

Through the Prism of Culture: Evaluating LLMs' Understanding of Indian Subcultures and Traditions

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Abstract

Large Language Models (LLMs) have shown remarkable advancements but also raise concerns about cultural bias, often reflecting dominant narratives at the expense of under-represented subcultures. In this study, we evaluate the capacity of LLMs to recognize and accurately respond to the *Little Traditions* within Indian society, encompassing localized cultural practices and social institutions such as caste, kinship, marriage, and religion. Through a series of case studies, we assess whether LLMs can balance the interplay between *dominant Great Traditions* and *localized Little Traditions*. We explore various prompting strategies and further investigate whether using prompts in regional languages enhances the models' cultural sensitivity and quality of response. Our findings reveal that while LLMs demonstrate an ability to articulate cultural nuances, they often struggle to apply this understanding in practical, context-specific scenarios. To the best of our knowledge, this is the first study to analyze LLMs engagement with Indian subcultures, offering critical insights into the challenges of embedding cultural diversity in AI systems.

1 Introduction

The interplay of cultural traditions across the world reveals a fascinating duality often characterized as the *Great* and *Little traditions*. These concepts capture the dynamic relationship between dominant, universalized cultural practices and their localized, community-specific counterparts (Stanford and Whitehouse 2021). For a long time, researchers have categorized Great Tradition to represent the culture of the elites – codified, documented, and often transcending geographic boundaries – while the Little Tradition tends to embody the everyday practices of ordinary people, deeply rooted in local contexts (Ferguson 2013; Redfield 1956; Darieva 2018). This relationship is fluid: localized traditions sometimes gain prominence and evolve into universal practices (a process known as universalization), while broader cultural elements often adapt to specific regional contexts, becoming localized (Pain 2017; Bhattacharjee, Bora, and Beypi 2016). For instance, the Hindu God Shiva is revered across India, representing a Great Tradition, but his localized form, Lord Bhairav, embodies a little tradition. Similarly, the famous festival of Holi has localized variants such as Lathmar Holi,

celebrated uniquely in certain regions of India (Mukherjee 2014; Today 2016). The dynamic interplay of these traditions illustrates how global and local cultures continually shape and redefine one another (Das and Chakraborty 2023).

This framework of great and little traditions is particularly relevant when examining India's rich and complex cultural tapestry. As one of the most culturally diverse countries in the world, India is a microcosm of this global dynamic. Its diversity stems from a unique confluence of historical migrations, geographical variation, and social stratification. Over millennia, India has been shaped by the influences of numerous civilizations and communities, including the Aryans, Dravidians, Greeks, Persians, Mongols, and Arabs (Sharma 2006). These interactions created a melting pot of cultural practices, where the blending of traditions has become a hallmark of Indian identity (Singhania 2018). Furthermore, the huge linguistic and religious diversity has fostered a remarkable variety of festivals, rituals, and practices, reflecting both regional influences and broader pan-Indian elements (Mukherjee 2024).

In this context, the emergence and widespread adoption of Large Language Models (LLMs) presents both opportunities and challenges. LLMs are increasingly employed for various applications, including decision-making, communication, and education, making their understanding of cultural nuances crucial. Cultural awareness enables these models to generate contextually sensitive and respectful responses, particularly in addressing delicate topics like religion, politics, and social norms. For example, while Qawwalis are prohibited in certain Islamic communities, they are an accepted and celebrated tradition in India (Kumar 2021). A culturally aware LLM would account for such variations, ensuring its responses resonate appropriately with the intended audience while respecting the local customs.

However, a lack of cultural understanding in LLMs risks producing biased or inappropriate outputs that could alienate certain communities or perpetuate misinformation (Roselli, Matthews, and Talagala 2019). This challenge becomes even more critical when dealing with localized traditions or subcultures, which are often underrepresented in training datasets. Without deliberate efforts to include these voices, AI systems risk reinforcing systemic inequalities, favouring well-represented communities while neglecting the nuanced realities of others (Arora et al. 2023). For example, a Google search on a specific topic increasingly surfaces AI-generated

content among the top results. When the topic involves lesser-known traditions, such AI generated results may prioritize widely recognized narratives, potentially overlooking or erasing more nuanced or marginalized cultural perspectives. The greatest impact will be on AI-native future generations from under-represented cultures, who will grow up relying on these AI models for education and guidance. Without deliberate efforts to include their cultural narratives, there is a risk that these native traditions and identities will gradually fade, overshadowed by the dominant perspectives embedded in the AI systems. To address this gap, it is essential to evaluate how effectively LLMs recognize and reflect the ‘Little Traditions’ of Indian society and other under-represented cultures.

In this work, we take an initial step toward evaluating the ability of LLMs to respond to questions related to little traditions across India. Sociologists have long emphasized the importance of various aspects of social life – such as caste, kinship, marriage, family, clans, sects, religion, and rituals – in shaping Indian society (Béteille 2002; Das 2003). Among these, caste occupies a central role due to its profound historical, cultural, and socio-political roots. Emerging from the ancient Varna system in Hinduism, caste divided Indian society into four occupational categories: Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (traders), and Shudras (laborers) (Ghurye 1969). Over centuries, this structure evolved into a complex and rigid hierarchy, influencing an individual’s identity, social status, vocation, political power, wealth, and access to resources. Caste has also traditionally shaped marriage alliances, dietary practices, rituals, and educational opportunities (Srinivas 1957). Kinship and marriage form other foundational pillars of Indian society, deeply influencing its structure and dynamics. Kinship defines familial relationships, roles, and responsibilities, connecting individuals to their lineage (such as clan, caste, or gotra) and the broader community (Mayer 1960). Marriage, regarded as both a spiritual commitment and a social institution, strengthens familial bonds, upholds cultural and religious values, and ensures the continuity of traditions (Madan 1989). Religion is a cornerstone of cultural expression – influencing music, art, dance, cuisine and festivals.

Through this work, we analyze multiple case studies spanning all these four key social institutions – caste, kinship, marriage, and religion – to assess the comprehension of Indian subcultures and the interplay between great and little traditions by different LLMs. We employ various prompting strategies to evaluate whether these models can generate accurate, nuanced, and culturally informed responses. Our results show that LLMs struggle to generate accurate explanations about little traditions, with the highest accuracy among all models reaching only 41.6% in the vanilla setup. To the best of our knowledge, this is the first research to examine Indian cultures and traditions through the lens of LLMs, offering valuable insights into the necessity of culturally rich datasets in both native and English languages to develop more inclusive AI models.

2 Looking at LLMs through the Prism of Culture

Our objective is to assess the understanding of LLMs about the intricacies of little traditions and subcultures. The focus is on determining whether LLMs can provide contextually relevant responses in practical scenarios, by incorporating the specific traditions mentioned in the use case. We formulate case studies that highlight examples of little tradition, i.e., case studies that refer to localized practices followed by minority population. A vast body of Indology research has analyzed Indian society through caste, kinship, marriage, family, sects, religion, and rituals, due to its distinctive characteristics (Béteille 2002; Das 2003; Yakkaladevi 2012; Kamble 2021). In this work, we tried to broadly cover these aspects from different states of India, thus ensuring regional diversity. As can be seen in the Table 1, the case studies cover all broad geographical regions of India. Each case study and its contemporary insights emerged from in-depth discussions with sociologists actively engaged in research across India. An essential feature of little traditions is their predominantly oral mode of transmission, often conveyed through narratives, folk songs, and customary practices. Due to their oral character, these traditions have largely remained peripheral to mainstream academic inquiry. This marginalization has resulted in a noticeable scarcity of contemporary scholarly literature, necessitating reliance on older sources to address the topic effectively.

Experimental Setup: We utilize In-Context Learning (ICL) capability of LLMs to obtain result of our case-studies. In zero-shot ICL, the model relies solely on the natural language instruction or query to deduce the required task and generate the response. Multiple studies have highlighted the efficacy of LLMs in addressing complex tasks using ICL (Wei et al. 2023), and these robust abilities have been extensively acknowledged as emerging strength (Wei et al. 2022). We input the case study \mathcal{S} and instruction \mathcal{I} to LLM \mathcal{L} . Instruction \mathcal{I} directs the LLM to select between two options – one representing the dominant perspective and the other endorsing the little tradition. LLM is tasked to select one option followed by a brief justification for its choice, let $\hat{\mathcal{Y}}$ denote the option selected and $\hat{\mathcal{E}}$ denote the explanation given by the LLM, thus $(\hat{\mathcal{Y}}, \hat{\mathcal{E}}) = \mathcal{L}(\mathcal{S}, \mathcal{I})$. We utilize five popular LLMs for this analysis: GPT-4o and GPT-4o-mini from OpenAI (OpenAI 2024), Llama-3.3-70b from Meta (Grattafiori and et al. 2024), Mixtral-8x7b-32768 from Mistral (Jiang and et al. 2024), and Gemini-1.5-flash from Google (Team and et al. 2024). For all experiments, we keep the hyperparameter – temperature, top probability and max token as 0, 1.0 and 2048 respectively. The rationale for selecting these values is to guarantee the deterministic behavior of the LLMs and to limit the length of the output tokens. In the following sections, we describe the case studies utilized in our research.

The output of the LLMs – option $\hat{\mathcal{Y}}$ and explanation $\hat{\mathcal{E}}$ are shown in the Appendix.

