
Arranging a Marriage in India

Serena Nanda

John Jay College of Criminal Justice

Sister and doctor brother-in-law invite correspondence from North Indian professionals only, for a beautiful, talented, sophisticated, intelligent sister, 5'3", slim, M.A. in textile design, father a senior civil officer. Would prefer immigrant doctors, between 26–29 years. Reply with full details and returnable photo. A well-settled uncle invites matrimonial correspondence from slim, fair, educated South Indian girl, for his nephew, 25 years, smart, M.B.A., green card holder, 5'6". Full particulars with returnable photo appreciated.

*Matrimonial Advertisements,
India Abroad*

IN INDIA, ALMOST ALL MARRIAGES ARE arranged. Even among the educated middle classes in modern, urban India, marriage is as much a concern of the families as it is of the individuals. So customary is the practice of arranged marriage that there is a special name for a marriage which is not arranged: It is called a "love match."

On my first field trip to India, I met many young men and women whose parents were in the process of "getting them married." In many cases, the bride and groom would not meet each other before the marriage. At most they might meet for a brief conversation, and this meeting would take place only after their parents had decided that the match was suitable. Parents do not compel their children to marry a person who either marriage partner finds objectionable. But only after one match is refused will another be sought.

As a young American woman in India for the first time, I found this custom of arranged marriage oppressive. How could any intelligent young person agree to such a marriage without great reluctance? It was contrary to everything I believed about the importance of romantic love as the only basis of a happy marriage. It also clashed with my strongly held notions that the choice of such an intimate and permanent relationship could be made only by the individuals involved. Had anyone tried to arrange my marriage, I would have been defiant and rebellious!

*Young men and women
do not date and have
very little social life
involving members of
the opposite sex.*

At the first opportunity, I began, with more curiosity than tact, to question the young people I met on how they felt about this practice. Sita, one of my young informants, was a college graduate with a degree in political science. She had been waiting for over a year while her parents were arranging a match for her. I found it difficult to accept the docile manner in which this well-educated young woman awaited the outcome of a process that would result in her spending the rest of her life with a man she hardly knew, a virtual stranger, picked out by her parents.

"How can you go along with this?" I asked her, in frustration and distress. "Don't you care who you marry?"

"Of course I care," she answered. "This is why I must let my parents choose a boy for me. My marriage is too important to be arranged by such an inexperienced person as myself. In such matters, it is better to have my parents' guidance."

I had learned that young men and women in India do not date and have very little social life involving members of the opposite sex. Although I could not disagree with Sita's reasoning, I continued to pursue the subject.

"But how can you marry the first man you have ever met? Not only have you missed the fun of meeting a lot of different people, but you have not given yourself the chance to know who is the right man for you."

"Meeting with a lot of different people doesn't sound like any fun at all," Sita answered. "One hears that in America the girls are spending all their time worrying about whether they will meet a man and get married. Here we have the chance to enjoy our life and let our parents do this work and worrying for us."

She had me there. The high anxiety of the competition to "be popular" with the opposite sex certainly was the most prominent feature of life as an American teenager in the late fifties. The endless worrying about the rules that governed our behavior and about our popularity ratings sapped both our self-esteem and our enjoyment of adolescence. I reflected that absence of this competition in India most certainly may have contributed to the self-confidence and natural charm of so many of the young women I met.

And yet, the idea of marrying a perfect stranger, whom one did not know

and did not "love," so offended my American ideas of individualism and romanticism, that I persisted with my objections.

"I still can't imagine it," I said. "How can you agree to marry a man you hardly know?"

"But of course he will be known. My parents would never arrange a marriage for me without knowing all about the boy's family background. Naturally we will not rely only on what the family tells us. We will check the particulars out ourselves. No one will want their daughter to marry into a family that is not good. All these things we will know beforehand."

Impatiently, I responded, "Sita, I don't mean know the family, I mean, know the man. How can you marry someone you don't know personally and don't love? How can you think of spending your life with someone you may not even like?"

"If he is a good man, why should I not like him?" she said. "With you people, you know the boy so well before you marry, where will be the fun to get married? There will be no mystery and no romance. Here we have the whole of our married life to get to know and love our husband. "This way is better, is it not?"

Her response made further sense, and I began to have second thoughts on the matter. Indeed, during months of meeting many intelligent young Indian people, both male and female, who had the same ideas as Sita, I saw arranged marriages in a different light. I also saw the importance of the family in Indian life and realized that a couple who took their marriage into their own hands was taking a big risk, particularly if their families were irreconcilably opposed to the match. In a country where every important resource in life—a job, a house, a social circle—is gained through family connections, it seemed foolhardy to cut oneself off from a supportive social network and depend solely on one person for happiness and success.

