.5	1	9	0.2
Christian	10	0.8	2	20	1.8	3	30	0.4	5	50	1.2
Yadav	28	2.4	3	10	2.8	16	57	2.4	9	32	2.2
Valmik	32	2.7	3	9	2.8	17	53	2.6	12	37.5	3
SC/ST	91	7.8	2	2	1.8	46	50	7.1	43	47	10
Rajput	62	5	4	6	3	44	70	6.8	14	22	3
Parjapat	11	0.9	3	27	2.8	8	72	1.2	-	-	-
Kabirpanthi	2	0.1	-	-	-	-	-	-	2	100	0.5
Vividh	117	10.1	4	3	3	22	18	3.4	81	69	20
Khatri	20	1.7	5	25	4.7	6	30	0.9	9	45	2
Sen/Nai	19	1.6	-	-	-	17	89	2.6	2	10	0.5
Hindu	11	0.9	1	5	0.9	6	54	0.9	4	36	1.5
Kayastha	10	0.8	3	30	2.8	4	40	0.6	3	30	0.7
Ravidasiya	12	1.03	1	8	0.9	4	33	0.6	7	58	1.7
Soni/Sunar	15	1.2	-	-	-	8	53	1.2	7	46	1.7
Muslim	6	0.5	1	16	0.9	5	83	0.7	-	-	-
Ramgharia	1	0.08	-	-	-	1	100	0.1	-	-	-
Mangalik	14	1.2	-	-	-	13	92	2	1	7	0.2
Paasi	6	0.5	-	-	-	4	66	0.6	2	33	0.5
Inter-Caste	2	0.1	-	-	-	1	50	0.1	2	100	0.5
Divorced	15	1.2	1	6	0.9	6	40	0.9	8	53	2
Nepali	1	0.08	-	-	-		-	-	1	100	0.2
Dhanak	8	0.6	1	12.5	0.9	1	12.5	0.1	6	75	1.5
Bangali	4	0.3	-	-	-	4	100	0.6	-	-	-
Pal	1	0.08	-	-	-	1	100	0.1	-	-	-
Singi	1	0.08	-	-	-	-	-	-	1	100	0.2
Himachali	3	0.2	-	-	--	-	-	-	3	100	0.7
Caste No Bar	3	0.2	-	-	-	-	-	-	3	100	0.7
Saini	4	0.3	-	-	-	3	75	0.4	1	2.5	0.2
Total	**1155**		**106**			**645**			**395**		

Table B-2 : Status of Marriage and Caste wise Representation of Boys in the Matrimony Advertisements

Advertisement Headings (Caste)	Total entry	Caste No Bar	% within Head	% with Total entries	First Marriage	% within Head	% with Total entries	Second Marriage	% within Head	% with Total entries
Brahmin	172	30	17	9.6	142	82	15	30	17	1.2
Punjabi	150	2	1.3	1.3	123	82	13	27	18	11
Aggarwal	114	14	12	9.1	98	85	10.7	16	14	6.6
Jat	187	4	2.1	2.6	151	80	16.5	36	19	14
Jain	12	2	16	1.3	10	83	1.09	2	16	0.8
Sikh	11	1	9	0.6	11	100	1.2	-	-	-
Christian	10	-	-	-	8	80	0.8	2	20	0.8
Yadav	28	1	3	0.6	21	75	2.3	7	25	2.8
Valmik	32	4	12.5	2.6	27	84	2.9	5	15.6	2.06
SC/ST	91	6	6	3.9	81	89	8.8	10	10	4.1
Rajput	62	15	24	9.8	54	87	5.9	8	12	3.3
Parjapat	11	-	-	-	11	100	1.2	-	-	-
Kabirpanthi	2	1	50	0.6	2	100	0.2	-	-	-
Vividh	117	52	44	33	57	48	6.2	60	51	24
Khatri	20	1	5	0.6	17	81	1.8	3	15	1.2
Sen/Nai	19	6	31	3	15	78	1.6	4	21	1.6
Hindu	11	2	18	1.3	8	72	0.8	3	27	1.2
Kayastha	10	4	40	2.6	8	80	0.8	2	20	0.8
Ravidasiya	12	2	16	1.3	9	75	0.9	3	25	1.2
Soni/Sunar	15	-	-	-	12	80	1.3	3	20	1.2
Muslim	6	-	-	-	6	100	0.6	-	-	-
Ramgharia	1	-	-	-	1	100	0.1	-	-	-
Mangalik	14	-	-	-	14	100	1.5	-	-	-
Paasi	6	-	-	-	6	100	0.6	-	-	-
Inter-caste	2	-	-	-	2	100	0.2	-	-	-
Divorced	15	3	20	1.9	-	-	-	15	100	6.1
Nepali	1	-	-	-	-	-	-	1	100	0.02

Dhanak	8	3	37	1.9	5	62	0.5	3	37	1.2
Bangali	4	1	25	0.6	4	100	0.4	-	-	-
Paal	1	-	-	-	1	100	0.1	-	-	-
Singi	1	-	-	-	1	100	0.1	-	-	-
Himachali	3	-	-	-	3	100	0.3	-	-	-
Caste No Bar	3	-	-	-	1	33	0.1	2	66	0.8
Saini	4	1	25	0.6	4	100	0.5	-	-	-
Total	**1155**	**153**			**913**			**242**		