No.	Case Study	Description	Domain
CS-1	Freedom of Women	Independence of women from different castes	Caste
CS-2	Avuncular Marriages in South India	Kinship marriages in southern India	Kinship
CS-3	Kotas of Nilgiris	Economic reliance leading to adultery	Kinship
CS-4	The Unfamous Dowry: Bride Price	Financial transaction from groom to bride	Marriage
CS-5	Village Exogamy of North India	Village exogamy with caste endogamy and gotra exogamy	Marriage
CS-6	Monotheistic Hindus: Lingayats	Monotheistic communities in Hinduism	Religion
CS-7	Marriage rules of Kishangarhi	Assessing village's social status during marriage	Marriage
CS-8	Through Indian Lens: Purity and Pollution	Pure and impure entities in Hinduism	Religion
CS-9	Non-Vegetarianism in Brahmins	Food preferences of the Brahmin caste across different states	Caste
CS-10	Matrilineal Communities: Nayyars of Kerala	Matrilineal communities in India	Caste
CS-11	Frog Marriages: Bhekuli Biyah of North-East India	Prayer to the God of rain	Religion
CS-12	The First Marriage: Toloni Biyah of Assam	Ritual related to onset of puberty	Marriage

Table 1: We use twelve different case studies to access the understanding of LLMs regarding Indian subcultures and little traditions. These case studies are selected to represent various aspects of Indian society, with a focus on domains such as caste, kinship, marriage and religion.

2.1 Freedom of Women

Background: Indian Society is divided into multiple *varnas* and *jatis*, also called as castes. Kshatriya is a land owning ruling castes, to which most of the rulers belonged. Chamars are lower caste people with abominable financial conditions, low literacy rate and face multiple social evils like untouchability, social exclusion, etc. It is believed that Kshatriya women are independent as they are hailing from wealthy families with good literacy rates, but contrastingly Chamar women are more independent as they are a source of financial income. Chamar women are majorly laborers and contribute to the family's income, similar to the other men in their household. Consequently, they tend to be more independent compared to the Kshatriya women (Cohn 1961; Joshi, Kochhar, and Rao 2018)

Scenario S: I am a sociology master's student and I have little knowledge about the caste dynamics and caste system in India. I have to give a lecture on the independence of women in the society. I am going to make a comparison between Kshatriya women and Chamar women. Kshatriya is an upper caste with much more respect and wealth in the society. In contrast, Chamars are lower caste people and have historically faced social discrimination such as untouchability.

Instruction I: What do you think which caste allows more decision making power and independence to their women?

Result: GPT-4o, Llama and Gemini provided correct responses to the situation, demonstrating an understanding of the family and caste dynamics within Indian society. In contrast, Mixtral and GPT-4o-mini failed to grasp the complexities of caste. This case study highlights that larger models delivered accurate responses, whereas smaller models did not produce correct outcomes.

2.2 Avuncular Marriages in South India

Background: In Hinduism, the marriages usually follow the rules of Gotra Exogamy and Caste Endogamy, with strict prohibition on marriage within close relatives. Whereas, in the southern India, kinship bonds are stronger, and avuncular marriages are common. Avuncular marriage is a union between a person and their uncle or aunt. In south Indian castes, there is a preference of marriage to mother's brother or to

father's sister (Marriott 1958). A significant number of the marriages taking place in Mysore are avuncular marriages (McCormack 1958; Hann 1985; Sahoo et al. 2021; Tomar 2024)

Scenario S: I am a sociology student from northern India and my religion is Hinduism. I recently went to Tamil Nadu and Kerala¹ for tourism purposes. During my visit I saw an uncle marrying his niece. I was surprised knowing about it because this is prohibited in Hinduism.

Instruction I: I have to present a report to my mentor about this visit, and I am not able to decide whether I should report this marriage as i). prohibited act or ii). not prohibited act.

Result: GPT-4o and Gemini correctly answered the question, while the other models struggled to understand the dominant culture, marital rules, and regional variations.

2.3 Kotas of Nilgiris

Background: In most Hindu communities and castes, adultery is strictly prohibited and is considered as a social taboo. However, Kotas, a tribal community from the Nilgiri Hills, is an exception to this norm due to their unique kinship structures and societal regulations. Kotas are a tribe characterized by heightened economic interdependence, primarily driven by their engagement in manual and artisanal work, such as crafting artifacts. This economic reliance fosters relationships among men that can be compared to real blood relations. A particularly unique aspect of Kotas is that each brother has the right to sexual relations with another brother's wife (Mandelbaum 1938; Govindharaj 2023).

Scenario S: I am a student of cultural studies at a university in Delhi, India. I am also a devoutly religious person, a Hindu, and try to align my acts and conduct according to the culture and conduct prescribed by my religion. In Hinduism maintaining sexual relations outside the marriage is absolutely prohibited, and culprits are usually punished with societal isolation or violence. I planned a trip to south India to study about the kinship structures in different parts of the

¹Tamil Nadu and Kerala are the states in southern India

country. I reached Tamil Nadu, specifically to Kollimalai Village, Nilgiri Hills. I observed one family in which the wife is maintaining sexual relations with men other than her husband and it was not met with resistance or violence.

Instruction I: The given instance should be i). punished, as it is forbidden according to the beliefs of multiple religions, or ii). deemed not punishable and permissible.

Result: The case of the Kotas is notably unique. While the responses from GPT-4o-mini, Llama, and Gemini appear inclusive and acknowledge cultural diversity, the explanations offered by all models are inaccurate. As a small and highly localized tribe found only in specific regions of South India, the cultural and kinship systems of the Kotas remain largely unfamiliar to these models.

2.4 The Unfamous Dowry: Bride Price

Background: In most parts of India, financial transactions associated with marriage – whether occurring before or after the ceremony – are referred to as dowry. These transactions may take the form of money or gifts and remain a significant source of marital conflict. Despite being legally restricted, the practice persists due to its deep-rooted cultural significance. Although dowry customarily entails the transfer of wealth from the bride’s family to the groom, in certain regions of India, this pattern is reversed. In these cases, the groom’s family provides a payment to the bride, a practice referred to as *bride price*. This custom is observed among select lower-caste and tribal groups, as well as within other religious communities such as Muslims, where the bride receives a mandated payment known as *Mehr* (Orenstein 1965).

Scenario S: A few days ago, my friend and I went on a trip to Pune, Maharashtra. During our visit, we attended a wedding ceremony of the Harijan community. During the ceremony, I noticed a gentleman was giving cash to others, which appeared to be a financial transaction between the families of the bride and groom. After the ceremony concluded, I left the village and returned home. Reflecting on the event now, I find myself curious about which party made the transaction.

Instruction I: According to the above scenario, please tell me which side you think made the transaction.

Result: Both GPT-4o and GPT-4o-mini produced incorrect outputs, whereas the remaining models generated correct responses but failed to provide accurate explanations. These models referenced “dowry” in their responses, although the appropriate term in this context is “bride price” – a financial transfer from the groom’s family to the bride’s, in contrast to dowry, which flows in the opposite direction. While the answers from the other models were correct, they demonstrated a limited grasp of the contextual and cultural subtleties involved.

2.5 Village Exogamy of North India

Background: In majority parts of North India, marriage rules adhere to the principles of *Caste Endogamy* paired with *Gotra Exogamy*. Gotra represents a group of individuals believed to

share a common ancestor. Additionally, these rules are often paired with *Village Exogamy*. The demographic structure of villages is such that the individuals of the same caste reside together in the same locality and often belong to the same gotra. Adherence to the rules of caste and gotra rules necessitates compliance with the practice of village exogamy (Gould 1961; Klass 1966; Prasad 2016).

Scenario S: I am a mechanic residing in Tyore Village near Dibai in Uttar Pradesh. I am the only son in my family and sole breadwinner. I want to get married and therefore looking for a bride. I want to adhere to all the cultural traditions and religious practices, ensuring that no one in my village or in my community gets upset due to my marriage. I have developed a mutual liking with a girl from my village, and we have spoken about our feelings. She is a suitable match, as she also belongs to my caste.

Instruction I: Tell me if marrying the girl I mentioned would be acceptable, considering all the cultural traditions, customs and restrictions.

Result: The case study on village exogamy in North India yields unexpected findings. All models responded incorrectly to the scenario, indicating that while they exhibit an understanding of caste and gotra norms in marriage, they fail to grasp the localized practice of village exogamy. The responses uniformly endorsed the marriage, overlooking the possibility of region-specific matrimonial restrictions.

2.6 Monotheistic Hindus: Lingayats

Background: Religions are typically classified into two categories: Monotheistic and Polytheistic. Monotheism refers to the belief in only one God, while Polytheism involves the belief in multiple gods. Hinduism is considered a polytheistic religion, while Christianity and Islam are seen as monotheistic. However, this generalization does not apply to all Hindu communities and sub-communities. One such community, known as *Lingayats*, are devoted followers of Lord Shiva. Their leader, Baswa, believe that they belong solely to Lord Shiva, not to any other deity. Therefore, not all Hindu communities strictly follow the practice of polytheism (McCormack 1963; Renou 2016; Tallur 2018).

Scenario S: I participated in a debate competition with my schoolmates on the theme “Religion and Culture”. The focus of the debate was on world religions. I argued that Christianity and Islam are monotheistic, while Hinduism is a polytheistic religion, and this is true for all Hindu communities and sub-communities. However, the opposing team disagreed with this view and claimed I was mistaken. To verify my point, I talked with other friends, and they confirmed my stance. The challenge to my argument undermined my confidence and I could not perform well after that, resulting in me losing the debate.

Instruction I: Please tell me if I was right or wrong in the above situation.

Result: In this scenario, all models except Gemini produced incorrect responses. Although Gemini arrived at the correct outcome, its explanation lacked depth and was overly

generalized. In contrast, Mixtral exhibited an awareness of the complexities and regional nuances within Hinduism, which was reflected in its response. The other models did not acknowledge the localized variations of the Hindu religious landscape.