Six years later I returned to India to again do fieldwork, this time among the middle class in Bombay, a modern, sophisticated city. From the experience of my earlier visit, I decided to include a study of arranged marriages in my

project. By this time I had met many Indian couples whose marriages had been arranged and who seemed very happy. Particularly in contrast to the fate of many of my married friends in the United States who were already in the process of divorce, the positive aspects of arranged marriages appeared to me to outweigh the negatives. In fact, I thought I might even participate in arranging a marriage myself. I had been fairly successful in the United States in "fixing up" many of my friends, and I was confident that my matchmaking skills could be easily applied to this new situation, once I learned the basic rules. "After all," I thought, "how complicated can it be? People want pretty much the same things in a marriage whether it is in India or America."

In a society where divorce is still a scandal and where, in fact, the divorce rate is exceedingly low, an arranged marriage is the beginning of a lifetime relationship not just between the bride and groom but between their families as well.

An opportunity presented itself almost immediately. A friend from my previous Indian trip was in the process of arranging for the marriage of her eldest son. In India there is a perceived shortage of "good boys," and since my friend's family was eminently respectable and the boy himself personable, well educated, and nice looking, I was sure that by the end of my year's fieldwork, we would have found a match.

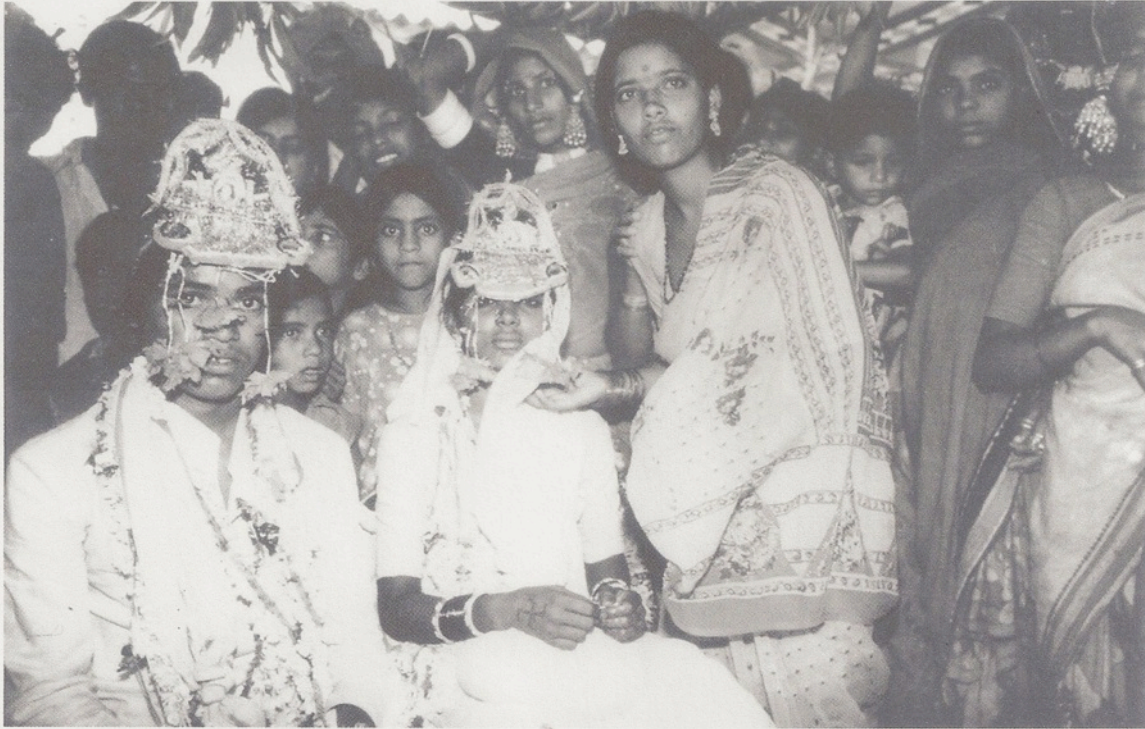
The basic rule seems to be that a family's reputation is most important. It is understood that matches would be arranged only within the same caste and general social class, although some crossing of subcastes is permissible if the class positions of the bride's and groom's families are similar. Although dowry is now prohibited by law in India, extensive gift exchanges took place with

every marriage. Even when the boy's family do not "make demands," every girl's family nevertheless feels the obligation to give the traditional gifts, to the girl, to the boy, and to the boy's family. Particularly when the couple would be living in the joint family—that is, with the boy's parents and his married brothers and their families, as well as with unmarried siblings—which is still very common even among the urban, upper-middle class in India, the girls' parents are anxious to establish smooth relations between their family and that of the boy. Offering the proper gifts, even when not called "dowry," is often an important factor in influencing the relationship between the bride's and groom's families and perhaps, also, the treatment of the bride in her new home.