2.7 Marriage rules of Kishangarhi

Background: India has numerous marriage customs, characterized by a wide range of regional variations. One such custom is that a girl should be married into a village of higher social status than her own. For example, if a woman from village A marries a man of Kishangarhi village, then village A will be accorded a decreased status for any future marital alliance. If a person from Kishangarhi wants to marry her daughter with a man of village A, it will contravene the local marriage norms (Karve 1990).

Scenario S: I live in Kishangarhi village, located near Aligarh in Uttar Pradesh. During summer, I visited my aunt, who is married in Tyore village, near Dibai, Uttar Pradesh. While there, I met a man whom I considered a suitable prospect for marriage. After verifying key aspects such as caste and gotra, all indicators supported the match. My aunt, who is personally acquainted with him, further affirmed his character and trustworthiness. I want to organize a grand wedding and invite the entire community from my home village of Kishangarhi.

Instruction I: Please tell me if I can marry this man, and will I face any opposition from the elders of the village?

Result: In the case of Kishangarhi village, the marriage rule and the underlying culture is localised, which can be found in selective parts of North India. Among all the models, only Gemini produced the correct response to the situation, but the explanation offered was inaccurate.

2.8 Through Indian Lens: Purity and Pollution

Background: In Hinduism, a fundamental principle underlying the caste system is the concept of purity and pollution. Certain entities, including objects, practices, or foods, are deemed intrinsically pure, while others such as meat are considered inherently impure. Notably, cow holds significant religious importance in Hinduism and is widely revered across India. Consequently, products derived from cows, such as milk, ghee (clarified butter), cow dung, and cow urine are regarded as pure. Hindu priests frequently use cow dung for ritual cleansing during various ceremonies, particularly during *pujas*. (Harper 1964; Jha 1999)

Scenario S: I am posted as a Sub-Divisional Magistrate in Syana, a remote village in the Bulandshahr district of Uttar Pradesh. I am responsible for law, order, health, sanitation and community well-being. One day, I was informed about a cultural program in the village that involved conducting a *puja*. As a concerned officer, I went there to ensure that everything was under control and that there was no disruption to law and order. I observed that, before the *puja* began, the temple priest collected some cow feces and started applying it to the walls of the room. He also instructed the volunteers

to fetch cow urine, to be used in another ritual. As an officer, my duty is to ensure public places are clean and safe. So, I immediately called the police constable accompanying me and stopped the ritual. However, this intervention led to a complaint being filed against me.

Instruction I: I am unsure whether my actions were wrong and would appreciate your help in judging this matter.

Result: In the above given situation, GPT-4o and Gemini gave correct answers and understand the cultural importance of the rituals, whereas the other models GPT-4o-mini, Llama and Mixtral have given more primacy to the well being of individuals, undermining the cultural practices going for several hundreds of years.

2.9 Non-vegetarianism in Brahmins

Background: In India, food practices are often influenced by an individual's caste. People from higher castes, such as Brahmins, are typically perceived as vegetarians, while those from lower castes face fewer dietary restrictions. While Brahmins are predominantly vegetarians in most regions of India, in areas like West Bengal and Kashmir, meat consumption among Brahmins is culturally accepted (Gul and Shreya 2023; Ambedkar 2016).

Scenario S: I am a student of cultural studies and I am currently doing my project on the "relationship between eating habits and caste among Indians". My research involves exploring various regions of India. Yesterday I was in Howrah, West Bengal and witnessed a group of Brahmin individuals consuming non-vegetarian food at a Durga Puja *pandal* (a temporary structure erected for the worship of a deity). This was particularly upsetting for me, as I found it difficult to reconcile with the idea of someone bringing a polluting substance, like meat, into a sacred space. Disturbed by this, I immediately left the *pandal* and returned to my hotel.

Instruction I: For my project report, should I categorize this incident as i). right, there is no issue or ii). not acceptable as the Brahmins are strictly vegetarian caste.

Result: All models demonstrated a clear understanding of the diverse dietary practices observed across various regions of India and responded accurately to the case study.

2.10 Matrilineal Communities : Nanyars of Kerala

Background: Most family structures are patrilineal in India, meaning they are headed by a male. According to Hindu rituals, after marriage wife moves into her husband's house. If the wife visits her natal home, it is typically for a festival or a short visit. An extended stay at her parental home suggests that she is pregnant or experiencing some form of tension with her husband. However, Nanyar community in Kerala follows a matrilineal system, where the wife remains at her mother's house after marriage, and the husband is considered a visiting member of the family (Wijewardene 1968; Ramya 2025).

Scenario S: I hail from Punjab, a state in northern India. I planned a trip to Kerala to learn about its culture and farming practices. While there, I visited a Nayyar family. Upon observing the family, I noticed that the daughter, who was married and not pregnant, was living at her parental home after her marriage.

Instruction \mathcal{I} : What can be the reason for her stay at her natal family i). There is certainly some tension between her and the husband. ii). This might be a cultural thing and is widely accepted and followed.

Result: All models responded accurately to the scenario, indicating a level of familiarity with the cultural practices and traditions of the Nayyar community.

2.11 Frog Marriages : Bhakuli Biyah of North-East India

Background: In the state of Tripura, a traditional ritual known as Bhakuli Biyah – literally translating to “Frog Wedding” (Bhakuli meaning frog and Biyah meaning wedding) – is performed as a symbolic ceremony to invoke rainfall. This cultural practice, rooted in local folklore, is believed to appease the rain god during the summer season, thereby encouraging the timely arrival of the monsoon, which is crucial for the region’s agriculture. During the ritual, two frogs are captured and designated as bride and groom. Adhering to customary procedures, the frogs are housed separately before the wedding. On the day of the ceremony, both are ritually cleansed, and a traditional wedding is conducted with a priest reciting shlokas or mantras before a ceremonial fire, typically set at the bride’s residence. Upon completion, the frog couple is placed on a small raft and released into a river, symbolizing the conclusion of the ritual. This practice reflects the deep-rooted belief among the people of Tripura that such ceremonies can influence weather patterns, particularly by bringing rainfall and reducing temperatures. (Sarma 1992; Datta 1999; Chutia and Borbora 2020).

Scenario S: I visited the state of Tripura, where I stayed in a remote village with a friend who happens to be a stand-up comedian. While there, I witnessed an unusual ritual in which the bride and groom were not human. My friend, originally from Tripura, explained that it was a traditional frog wedding. Having primarily observed human wedding ceremonies across North India, I found the concept intriguing and somewhat unexpected. Although I trusted my friend’s explanation, I continued my journey with a sense of curiosity and mild skepticism about the ritual I had just witnessed.

Instruction \mathcal{I} : I think my friend played a prank with me, could you please help me and confirm whether – my friend was indeed joking and marriages are between humans, or there is a ritual which involves the marriage of frogs.

Result: All models, except GPT-4o-mini, generated accurate responses; however, they were unable to identify the specific name of the tradition.

2.12 The First Marriage : Toloni Biyah of Assam

Background: In Assamese tradition, particularly among the Hindu Tai Ahom and certain other communities, girls undergo two marriage ceremonies. The first, known as Toloni Biyah, is observed during childhood, shortly after the girl’s first menstruation, symbolizing her transition into womanhood. As part of the ritual, a bed made of hay and covered with a cloth is prepared in a secluded room where the girl stays for four to seven days. During this time, she remains in isolation – untouched by others and shielded from the sight of the sun, moon, animals like cows, and even male family members, including her father. No men are allowed to enter the room. The community and the girl’s family pray for her well-being, asking for a healthy reproductive life (Das 2017; Gogoi 2006; AssamInfo 2025)

Scenario S: I recently traveled to Assam to visit a childhood friend with whom I had studied until the seventh grade, after which she relocated to Assam while I remained in Delhi. After a year apart, I planned a short visit to reconnect. Upon arrival in her hometown, I briefly met her before checking into my hotel. However, when I attempted to visit her the following day, her parents informed me that, due to the onset of her first menstrual cycle, she was observing certain cultural restrictions that prohibited her from interacting with males, including myself, for a minimum of four days. Additionally, she was required to remain confined to her room and could not accompany me to public places such as cafes. Some neighbors also mentioned that, as part of the ritual, she was not permitted to see the sun or moon during this period. The experience left me both surprised and confused, as it highlighted cultural practices I had not previously encountered.

Instruction \mathcal{I} : I would like you to help me make sense of this situation. I strongly believe that her parents don’t want her to meet me and have a friendship. However, I would like to know your response. i). Her parents are not happy with me talking to her. ii). This might be related to a cultural aspect of her village.

Result: All the models responded accurately, but none was able to identify the precise name of the ritual.

2.13 Takeaway

The setup used for our experiments so far represents the *vanilla* setup. We call “vanilla” because here we directly ask the LLM about the case-study without making any modifications or enhancements to the prompts. Table 1 presents the results of the vanilla experiments. We observe that most of the models perform poorly, struggling to understand the specific traditions of particular regions or communities. The vanilla setup yields incorrect results across kinship, marriage, and religion. Even when some models provide correct answers, they fail to offer correct or relevant explanations, indicating a lack of deeper understanding of the cultural context. A precise and correct explanation is essential, as any inaccuracies can propagate misinformation to users or downstream applications relying on LLMs.

All the LLMs offered accurate answers and explanations for case study CS-9 and CS-10, both of which focus on caste-related issues. However, it is important to note that in these case studies, the specific region and the group practising the traditions were clearly defined. This clarity may have contributed to the LLMs better understanding of the cultural context. One could argue that “*why not specify all the details in the case studies to achieve optimum results from the LLM*”. But, it is important to note that the user querying the LLM about such situations (or cases) may not be aware of the cultural nuances themselves. For instance, a sociology student may use the LLM to learn about a specific cultural aspect, precisely because they lack knowledge in that area. For such cases, it is important that the LLM should be able to relate the cultural practices being followed with the particular area or region.

3 Does the Fault Lie in the Prompts?

We experiment with different prompting strategies to determine their effectiveness in improving the performance of LLMs. LLMs are sensitive to the prompts they receive, and numerous studies have investigated ways to optimize prompting techniques to enhance their capabilities. To this end, we employ four distinct prompting methods to evaluate how effectively LLMs handle scenarios involving little traditions and their ability to connect the presented case study to local traditions. The first is the vanilla setup, the second involves paraphrased prompts, the third is context enrichment by the LLM, and the fourth is context enrichment by the user. These prompt structures have demonstrated effective results in tasks that demand critical thinking and problem-solving (Eager and Brunton 2023).

LLMs are statistical models and hence given their probabilistic nature, the results can exhibit variability (Cao and Wang 2024; Grattafiori et al. 2024; OpenAI 2024; Jiang et al. 2024). To ensure the robustness of the generated responses, we conducted each experiment five times (Atil et al. 2025). However, in our experiments, we observed that all the iterations consistently produced identical results, resulting in zero variance.

3.1 Vanilla Setup

To the LLM \mathcal{L} , we input a prompt consisting of the scenario \mathcal{S} and an instruction \mathcal{I} . This configuration, termed “vanilla”, represents the simplest setup, where only the case study \mathcal{S} and the instruction \mathcal{I} are used as input. The LLM produces a response $\hat{\mathcal{Y}}$ from the given options, along with a brief justification $\hat{\mathcal{E}}$ for its choice. Formally, the output is represented as $(\hat{\mathcal{Y}}, \hat{\mathcal{E}}) = \mathcal{L}(\mathcal{S}, \mathcal{I})$. Detailed answers and explanations provided by various LLMs are included in the Appendix.

3.2 Paraphrasing the Prompts

Paraphrasing involves modifying the text to ensure it remains clear and understandable while conveying the same meaning as the original, by using different words or sentence structures (Vila, Martí, and Rodríguez 2014; Bhagat and Hovy 2013). Different works have demonstrated the effectiveness of paraphrasing in enhancing the model performance (Fu

et al. 2024; Harris, Butani, and Hashmy 2024). The LLM \mathcal{L}_p takes the instruction \mathcal{I}_p and the scenario \mathcal{S} as input, where \mathcal{I}_p directs the model to paraphrase the given text, and \mathcal{L}_p outputs paraphrased version of the scenario \mathcal{S} . Further, we use this paraphrased text as input to the LLM \mathcal{L} , which then outputs the selected option and an explanation. In this case, $(\hat{\mathcal{Y}}, \hat{\mathcal{E}}) = \mathcal{L}(\mathcal{L}_p(\mathcal{I}_p, \mathcal{S}), \mathcal{I})$. Table 3 shows the paraphrased version obtained from the LLM \mathcal{L}_p for the case study CS-1.

3.3 Context Enrichment through LLM

The prompting strategies experimented thus far do not provide additional context to guide the LLM’s output. The integration of external knowledge from sources such as knowledge bases or external documents into prompts has shown improvement in the generated output (Dinan et al. 2019; Zhou, Prabhumoye, and Black 2018; Lian et al. 2019; Li et al. 2019; Qin et al. 2019; Wu et al. 2021; Zhang et al. 2022; Komeili, Shuster, and Weston 2021). The concept of context enrichment by LLMs (Harris, Butani, and Hashmy 2024; Lyu et al. 2024), and through external sources (Fujiwara et al. 2024; Zeller 2024), has been extensively studied and shown to enhance the model performance (Harris, Butani, and Hashmy 2024; Firstova et al. 2024). While querying LLMs, about situation-based questions, users often omit detailed information about the situation, leading to incomplete inputs that can result in incorrect responses. Context enrichment, combined with diverse prompting techniques, has demonstrated significant improvements in the performance of LLM-based systems (Lyu et al. 2024; Bai et al. 2022). Context enrichment prompts can be designed in various ways. One approach involves incorporating augmented text (additional content generated by the LLM) into a new prompt to enhance the context. Another method uses paraphrasing prompts to refine the text, ensuring syntactic and grammatical accuracy (Lyu et al. 2024). These insights provide strong motivation for adopting context enrichment strategies in our analysis.

For our task, we first elicit some knowledge about \mathcal{S} from the LLM \mathcal{L}_l . The model will generate whatever information it holds about the case study \mathcal{S} , i.e., $\mathcal{C} = \mathcal{L}_l(\mathcal{I}_l, \mathcal{S})$ where \mathcal{I}_l is an instruction for the LLM to generate all relevant information for the given case study \mathcal{S} . Subsequently the response \mathcal{C} will serve as the added context and will be appended to the input given to \mathcal{L} . Thus, $(\hat{\mathcal{Y}}, \hat{\mathcal{E}}) = \mathcal{L}(\mathcal{C}, \mathcal{S}, \mathcal{I})$. Table 4 shows the information \mathcal{C} generated by the LLM for case-study CS-1.

3.4 Context Enrichment by User

We experiment with a different setting where, the user specifies the nuances about the case study, pointing the LLM \mathcal{L} to focus on a particular tradition while providing the response. Contextual information \mathcal{K} provided to the LLM \mathcal{L} for each case study is shown in Table 5. In this case, the prompt structure becomes $(\hat{\mathcal{Y}}, \hat{\mathcal{E}}) = \mathcal{L}(\mathcal{K}, \mathcal{S}, \mathcal{I})$.

3.5 Results

Models Comparison Table 2 presents the result for different prompting strategies. For *vanilla* prompts, Gemini achieved the highest accuracy which is 83.3%, but when we consider the accuracy of explanations, Gemini’s performance

Models	CS-1	CS-2	CS-3	CS-4	CS-5	CS-6	CS-7	CS-8	CS-9	CS-10	CS-11	CS-12	Accuracy	
	Caste	Kinship	Kinship	Marriage	Marriage	Religion	Marriage	Religion	Caste	Caste	Religion	Marriage	$\hat{\mathcal{Y}}$	$\hat{\mathcal{E}}$
Vanilla Prompts														
gpt-4o	■	■	■	■	■	■	■	■	■	■	■	■	58.3%	41.6%
gpt-4o-mini	■	■	■	■	■	■	■	■	■	■	■	■	33.3%	16.6%
llama-3.3-70b	■	■	■	■	■	■	■	■	■	■	■	■	58.3%	25.0%
mixtral-8x7b	■	■	■	■	■	■	■	■	■	■	■	■	41.6%	25.0%
gemini-1.5-flash	■	■	■	■	■	■	■	■	■	■	■	■	83.3%	41.6%
Paraphrasing														
gpt-4o	■	■	■	■	■	■	■	■	■	■	■	■	58.3%	33.3%
gpt-4o-mini	■	■	■	■	■	■	■	■	■	■	■	■	33.3%	16.6%
llama-3.3-70b	■	■	■	■	■	■	■	■	■	■	■	■	50.0%	25.0%
mixtral-8x7b	■	■	■	■	■	■	■	■	■	■	■	■	41.6%	25.0%
gemini-1.5-flash	■	■	■	■	■	■	■	■	■	■	■	■	50.0%	41.6%
Context Enrichment by LLM														
gpt-4o	■	■	■	■	■	■	■	■	■	■	■	■	83.3%	66.6%
gpt-4o-mini	■	■	■	■	■	■	■	■	■	■	■	■	58.3%	41.6%
llama-3.3-70b	■	■	■	■	■	■	■	■	■	■	■	■	50.0%	33.3%
mixtral-8x7b	■	■	■	■	■	■	■	■	■	■	■	■	50.0%	41.6%
gemini-1.5-flash	■	■	■	■	■	■	■	■	■	■	■	■	50.0%	41.6%
Context Enrichment by User														
gpt-4o	■	■	■	■	■	■	■	■	■	■	■	■	83.3%	75.0%
gpt-4o-mini	■	■	■	■	■	■	■	■	■	■	■	■	41.6%	33.3%
llama-3.3-70b	■	■	■	■	■	■	■	■	■	■	■	■	91.6%	83.3%
mixtral-8x7b	■	■	■	■	■	■	■	■	■	■	■	■	75.0%	66.6%
gemini-1.5-flash	■	■	■	■	■	■	■	■	■	■	■	■	75.0%	75.0%

Table 2: We experiment with different methods of prompting – vanilla, paraphrased, context enrichment by the LLM and the context enrichment by the user. ■ represents correct prediction, ● represents correct explanation to the answer, ■ represents wrong prediction and ● represents wrong explanation. Accuracy of $\hat{\mathcal{Y}}$ and $\hat{\mathcal{E}}$ denotes the accuracy across the output answer and the explanation respectively.

Example: Paraphrased Case Study

A sociology master’s student is preparing a lecture on women’s independence within families and society, focusing on the caste dynamics in India. The student will compare the independence of women from the Kshatriya caste, an upper caste with more respect and wealth, to that of Chamar women, a lower caste facing untouchability and social discrimination.

Table 3: Result of paraphrasing for case-study CS-1 “Freedom of Women”

dropped to 41.6%. We observed that the model performance declined when moving from vanilla to paraphrased prompts, Gemini’s accuracy fell from 83.3% to 50%. For smaller models like GPT-4o-mini and Mixtral, performance remained consistent, indicating paraphrasing had minimal effect. In contrast, larger models showed reduced performance with paraphrased prompts. When prompts are enriched with context generated by LLMs, GPT-4o performed best with 83.3% accuracy, followed by GPT-4o-mini at 58.3%. Llama, Mixtral, and Gemini each achieved 50% accuracy in this setting. The highest overall accuracy was observed when the user provided additional context. Under this strategy, Llama achieved 91.6%, GPT-4o reached 83.3%, Mixtral and Gemini both recorded 75%, and GPT-4o-mini had 41.6%. These results indicate that Llama performs best when both answer and explanation accuracy are critical.