In a society where divorce is still a scandal and where, in fact, the divorce rate is exceedingly low, an arranged marriage is the beginning of a lifetime relationship not just between the bride and groom but between their families as well. Thus, while a girl's looks are important, her character is even more so, for she is being judged as a prospective daughter-in-law as much as a prospective bride. Where she would be living in a joint family, as was the case with my friend, the girls' ability to get along harmoniously in a family is perhaps the single most important quality in assessing her suitability.

My friend is a highly esteemed wife, mother, and daughter-in-law. She is religious, soft-spoken, modest, and deferential. She rarely gossips and never quarrels, two qualities highly desirable in a woman. A family that has the reputation for gossip and conflict among its womenfolk will not find it easy to get good wives for their sons. Parents will not want to send their daughter to a house in which there is conflict.

My friend's family were originally from North India. They had lived in Bombay, where her husband owned a business, for forty years. The family had delayed in seeking a match for their eldest son because he had been an Air Force pilot for several years, stationed in such remote places that it had seemed fruitless to try to find a girl who would be willing to accompany him. In their social



Even today, almost all marriages in India are arranged. It is believed that parents are much more effective at deciding whom their daughters should marry.

class, a military career, despite its economic security, has little prestige and is considered a drawback in finding a suitable bride. Many families would not allow their daughters to marry a man in an occupation so potentially dangerous and which requires so much moving around.

The son had recently left the military and joined his father's business. Since he was a college graduate, modern, and well traveled, from such a good family, and, I thought, quite handsome, it seemed to me that he, or rather his family, was in a position to pick and choose. I said as much to my friend.

While she agreed that there were many advantages on their side, she also said, "We must keep in mind that my son is both short and dark; these are drawbacks in finding the right match." While the boy's height had not escaped my notice, "dark" seemed to me inaccurate; I would have called him "wheat" colored perhaps, and in any case, I did not realize that color would be a consideration. I discovered, however, that while a boy's

skin color is a less important consideration than a girl's, it is still a factor.

An important source of contacts in trying to arrange her son's marriage was my friend's social club in Bombay. Many of the women had daughters of the right age, and some had already expressed an interest in my friend's son. I was most enthusiastic about the possibilities of one particular family who had five daughters, all of whom were pretty, demure, and well educated. Their mother had told my friend, "You can have your pick for your son, whichever one of my daughters appeals to you most."

I saw a match in sight. "Surely," I said to my friend, "we will find one there. Let's go visit and make our choice." But my friend held back; she did not seem to share my enthusiasm, for reasons I could not then fathom.

When I kept pressing for an explanation of her reluctance, she admitted, "See, Serena, here is the problem. The family has so many daughters, how will they be able to provide nicely for any of them? We are not making any demands,

but still, with so many daughters to marry off, one wonders whether she will even be able to make a proper wedding. Since this is our eldest son, it's best if we marry him to a girl who is the only daughter, then the wedding will truly be a gala affair." I argued that surely the quality of the girls themselves made up for any deficiency in the elaborateness of the wedding. My friend admitted this point but still seemed reluctant to proceed.

"Is there something else," I asked her, "some factor I have missed?" "Well," she finally said, "there is one other thing. They have one daughter already married and living in Bombay. The mother is always complaining to me that the girl's in-laws don't let her visit her own family often enough. So it makes me wonder, will she be that kind of mother who always wants her daughter at her own home? This will prevent the girl from adjusting to our house. It is not a good thing." And so, this family of five daughters was dropped as a possibility.

Somewhat disappointed, I nevertheless respected my friend's reasoning and geared up for the next prospect. This was also the daughter of a woman in my friend's social club. There was clear interest in this family and I could see why. The family's reputation was excellent; in fact, they came from a subcaste slightly higher than my friend's own. The girl, who was an only daughter, was pretty and well educated and had a brother studying in the United States. Yet, after expressing an interest to me in this family, all talk of them suddenly died down and the search began elsewhere.