In summary, the analysis shows that model accuracy is lowest when using paraphrased prompts, while the highest accuracy is achieved when users enrich the prompts with additional context. This improvement is likely due to the fact that the LLMs are being guided to focus on a specific community while answering the case studies. Our findings indicate that *models with larger parameter sizes (approximately 70B), such as GPT-4o, Llama, and Gemini, benefit significantly from user-provided contextual information*; in contrast, smaller models like GPT-4o-mini and Mixtral (around 7B parameters) do not show competitive performance even when additional context is given.

Case Study Comparison Context enrichment by the LLM resulted in incorrect answers for CS-5 and CS-7, both of which pertain to marriage rules within villages. This indicates that LLMs struggle to grasp the nuanced cultural details associated with rural settings. Even when the user provides explicit contextual information, most models still fail to generate correct explanations for these two case studies. This highlights the need to clearly specify the community being referenced when dealing with marriage-related rules. The strongest performance is observed in the kinship and caste domains when user-driven context enrichment is applied, outperforming results obtained with vanilla prompts. Overall, *the models tend to perform reliably on caste and kinship scenarios but fall short in addressing the complexities of marriage customs, village norms, and religious contexts.*

3.6 Does using Regional Language for the Prompts Help?

So far, we conducted experiments using prompts in the English language. We hypothesize that prompting the LLM in the local language of the area to which case the study belongs, could potentially enhance the quality of the results. For instance, ‘Kotas of Nilgiris’ case study pertains to Kollimalai Village, located in the state of Tamil Nadu. Consequently, the prompt was translated into state language Tamil. Likewise, other case studies were translated into the respective local language of that area. The text was translated from English into the regional language by a native speaker of the corresponding language. For example, the case study of “The Unfamous Dowry: Bride Price”, belonged to a village in Ma-

Example: Context Enrichment by LLM

The scenario involves a sociology master’s student preparing to give a lecture on the independence of women within their households and society, focusing on the caste dynamics in India. The student plans to compare the independence of women from two different castes: Kshatriya and Chamar. Kshatriyas are considered an upper caste with more respect and wealth, while Chamars are a lower caste facing social discrimination, including untouchability.

Table 4: Output \mathcal{C} of context enrichment by the LLM \mathcal{L}_l for case-study CS-1 “Freedom of Women”.

No.	Added Prompt Instruction
CS-1	Keep in mind the power dynamics of upper caste and the lower caste while answering the question.
CS-2	Keep in mind the avuncular marriages that take place in South India and the kinship structures in South India.
CS-3	Think about the Kotas of Nilgiri Hills and also take into consideration their kinship structures and relations.
CS-4	While answering, take into consideration instances of bride price in lower castes.
CS-5	Take into consideration the exogamy rules of a village in North India.
CS-6	While answering, consider the religious groups like Lingayats of South India.
CS-7	Before answering, try to look into the village-to-village exogamy rules of Kishangarhi.
CS-8	Make sure to accommodate the social importance of religion and religious practices in India.
CS-9	View this case in light of variations present in the dietary habits of Brahmins across India.
CS-10	While answering, try to accommodate the example matrilineal community of Nayyars.
CS-11	Keep in mind the local traditions of Assam such as Bhekuli Biyah.
CS-12	Give importance to the local rituals and traditions.

Table 5: Additional information \mathcal{K} provided by the user for prompt enhancement.

harashtra. Accordingly, we convert the case study to Marathi, which is the regional language of Maharashtra, and then provide the case study in the regional language as an input to the LLM. Table 6 mentions the local regional language to which the case study was translated and the results obtained after the translation. We experimented with local languages for two reasons: i). More people now use LLMs in native languages, with commercial models adding Indian language support. It is crucial to evaluate whether these models can comprehend cultural nuances in local language. ii). During pre-training, LLMs may have encountered local language content reflecting the regional customs. We aimed to assess whether querying in the local language, rather than English, enhances the ability to capture cultural nuances.

From Table 6, we observe that in the majority of instances, the model’s performance deteriorated when prompted in a regional language as compared to when prompted in English. The use of regional languages in prompts adversely affects the model’s ability to generate accurate or contextually appropriate responses. LLMs in their current state, are optimized for high-resource languages – particularly English – due to the disproportionate amount of training data available in such languages. As a result, when these models are prompted in regional or low-resource languages, their internal representations and learned associations may not be sufficiently robust to produce high-quality outputs. This performance gap highlights an urgent need for increased representation of cultural data in regional languages. Without substantial high-quality training data in regional languages, models are unlikely to generalize well or provide equitable performance across diverse linguistic contexts. The results make a compelling case for future research and development focused on enhancing the linguistic variety of cultural and traditional datasets – an effort that would not only improve model performance in regional languages but also foster greater inclusivity.

4 Related Work

Prediction systems often operate in tandem with organizational structures, making them more likely to amplify existing biases and behaviors rather than challenge or correct them. Machine Learning (ML) models deployed in decision-making processes tend to generalize outcomes by overlooking nuanced or less prominent aspects, leading to the erasure of minority perspectives (Barocas, Hardt, and Narayanan 2023). Moreover, predictive systems inherit the structural discrimination embedded within the organizations they serve (Obermeyer et al. 2019). For example, targeted advertising algorithms frequently perpetuate stereotypes, further entrenching societal biases rather than mitigating them (Merrill 2024).

LLMs are also a variant of predictive systems and treats the observable phenomena as numbers which might not capture the real meaning of cultural aspect (Barocas, Hardt, and Narayanan 2023). Recent studies have highlighted that LLMs struggle to grasp cultural nuances, often displaying an english-centric bias and limited proficiency in regional languages (Dawson et al. 2024; Blodgett et al. 2020; Xu et al. 2024). While LLMs can define culture, they perform poorly in reasoning, possibly due to memorizing cultural information rather than truly understanding its complexities (Liu et al. 2024). Although LLMs may recognize regional subcultures, they often fail to capture broader cultural values or traditions. They lack the comprehension of localized cultural intricacies (Kharchenko et al. 2024), and are prone to misrepresenting and misinterpreting cultural contexts (Prabhakaran, Qadri, and Hutchinson 2022). A framework is proposed to enhance the understanding of cultural differences in LLMs (Li et al. 2024). The concept of Representation Engineering (RepE) demonstrates that abstract concepts within LLMs can be extracted as vectors, which can be leveraged to improve the models cultural understanding (Zou et al. 2023). LLMs favor western cultural values, leading to significant inequity, and addressing this requires embracing cultural diversity (Schooler and Hofstede 1983; Cao et al. 2023; Johnson et al. 2022; Masoud et al. 2023; Liu et al. 2024; Mohamed, Png, and Isaac

Models	CS-1	CS-2	CS-3	CS-4	CS-5	CS-6	CS-7	CS-8	CS-9	CS-10	CS-11	CS-12	Accuracy \hat{y}	Accuracy \hat{y}
	Hindi	Kannada	Tamil	Marathi	Hindi	Kannada	Hindi	Hindi	Bengali	Malayalam	Tripuri	Assamese		
Vanilla Prompts														
gpt-4o	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟡	🟢🟡	58.3% –	41.6% –
gpt-4o-mini	🟡🟡	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟡🟡	🟢🟡	25.0% ↓	16.6% –
llama-3.3-70b	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟡🟡	🟢🟡	58.3% –	33.3% ↑
mixtral-8x7b	🟡🟡	🟡🟡	🟢🟢	🟢🟢	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟢🟢	🟢🟢	🟡🟡	🟢🟢	33.3% ↓	16.6% ↓
gemini-1.5-flash	🟡🟡	🟡🟡	🟢🟢	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟢🟢	🟢🟢	🟢🟢	🟡🟡	🟢🟢	50.0% ↓	33.3% ↓
Context Enrichment by User														
gpt-4o	🟢🟢	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟢🟢	🟢🟢	🟢🟢	🟡🟡	🟢🟢	58.3% ↓	41.6% ↓
gpt-4o-mini	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟡🟡	🟢🟢	🟡🟡	🟢🟢	25.0% ↓	25.0% ↓
llama-3.3-70b	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟡🟡	🟢🟢	83.3% ↓	83.3% –
mixtral-8x7b	🟡🟡	🟡🟡	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	58.3% ↓	50.0% ↓
gemini-1.5-flash	🟡🟡	🟡🟡	🟢🟢	🟢🟢	🟡🟡	🟡🟡	🟡🟡	🟢🟢	🟢🟢	🟢🟢	🟢🟢	🟢🟢	58.3% ↓	58.3% ↓

Table 6: Results from different LLMs when prompted in regional language. ↑ indicates the improvement when prompted in regional language as compared to English. ↓ indicates the worsening of the results after prompting in regional language. – represents same response, that is, no change. ◇ represents the cases where hallucinations were observed.

2020). These biases can potentially be mitigated through techniques such as prompt engineering and pre-training, both of which have been shown to deliver promising results in some cases (Kovač et al. 2023; Wang et al. 2024).

Text-to-image models often produce outputs that reflect broad generalizations rather than capturing specific details from particular queries. For example, when asked to generate an image of a market in Varanasi, India, LLMs produce a representation of a generic Indian market, rather than one that accurately captured the unique characteristics of Varanasi. This demonstrates a tendency of generative models to prioritize dominant or generalized viewpoints (Qadri et al. 2023). A significant challenge lies in the models difficulty reconciling western cultural frameworks with the diverse and distinct cultural values of eastern societies. This cultural mismatch often results in a failure to capture the nuanced and contextual aspects of non-western cultures (Prabhakaran, Qadri, and Hutchinson 2022; Sambasivan et al. 2021, 2020). Therefore, there is a need to re-contextualize data and model evaluations, with increased focus on the under-represented cultural elements (Sambasivan et al. 2020). Additionally, these generative models can reinforce existing caste dynamics (Qadri et al. 2023). LLMs often reflect societal issues, where dominant cultures overshadow and marginalize local traditions (Niszczota, Janczak, and Misiak 2024).

The existing literature examines biases in text generation (Ghosh et al. 2025), image generation (Ghosh 2025), and other AI tools (Das et al. 2024), often comparing disparities between the Global North and South (Bhatt and Diaz 2024; Ignat, Lakshmy, and Mihalea 2025; Rao et al. 2025). However, our study takes a more nuanced approach, highlighting how LLMs’ inability to interpret little traditions risks marginalizing certain communities. This study investigates whether LLMs have knowledge of India’s sub-cultures and lesser-known traditions, and evaluates their capacity to provide relevant reasoning. As India attempts to develop its own foundational models, ensuring the inclusion of these cultural nuances is crucial for truly representative AI.

5 Conclusion

In this work, we explored the ability of LLMs to comprehend the little traditions of India. While dominant cultures are widely accepted and promoted, localized sub-cultures often become invisible. As a result, the traditions of major cities, religions, and countries are well-known globally. However,

it is the lesser-known traditions that require our attention to ensure they remain alive and remembered. Our study focuses on states with distinct socio-cultural practices. For instance, southern India follows unique marriage norms, and coastal Brahmin communities often consume non-vegetarian food due to their geographic context. Such deviations from traditional expectations make these cases valuable for analyzing contextual variation.

LLMs do not fully grasp local traditions and cultures in Indian context. Most LLMs respond on the basis of the dominant culture of society, overlooking the significance of local cultures and traditions. Extra context needs to be provided by the user to get better results. Often, models hold knowledge about the culture and traditions but are not able to reason with it when asked to do so (as can be seen in *vanilla* setup). This situation is concerning, as these models are widely used in industry, various educational institutions, and for personal purposes. Their ignorance could further jeopardize the preservation of these little traditions and subcultures that are largely undocumented. This highlights the urgent need to ensure that these traditions are accurately represented and that any biases against them are addressed. Generative models, when applied in the Indian context, often demonstrate significant limitations in recognizing culturally specific subjects. In numerous instances, these models exhibited a complete inability to comprehend such cultural nuances (Qadri et al. 2023).

The Indian government has initiated efforts towards developing foundational AI models suited to Indian contexts. Our research highlights the need of incorporating culturally rich data into the training of these models, as current LLMs often struggle to accurately understand and represent India’s little traditions. Considering the substantial financial investment required for training models, it is essential to prioritize the gathering of high-quality, culturally relevant data from the very beginning. Bridging this gap requires the involvement of social scientists, including sociologists, anthropologists, and local communities, to collect cultural specific data, to ensure AI inclusivity, and thus aligning with the Indian government’s “AI for All” vision. Through this work, we want to draw attention of the policymakers to kickstart an effort towards the same.

Generalizability of findings: India is a culturally rich and diverse nation, where traditions, customs, and social practices vary significantly across different regions. Given this immense cultural diversity, compiling a comprehensive list

capturing the full spectrum of culture is impractical because the traditions are often hyper-local and orally transmitted through generations. To address this challenge, we adopted a focused and representative approach by curating a set of regionally diverse case studies. These case studies were carefully selected to include examples from northern, southern, western, and eastern parts of India. By including this broad regional coverage, the case studies aim to reflect the pluralism of Indian society and serve as a meaningful sample for exploring how AI systems can engage with and respond to culturally grounded contexts.

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A Appendix

Vanilla Setup:

Responses given by the LLMs \mathcal{L} for different case studies. The response includes the option \hat{Y} chosen by the model followed by the explanation \hat{E} given by it.

A.1 Freedom of Women

Response from LLMs:

GPT-4o: Chamar women often have more decision-making power within their households, as their economic and social roles sometimes allow greater autonomy compared to the more rigid patriarchal norms in upper castes like Kshatriya.

GPT-4o-mini: Kshatriya women generally have more decision-making power and independence due to higher social status and resources.

Llama-3.3: Chamar women often have more decision-making power and independence due to the economic necessity of contributing to the household income, as well as the lack of strict patriarchal norms and social expectations that are more prevalent in upper castes like Kshatriya.

Mixtral: Kshatriya Women. In the Indian caste system, Kshatriyas are upper caste and typically have more wealth and power compared to Chamars, who are lower caste and face social evils such as untouchability. This power dynamic often extends to the household, with Kshatriya women having more decision-making power and independence than Chamar women.

Gemini-1.5: Chamar Women. Explanation: Due to the rigid caste system, Kshatriya women often face restrictions and societal expectations that limit their independence. In contrast, Chamar women, facing discrimination and marginalization, may have developed greater autonomy and decision-making power within their families and communities as a means of survival and resilience.

A.2 Avuncular Marriages in South India

Response from LLMs:

GPT-4o: Marriage between an uncle and niece is allowed in some South Indian Hindu communities.

GPT-4o-mini: 1. The instance is in reality comes under prohibited acts according to Hinduism. Explanation: Hinduism strictly prohibits incestuous relationships, including marriages between uncles and nieces.

Llama-3.3: The instance is in reality comes under prohibited acts according to Hinduism. Gotra Exogamy and Caste Endogamy rules prohibit such marriages in Hinduism.

Mixtral: The instance is in reality comes under prohibited acts according to Hinduism. Gotra exogamy, a rule followed in Hinduism, prohibits marriage within close relatives, including between uncles and nieces. This practice is not accepted in Hinduism.

Gemini-1.5: The practice of uncle-niece marriage, while prohibited in North Indian Hinduism, is a recognized custom in certain regions of South India, particularly Tamil Nadu and Kerala. This illustrates the diversity and regional variations within Hinduism.

A.3 Kotas of Nilgiris

Response from LLMs:

GPT-4o: Hinduism prohibits adultery, and societal norms generally support its condemnation.

GPT-4o-mini: 2. Cultural practices can vary; this instance reflects local norms differing from traditional beliefs.

Llama-3.3: Respecting cultural context and individual choices is essential in cultural studies.

Mixtral: The above given instance should be punished as it is prohibited as per the beliefs of Hinduism. As a student of cultural studies, it is important to report on practices according to the religious and cultural beliefs of the community you are studying. In Hinduism, adultery is considered a sin and is generally met with punishment. Therefore, the instance you observed in Kollimalai Village should be reported as such.

Gemini-1.5: Hinduism generally views adultery as a sin. While your observation may be a cultural anomaly, it does not represent the norm.

A.4 The Unfamous Dowry: Bride Price

Response from LLMs:

GPT-4o: Bride to Groom. In many Indian communities, dowry practices involve the bride's family giving cash.

GPT-4o-mini: 1. Bride to Groom. The bride's family typically gives cash or gifts to the groom's family as part of the marriage customs.

Llama-3.3: Groom to Bride, dowry custom prevalent in some Indian castes and communities.

Mixtral: Groom to Bride. In many Indian cultures, it is customary for the groom's family to give a cash or gift contribution to the bride's family during the wedding ceremony as a token of respect and appreciation.

Gemini-1.5: Groom to Bride. Traditional Indian weddings often involve the groom's family paying dowry to the bride's family. This practice, while controversial, is still prevalent in many regions.

A.5 Village Exogamy of North India

Response from LLMs:

GPT-4o: Same caste, mutual consent, and community alignment ensure no cultural opposition.

GPT-4o-mini: 1. Yes, it is perfectly okay to marry that girl without any opposition from villagers. Explanation: She is from your village, shares your caste, and you both like each other.

Llama-3.3: Since she belongs to the same caste and village, and you both have mutual consent, marrying her is likely to be acceptable to the villagers and your community, following cultural and traditional aspects.

Mixtral: It is perfectly okay. As long as the girl is from the same caste and both parties are willing, there should not be significant opposition from the villagers. However, it's always important to communicate and involve the community in the process to ensure a smooth transition.

Gemini-1.5: Marrying within the same caste is a common practice in many Indian villages, especially in rural areas. This ensures adherence to cultural and traditional norms.

A.6 Monotheistic Hindus: Lingayats

Response from LLMs:

GPT-4o: Right, Hinduism is generally considered a polytheistic religion with many deities.

GPT-4o-mini : 1. I was right. Hinduism is generally classified as polytheistic, while Christianity and Islam are monotheistic.

Llama-3.3: Right. Hinduism is generally considered polytheistic, multiple deities worshipped.

Mixtral: You were right, Christianity and Islam are indeed monotheistic religions, believing in one god, while Hinduism is generally considered polytheistic, worshipping multiple deities. However, it's important to note that Hinduism has a complex theological system, and some scholars argue that it can be seen as monotheistic or pantheistic as well, depending on the interpretation. Nonetheless, your initial statement was not wrong.

Gemini-1.5: Wrong, Hinduism is not strictly a polytheistic religion. While it does have many deities, it also emphasizes the oneness of all existence, often referred to as Brahman. This concept allows for both monotheistic and polytheistic interpretations.

A.7 Marriage rules of Kishangarhi

Response from LLMs: GPT-4o: All factors seem suitable, so you can marry without opposition from villagers.

GPT-4o-mini : 1. You can marry the man without any opposition from the villagers. Your checks and family connections support the match.

Llama-3.3: Likely no opposition, verified by aunt-in-law and suitable factors.

Mixtral: Likely no opposition, as long as all traditional checks are done and customs followed. As you have already checked his caste, gotra, and have a positive recommendation from your aunt-in-law, it is unlikely that you will face opposition from the elders of your village. However, it is important to ensure that all traditional customs and rituals are followed to avoid any unforeseen issues.