"What happened to that girl as a prospect?" I asked one day. "You never mention her any more. She is so pretty and so educated, what did you find wrong?"

"She is too educated. We've decided against it. My husband's father saw the girl on the bus the other day and thought her forward. A girl who 'roams about' the city by herself is not the girl for our family." My disappointment this time was even greater, as I thought the son would have liked the girl very much. But then I thought, my friend is right, a girl who is going to live in a joint family cannot be too independent or she will make life miserable for everyone. I also learned that if the family of the girl has even a slightly higher social status than the family of the boy, the bride may think herself too good for them, and this too will cause problems. Later my friend admitted to me that this had been an important factor in her decision not to pursue the match.

The next candidate was the daughter of a client of my friend's husband. When the client learned that the family was looking for a match for their son, he said, "Look no further, we have a daughter." This man then invited my friends to dinner to see the girl. He had already seen their son at the office and decided that "he liked the boy." We all went together for tea, rather than dinner—it was less of a commitment—and while we were there, the girl's mother showed us around the house. The girl was studying for her exams and was briefly introduced to us.

After we left, I was anxious to hear my friend's opinion. While her husband liked the family very much and was im-

pressed with his client's business accomplishments and reputation, the wife didn't like the girl's looks. "She is short, no doubt, which is an important plus point, but she is also fat and wears glasses." My friend obviously thought she could do better for her son and asked her husband to make his excuses to his client by saying that they had decided to postpone the boy's marriage indefinitely.

*"If a mistake is made
we have not only ruined
the life of our son or
daughter, but we have
spoiled the reputation of
our family as well."*

By this time almost six months had passed and I was becoming impatient. What I had thought would be an easy matter to arrange was turning out to be quite complicated. I began to believe that between my friend's desire for a girl who was modest enough to fit into her joint family, yet attractive and educated enough to be an acceptable partner for her son, she would not find anyone suitable. My friend laughed at my impatience: "Don't be so much in a hurry," she said. "You Americans want everything done so quickly. You get married quickly and then just as quickly get divorced. Here we take marriage more seriously. We must take all the factors into account. It is not enough for us to learn by our mistakes. This is too serious a business. If a mistake is made we have not only ruined the life of our son or daughter, but we have spoiled the reputation of our family as well. And that will make it much harder for their brothers and sisters to get married. So we must be very careful."

What she said was true and I promised myself to be more patient, though it was not easy. I had really hoped and expected that the match would be made before my year in India was up. But it was not to be. When I left India my friend seemed no further along in finding a suitable match for her son than when I had arrived.

Two years later, I returned to India and still my friend had not found a girl for her son. By this time, he was close to thirty, and I think she was a little worried. Since she knew I had friends all over India, and I was going to be there for a year, she asked me to "help her in this work" and keep an eye out for someone suitable. I was flattered that my judgment was respected, but knowing now how complicated the process was, I had lost my earlier confidence as a matchmaker. Nevertheless, I promised that I would try.

It was almost at the end of my year's stay in India that I met a family with a marriageable daughter whom I felt might be a good possibility for my friend's son. The girl's father was related to a good friend of mine and by coincidence came from the same village as my friend's husband. This new family had a successful business in a medium-sized city in central India and were from the same subcaste as my friend. The daughter was pretty and chic; in fact, she had studied fashion design in college. Her parents would not allow her to go off by herself to any of the major cities in India where she could make a career, but they had compromised with her wish to work by allowing her to run a small dress-making boutique from their home. In spite of her desire to have a career, the daughter was both modest and home-loving and had had a traditional, sheltered upbringing. She had only one other sister, already married, and a brother who was in his father's business.

I mentioned the possibility of a match with my friend's son. The girl's parents were most interested. Although their daughter was not eager to marry just yet, the idea of living in Bombay—a sophisticated, extremely fashion-conscious city where she could continue her education in clothing design—was a great inducement. I gave the girl's father my friend's address and suggested that when they went to Bombay on some business or whatever, they look up the boy's family.

Returning to Bombay on my way to New York, I told my friend of this newly discovered possibility. She seemed to feel there was potential but, in spite of my urging, would not make any moves

Further Reflections on Arranged Marriage...

This essay was written from the point of view of a family seeking a daughter-in-law. Arranged marriage looks somewhat different from the point of view of the bride and her family. Arranged marriage continues to be preferred, even among the more educated, Westernized sections of the Indian population. Many young women from these families still go along, more or less willingly, with the practice, and also with the specific choices of their families. Young women do get excited about the prospects of their marriage, but there is also ambivalence and increasing uncertainty, as the bride contemplates leaving the comfort and familiarity of her own home, where as a "temporary guest" she had often been indulged, to live among strangers. Even in the best situation she will now come under the close scrutiny of her husband's family. How she dresses, how she behaves, how she gets along with others, where she goes, how she spends her time, her domestic abilities—all of this and much more—will be observed and commented on by a whole new set of relations. Her interaction with her family of birth will be monitored and curtailed

considerably. Not only will she leave their home, but with increasing geographic mobility, she may also live very far from them, perhaps even on another continent. Too much expression of her fondness for her own family, or her desire to visit them, may be interpreted as an inability to adjust to her new family, and may become a source of conflict. In an arranged marriage the burden of adjustment is clearly heavier for a woman than for a man. And that is in the best of situations.

In less happy circumstances, the bride may be a target of resentment and hostility from her husband's family, particularly her mother-in-law or her husband's unmarried sisters, for whom she is now a source of competition for the affection, loyalty, and economic resources of their son or brother. If she is psychologically, or even physically abused, her options are limited, as returning to her parents' home, or divorce, are still very stigmatized. For most Indians, marriage and motherhood are still considered the only suitable roles for a woman, even for those who have careers, and few women can comfortably contemplate remaining

unmarried. Most families still consider "marrying off" their daughters as a compelling religious duty and social necessity. This increases a bride's sense of obligation to make the marriage a success, at whatever cost to her own personal happiness.

The vulnerability of a new bride may also be intensified by the issue of dowry, which although illegal, has become a more pressing issue in the consumer-conscious society of contemporary urban India. In many cases, where a groom's family is not satisfied with the amount of dowry a bride brings to her marriage, the young bride will be constantly harassed to get her parents to give more. In extreme cases, the bride may even be murdered, and the murder disguised as an accident or suicide. This also offers the husband's family an opportunity to arrange another match for him, thus bringing in another dowry. This phenomena, called dowry death, calls attention not just to the "evils of dowry" but also to larger issues of the powerlessness of women as well.

Serena Nanda
March 1998

herself. She rather preferred to wait for the girl's family to call upon them. I hoped something would come of this introduction, though by now I had learned to rein in my optimism.

A year later I received a letter from my friend. The family had indeed come to visit Bombay, and their daughter and

my friend's daughter, who were near in age, had become very good friends. During that year, the two girls had frequently visited each other. I thought things looked promising.

Last week I received an invitation to a wedding: My friend's son and the girl were getting married. Since I had found

the match, my presence was particularly requested at the wedding. I was thrilled. Success at last! As I prepared to leave for India, I began thinking, "Now, my friend's younger son, who do I know who has a nice girl for him...?"

Further Reflections on Arranged Marriage – Update from Serena Nanda, 2011

This essay was written from the point of view of a family seeking a daughter-in-law. Arranged marriage looks different from the perspective of the prospective bride and her family. Young women do get excited about the prospects of marriage, but there is also ambivalence and increasing uncertainty, as the bride contemplates leaving the familiarity of her own home, where as a "temporary guest" she was often indulged, to live among strangers. She will now come under the close scrutiny of her husband's family: how she dresses, how she behaves, how she gets along with others, where she goes, how she spends her time, her domestic abilities -- all of this and much more -- will be observed and commented on by a whole new set of relations. Her interaction with her family of birth will be monitored and substantially curtailed. Not only will she leave their home, but with increasing geographic mobility, she may also live very far away, perhaps even on another continent. Expressed desires to visit her natal family may be interpreted as an inability to adjust to her husband's family, is a potential source of conflict. Even in the best situations, the burdens of adjustment in an arranged marriage are heavier for a woman than for a man.

The new bride may be a target of resentment and hostility from her mother-in-law or her husband's unmarried sisters, for whom she is now a source of competition for his affection, loyalty, and economic resources. Even if she is psychologically or physically abused, returning to her parent's home is a highly stigmatized option, as is divorce, which is still rare, though increasing, particularly in urban areas. Marriage and motherhood are still considered the essential roles for a woman, both for lower class working woman and even middle-class and professional women. Most families still consider "marrying off" their daughters as a compelling religious duty and social necessity. This increases a bride's sense of obligation to make the marriage a success, at whatever cost to her own personal happiness.