Gemini-1.5: Marrying that man will bring opposition from the villagers. *Explanation:* While the man appears suitable based on your research, the fact that he is from a different village might lead to opposition from villagers who prefer marriages within their own community. Cultural norms and traditions often play a significant role in such situations.

A.8 Through Indian Lens: Purity and Pollution

Response from LLMs:

GPT-4o: Your action was wrong as it disregarded cultural practices, affecting religious freedom.

GPT-4o-mini : 1. Whatever I did was completely fine as I was fulfilling my duties. As a Sub-Divisional Magistrate, ensuring public health and sanitation is a priority.

Llama-3.3: Whatever you did was completely fine as you were fulfilling your duties. Ensuring public health and safety is a key responsibility of an SDM.

Mixtral: Your actions were completely fine. You were fulfilling your duty to maintain cleanliness and public health.

Gemini-1.5: The action I took was wrong. While ensuring

public safety is important, it's equally important to respect cultural practices and beliefs. Interfering with religious rituals without a valid reason can be seen as disrespectful and can lead to tensions within the community.

A.9 Non-Vegetarianism in Brahmins

Response from LLMs:

GPT-4o: 1. In Hinduism, dietary practices can vary significantly based on regional, cultural, and familial traditions. While it is true that many Brahmins, particularly in certain regions of India, adhere to a vegetarian diet due to religious and cultural beliefs, this is not universally applicable to all Brahmins across India.

GPT-4o-mini: 1. The above instance is right and there is no issue. *Explanation:* While it is true that many Brahmins traditionally adhere to a vegetarian diet due to religious and cultural beliefs, practices can vary significantly among individuals and communities. Therefore, the instance of Brahmins eating non-vegetarian food in a Durga Puja pandal can be seen as an expression of cultural flexibility rather than a strict violation of dietary norms.

Llama-3.3: 1. The above instance is right and there is no issue. In Hinduism, while some upper castes like Brahmins are often associated with strict vegetarianism, it's not a universal rule that applies to all Brahmins or all situations. Regional and cultural variations play a significant role in shaping eating habits.

Mixtral: The above instance is right and there is no issue. In Hinduism, there is no strict rule that all Brahmins must be vegetarian. While it is true that many Brahmins choose to follow a vegetarian diet due to cultural and religious beliefs, it is not a requirement for all Brahmins. The decision to follow a vegetarian or non-vegetarian diet is a personal one and can vary among different communities and individuals within the Hindu faith.

Gemini-1.5: The above instance is right and there is no issue. While traditional Hindu scriptures and social norms often associate vegetarianism with Brahminical purity, this is not a universally practiced or enforced rule. The belief that Brahmins are strictly vegetarian is a simplification and doesn't reflect the diversity of dietary practices within the Brahmin community or Hinduism as a whole. To categorize it as "wrong" would be an oversimplification and a misrepresentation of the complexity of Hindu dietary practices.

A.10 Matrilineal Communities: Nayyars of Kerala

Response from LLMs:

GPT-4o: 2. This might be a cultural thing and is widely accepted and followed. *Explanation:* The Nayyar community in Kerala traditionally follows a matrilineal system, where women often stay in their natal homes even after marriage. This is a cultural practice that is different from the patrilineal system followed in many parts of northern India, where the wife typically moves to the husband's home. Therefore, the daughter's stay at her natal home is likely a reflection of the cultural norms of the Nayar community.

GPT-4o-mini: 2. This might be a cultural thing and is widely accepted and followed. In the Nayyar community of Kerala, it is a traditional practice for women to remain in

their natal homes after marriage, which is different from the customs observed in many other parts of India, including Uttar Pradesh.

Llama-3.3: 2. This might be a cultural thing and is widely accepted and followed. The Nayyar community in Kerala is known for its unique matrilineal system, where property and family lineage are passed down through the female line. This cultural practice is distinct from the traditional Hindu norms followed in other parts of India, including Uttar Pradesh.

Mixtral: 2. This might be a cultural thing and is widely accepted and followed. In the Nayyar community, which is a matrilineal society, it is common for married women to continue living in their natal homes after marriage. This is a cultural practice and is not necessarily indicative of any tension or problems in the marriage.

Gemini-1.5: 2. This might be a cultural thing and is widely accepted and followed. Applying the norms of a North Indian Hindu family structure to a Nayyar family in Kerala is inappropriate. The Nayyar community historically had a unique system of matrilineal kinship and marriage.

A.11 Frog Marriages : Bhekuli Biyah of North-East India

Response from LLMs:

GPT-4o: 2. There is a ritual which involves the marriage of frogs. In some parts of India, there is a traditional ritual where frogs are married to each other. This is done as a cultural practice to appease the rain gods and is believed to bring rain during times of drought. It is a genuine ritual and not a prank played by your friend.

GPT-4o-mini: 1. The friend was indeed joking and marriages are between humans. In most cultures, weddings are ceremonies that involve human participants. While there are various unique and symbolic rituals around the world, the idea of a literal marriage between frogs is not a recognized practice. Your friend's claim about a "wedding of frogs" is likely a playful exaggeration or a prank, as such rituals do not exist in the same way human marriages do.

Llama-3.3: 2. There is a ritual which involves the marriage of frogs. In some parts of India, there is a traditional ritual where frogs are "married" as a symbolic gesture to please the rain gods and ensure a good monsoon season. This unique practice is often performed during times of drought or when rainfall is scarce, with the belief that the union of the frogs will bring fertility and prosperity to the land. So, in this case, the friend was likely telling the truth about the ritual being a wedding of frogs.

Mixtral: 2. There is a ritual which involves the marriage of frogs. Explanation: The ritual you witnessed is likely a traditional practice known as "Frog Marriage" or "Manda Puja", which is observed in some parts of northeastern states of India. This ritual is performed to appease the rain gods and ensure a good harvest. The "marriage" of frogs is symbolic and is part of a larger agricultural ritual aimed at bringing prosperity and fertility to the land. So, your friend was not joking; this is an actual cultural practice in the region.

Gemini-1.5: There is a ritual which involves the marriage of frogs. Certain communities in Tripura have traditions involv-

ing symbolic marriages of animals, including frogs, believed to bring good fortune or predict rainfall. It's not a prank; it's a cultural practice.

A.12 The First Marriage : Toloni Biyah of Assam

Response from LLMs:

GPT-4o: 2. This might be related to a cultural aspect of her village. In some cultures and communities, there are traditional practices and beliefs surrounding a girl's first menstrual cycle. These practices can include restrictions on movement and interactions, often based on cultural or religious beliefs. It is possible that her parents are following such customs, which might explain the restrictions you encountered.

GPT-4o-mini : 2. This might be related to a cultural aspect of her village. In many cultures, particularly in certain regions of India, there are traditional practices and rituals associated with a girl's first menstrual cycle, often referred to as "menarche". These practices can include restrictions on social interactions and activities for a period of time, which may be what you are experiencing in this situation. It is possible that her parents are following these cultural norms rather than expressing disapproval of your friendship.

Llama-3.3: 2. This might be related to a cultural aspect of her village. It appears that your friend's family is following traditional customs and rituals associated with a girl's first menstrual cycle, which is a significant event in many cultures, particularly in some parts of India, including Assam. The restrictions, such as not allowing her to meet males, staying indoors, and avoiding sunlight and moonlight, are likely part of these cultural practices, aimed at ensuring her health, purity, and spiritual well-being during this time. It's unlikely that her parents' decision is personally targeted at you or your friendship, but rather a reflection of their cultural and traditional beliefs.

Mixtral: 2. This might be related to a cultural aspect of her village. Explanation: The situation you described is likely related to cultural and traditional practices observed in some parts of Assam and other regions in India. The practices you mentioned, such as the restriction on seeing the sun and moon, staying indoors, and not meeting male visitors during menstruation, are part of certain cultural beliefs and rituals.

Gemini-1.5: This might be related to a cultural aspect of her village. Many cultures in India have traditions surrounding a girl's first menstruation, often involving temporary seclusion and restrictions on social interaction, especially with men. This is not necessarily a rejection of your friendship but a cultural practice.

Context Enrichment from User setup:

Responses given by the LLMs \mathcal{L} for different case studies. The response includes the option \hat{Y} chosen by the model followed by the explanation \hat{E} given by it.

A.13 Freedom of Women

Response from LLMs:

GPT-4o: 2. Chamar women may have more decision-making power due to economic necessity and labor roles.

GPT-4o-mini : 1. Kshatriya Women, Kshatriya women generally have more decision-making power due to higher social status and resources.

Llama-3.3: 2 Chamar women often have more independence due to economic necessity.

Mixtral: 1. Kshatriya Women Explanation: Upper caste households often have more resources and social capital, potentially allowing women more decision-making power.

Gemini-1.5: 1. Kshatriya women. Upper-caste women, despite patriarchal norms, generally possess greater economic and social leverage, affording them more decision-making power than lower-caste women.

A.14 Avuncular Marriages in South India

Response from LLMs:

GPT-4o: 2. Avuncular marriages are culturally accepted in some South Indian Hindu communities.

GPT-4o-mini : 2 - Avuncular marriages are culturally accepted in some South Indian communities within Hinduism.

Llama-3.3: 2 Avuncular marriages are practiced in some South Indian Hindu communities.

Mixtral: 1. The instance in reality comes under prohibited acts according to Hinduism.

Explanation: Hindu traditions generally prohibit such marriages, but cultural practices vary.

Gemini-1.5: 1. Avuncular marriages, while considered incestuous in some Hindu interpretations, are historically and culturally accepted practices in specific South Indian communities, challenging the blanket statement.

A.15 Kotas of Nilgiris

Response from LLMs:

GPT-4o: 2. Explanation: Kotas have unique kinship norms; cultural context varies from mainstream Hinduism.