The vulnerability of a new bride may be intensified by the issue of dowry. Although illegal, dowry is an increasingly pressing issue with the increasing value of consumerism as a source of status. If a groom's family is not satisfied with the dowry, the young bride may be harassed to get her parents to give more. In extreme cases, she may even be murdered, with her death claimed as an accident or suicide (see AE article). These "dowry deaths" offers the husband's family an opportunity to arrange another match for him, thus bringing in another dowry.

Changes in Indian marriage patterns diverge within the contexts of class, rural/urban location; generational differences and divergent gender perspectives. Arranged marriage continues to be preferred in India, though more by men than by women, and more by the older than the younger generation, as it continues to provide a source of stability and security. Additionally, the traditional Indian orientation to the family and kinship group, of which arranged marriage is an essential component, provides many women with an "Indian" cultural identity they wish to maintain, in contrast to the values of individualism associated with globalization, Westernization, and modernization.

An emerging alternative to arranged marriage, is what are called "love marriages" but this simple opposition obscures a more complicated picture, in which there is actually a range of alternatives. In a "love marriage" the initial contact between the couple does not involve traditional matchmakers and choices dictated by family members, and may – or may not, be accepted by parents; this is particularly true where the potential couple's free choice of a spouse crosses religious, caste, or social class lines.

Another alternative to traditional arranged marriages are "self-arranged" marriage, where the individuals meet on their own, but then seek their parents' approval. If the parents agree, the process follows that of a traditional arranged marriage. Middle class parents

sometimes adjust to the changes in the marriage landscape by arranging for their marriage-ready children to meet several potential partners (though this is done covertly), giving them the right of refusal.

The changes in contemporary Indian marriages must be understood in the context of globalization of values, and also, perhaps even more importantly, in the increasing number of women in the work force. Whether for call center professionals, or poor garment factory workers, it is mainly the workplace that has opened up opportunities for men and women to meet each other and develop intimate relationships. Also important is the diffusion of “modern” cultural values regarding “love,” reflected in the Indian media and discussed endlessly by young women. Even within traditionally arranged marriages, there is an emerging expectation of what scholars call “companionate” marriage, in which the traditional emphasis on familial obligation is slowly giving way to an idealization of intimacy, trust and equality between the conjugal couple.

Partly because of geographic dislocation, in both arranged and “love” marriages, partners are increasingly sought through newspaper advertisements and the Internet, though the traditional criteria of similar caste, ethnicity, professional status, religion, and physical qualities and sometimes horoscopes, remain important. After an exchange of “bios” and photos, a short list is created, with some attempts to verify the information and for the potential spouses to contact each other. These channels increase the possibilities for exaggeration and outright fraud, resulting in an emerging profession of private detectives hired to check the backgrounds of the potential spouse and their family.

Abetted by both global values and because of the importance of women’s earnings to their families, Indian women today are increasingly asserting their autonomy. They are, however, still more powerless than men, and particularly among the poor, vulnerable to marital abuse, often related to alcoholism, and abandonment. If they choose a “love match,” they almost always live in nuclear families, even if their families become reconciled to their choice. This deprives them of the support – however tenuous – of their own families. Poorer working women often use their wages to amass a dowry, hoping that this will encourage their families to find them a suitable mate or that it will cement a “love match.” The traditional Indian folk saying that a woman leaves her home twice in her life, first when she marries and the second time when she dies, no longer holds true, bringing with it changes that are both welcome and a new source of concern.

Sources for Further Reading

Kapur, Cari Costanzo. 2010. “Rethinking Courtship, Marriage, and Divorce in an Indian Call Center. In *Everyday Life in South Asia*. (eds) Diane P. Mines and Sarah Lamb (2nd ed),. Bloomington, Indiana.

Lessinger, Johanna. ‘Love’ in the shadow of the sewing machine: a study of marriage in the garment industry of Chennai, South India. In *Marriage in Globalizing contexts: exploring change and continuity in South Asia*. (eds) Shalini Grover, Ravinder Kaur, and Rajni Paltriwalla. Delhi: Orient Blackswan, forthcoming.

Nanda, Serena and Joan Gregg. 2009. *The Gift of a Bride: A Tale of Anthropology, Matrimony, and Murder*. Lanham, MD:Altamira/Rowman and Littlefield.

Films

Provoked. Jag Mundhra, director. Distributed by Private Moments Ltd., UK, 2007.

Monsoon Wedding. Mira Nair, director. Distributed by Mirabai Films, Inc. USA. 2001.