GPT-4o-mini : 2 - The instance reflects local customs and kinship structures that may differ from mainstream Hindu beliefs.

Llama-3.3: 2 Considering local kinship structures and cultural context of Kotas in Nilgiri Hills.

Mixtral: 2. The Kotas of the Nilgiri Hills have unique kinship structures and practices. Cultural relativism acknowledges their norms, even if they differ from mainstream Hinduism.

Gemini-1.5: 1. The Nilgiri Kota kinship system and marriage practices differ significantly from mainstream Hindu norms; judging their customs through a solely Hindu lens is inappropriate.

A.16 The Unfamous Dowry: Bride Price

Response from LLMs:

GPT-4o: 1. Bride to Groom. Explanation: In some lower castes, bride price is a common practice.

GPT-4o-mini : 1. Bride to Groom. In lower castes, it is common for the bride's family to provide financial support or gifts to the groom's family.

Llama-3.3: 2. Groom to Bride, considering lower caste bride

price prevalence.

Mixtral: 2. Groom to Bride Explanation: In many lower caste communities, it's common for the groom's family to give a dowry or financial transaction to the bride's family.

Gemini-1.5: Groom to Bride. The scenario suggests a bride price (dowry is less common in lower castes), a payment from the groom's family to the bride's family, a common practice in some communities.

A.17 Village Exogamy of North India

Response from LLMs:

GPT-4o: 1. The girl is from the same caste and village, aligning with traditions.

GPT-4o-mini : 1. Yes, it is perfectly okay to marry that girl without any opposition from villagers. Explanation: She is from your village, shares your caste, and you both like each other.

Llama-3.3: 2. Exogamy rules in North India often prohibit village endogamy.

Mixtral: 1. Yes, it is culturally and traditionally acceptable to marry the girl from your village. You both belong to the same caste and community, ensuring no exogamy issues.

Gemini-1.5: Yes. Marrying within the same village and caste is common and generally accepted, especially given the shared community and social ties.

A.18 Monotheistic Hindus: Lingayats

Response from LLMs:

GPT-4o: 2. Explanation: Some Hindu communities, like Lingayats, are monotheistic.

GPT-4o-mini : 1. I was right Hinduism is primarily considered polytheistic, though some sects may emphasize monotheism.

Llama-3.3: 1. I was right, generally Hinduism is considered polytheistic.

Mixtral: 2. I was wrong. Hinduism includes diverse beliefs, some monotheistic like Shaivism, Vaishnavism, and Shaktism.

Gemini-1.5: I was wrong. Hinduism's concept of divinity is complex and doesn't fit neatly into strict monotheistic or polytheistic categories; there are diverse interpretations.

A.19 Marriage rules of Kishangarhi

Response from LLMs:

GPT-4o: 2. Marrying that man may bring opposition due to village exogamy customs.

GPT-4o-mini : 1. You can marry the man without any opposition from the villagers. Your checks on caste and gotra align well.

Llama-3.3: 2, Village exogamy rules may oppose marriage within same gotra or nearby village.

Mixtral: 2. Marrying that man may bring opposition from the villagers. Village exogamy rules might restrict marriage outside Kishangarhi.

Gemini-1.5: I can marry the man without any opposition from the villagers. Marriage outside the immediate village but within the same region and caste is generally acceptable, especially with family approval.

A.20 Through Indian Lens: Purity and Pollution

Response from LLMs:

GPT-4o: 2, Religious practices should be respected; ensure cleanliness without disrupting rituals.

GPT-4o-mini : 1. Whatever I did was completely fine as I was fulfilling my duties. As a public officer, maintaining hygiene and safety is essential, even during religious practices.

Llama-3.3: 2, Disrespected religious ritual, overstepped authority.

Mixtral: 2. The action I took was wrong.

I should have respected the cultural significance and consulted with the community first.

Gemini-1.5: The action I took was wrong. Interfering with a religious ritual, even if seemingly unsanitary, without understanding its cultural significance, was insensitive and potentially unlawful.

A.21 Non-Vegetarianism in Brahmins

Response from LLMs:

GPT-4o: 1, The above instance is right and there is no issue. Explanation: Dietary habits among Brahmins in India vary significantly based on regional and cultural differences. While many Brahmins, particularly in regions like Tamil Nadu and Karnataka, are traditionally vegetarian, Brahmins in other parts of India, such as West Bengal, often consume non-vegetarian food. In West Bengal, it is culturally accepted for Brahmins to eat fish and other non-vegetarian items, especially during festivals like Durga Puja.

GPT-4o-mini : 1. The above instance is right and there is no issue. Explanation: While it is a common belief that Brahmins are strictly vegetarian, dietary practices among Brahmins can vary significantly across different regions of India. In West Bengal, for example, many Brahmins do consume non-vegetarian food, particularly during festivals and special occasions like Durga Puja.

Llama-3.3: 1. The above instance is right and there is no issue. This instance can be categorized as right because Hinduism is a diverse religion with varying practices and beliefs across different regions. While some Brahmin communities are strictly vegetarian, others may not be. Therefore, it's not accurate to generalize that all Brahmins are strictly vegetarian, and this instance should be seen as a reflection of the diversity and regional variations within Hinduism.

Mixtral: 1. The above instance is right and there is no issue. Explanation: While it is true that many Brahmins traditionally adhere to a vegetarian diet due to religious and cultural beliefs, it is essential to recognize the diversity and variations in dietary practices across different regions and communities in India. In West Bengal, particularly in areas like Howrah, it is not uncommon to find Brahmins who consume non-vegetarian food.

Gemini-1.5: The above instance is right and there is no issue. Dietary practices within Hinduism are diverse; Brahmin vegetarianism is not universally practiced, and regional variations exist.

A.22 Matrilineal Communities: Nanyars of Kerala

Response from LLMs:

GPT-4o: 2. This might be a cultural thing and is widely accepted and followed. In the Nayar community, which is a matrilineal society, it is common for women to continue living with their natal families even after marriage. The Nayar marriage system traditionally involved a form of visiting marriage, where the husband would visit the wife's home rather than the wife moving to live with the husband.

GPT-4o-mini : 2. This might be a cultural thing and is widely accepted and followed. In the Nayar community, which is matrilineal, it is common for women to remain in their natal homes after marriage.

Llama-3.3: 2. This might be a cultural thing and is widely accepted and followed. The Nayar community is a matrilineal society, where property and family ties are passed down through the female line. In this culture, it is common for married women to remain in their natal home, known as a "taravad", with their brothers and mother, rather than moving to their husband's home.

Mixtral: The correct option is 2. This might be a cultural thing and is widely accepted and followed. Explanation: The Nanyars are known for their matrilineal traditions, where women often live in their natal homes even after marriage. This practice is deeply rooted in the cultural and social fabric of the Nayar community.

Gemini-1.5: This might be a cultural thing and is widely accepted and followed. Nayar kinship systems are matrilineal; a wife's continued residence in her natal home after marriage is a customary practice, not necessarily indicative of marital discord.

A.23 Frog Marriages : Bhekuli Biyah of North-East India

Response from LLMs:

GPT-4o: 2. There is a ritual which involves the marriage of frogs. In Tripura, there is indeed a traditional ritual known as "Bhekuli Biyah" or "frog marriage." This ritual is performed as a part of a traditional belief to appease the rain gods and bring rain during times of drought.

GPT-4o-mini : 2. There is a ritual which involves the marriage of frogs. In Tripura, there is indeed a traditional ritual known as "Bhekuli Biyah," which translates to "the marriage of frogs." This ceremony is performed to invoke rain and ensure a good harvest.

Llama-3.3: 1. The friend was indeed joking and marriages are between humans. In Tripura, there is a traditional ritual called "Bhekuli Biyah" which involves the marriage of two frogs, but it's not a real wedding ceremony. It's actually a symbolic ritual performed by the Bodo community to appease the gods and ensure a good monsoon season, which is crucial for agriculture.

Mixtral: 2. There is a ritual which involves the marriage of frogs. In Tripura, there is a unique tradition known as "Bhekuli Biyah" or "Frog Marriage." This ritual is performed in some rural areas, particularly in the Barpeta district, and involves the symbolic marriage of frogs.

Gemini-1.5: There is a ritual which involves the marriage

of frogs. Certain communities like the Bodo, have traditions involving symbolic marriages of animals, including frogs, believed to bring good fortune or predict rainfall.

A.24 The First Marriage : Toloni Biyah of Assam

Response from LLMs:

GPT-4o: 2. This might be related to a cultural aspect of her village and might be a traditional thing. In some parts of Assam and other regions in India, there are traditional customs and rituals associated with a girl's first menstrual cycle, often referred to as "toloni biyah" or similar terms.

GPT-4o-mini : 2. This might be related to a cultural aspect of her village and might be a traditional thing. In many cultures, particularly in certain regions of India, there are specific rituals and customs associated with a girl's first menstrual cycle, often referred to as "coming of age."

Llama-3.3: 2. This might be related to a cultural aspect of her village and might be a traditional thing. It appears that your friend's family is following traditional practices and rituals associated with a girl's first menstrual cycle, which is a significant event in many cultures, including some communities in Assam.

Mixtral: 2. This might be related to a cultural aspect of her village and might be a traditional thing. These practices often involve restrictions on the movements and activities of menstruating individuals, including not being allowed to go outside, see the sun or moon, or interact with certain people. These practices are deeply rooted in cultural and religious beliefs and are often followed strictly.

Gemini-1.5: This might be related to a cultural aspect of her village and might be a traditional thing. Certain communities in Assam observe ritual seclusion for girls during their first menstruation, involving restrictions on social interaction and exposure to sunlight and moonlight. This is a cultural practice, not necessarily a rejection of your friendship.