

‘TRANSFORMING NARRATIVES OF ARRANGED MARRIAGES IN INDIA’

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ABSTRACT

In popular culture, 'arranged marriage' and 'love marriage' are thought to be opposed types of conjugal union, with equally polarized reactions from the natal kin—approval and support for the former and rejection and discouragement for the latter. Consequently, it has been observed that marriage information has always been an important aspect of any civilised society's knowledge base. Typically, some agencies and other de-institutionalized sources become involved in the production and sharing of a wide range of marital data. Incorporating technology into the study of social relations can be considered informative for the understanding of how communication modalities influence or are an expression of closeness and/or conflict. Further, technology has important potential for keeping social networks linked. Online marriage portals have accelerated the potential to provide fresh matrimony services for exchanging marital information more simply and selectively in recent years, yet they have been questioned for the adequacy and authenticity of such material. The purpose of this study is to provide a quick overview of marriage information systems and services with a focus on India, as well as glimpses of popular matrimonial sites that have developed in the recent two decades. It assesses the use, online analytics, and popularity of broad-spectrum marriage portals, which have become available to a wide range of Indian groups and beyond geographical limits.

INTRODUCTION

According to Indian culture, marriage is more of a social institution than an individual decision. In Indian culture, it is believed that there isn't much of a union between two people but rather an opportunity to form a lasting family. As a result of extensive talks between two large families, including aunts, uncles, and even cousins who are one step away, weddings often occur over a long period (Seymour, 1999). These so-called "planned marriages" are seldom the result of a person's own free will, desire, or even love. When a couple marries, they are affirming the communal character of their families and broader kinship groups. The idea of a 'love marriage' in the West is viewed with disdain by the more conventional family elders.

Globalization and urbanization, together with the rising impact of Western popular culture from books to movies to television, have resulted in societal changes. The term "from joint family to nuclear family" is often used to encapsulate the current developments in the Indian family. Families are having a harder time finding acceptable lifemates for their children as the impact of extended and joint family relationships has waned. Matchmaking services and newspaper classified ads (known as matrimonial) were born out of this.

Matrimonial websites have evolved as an alternate method of finding a spouse for a family member who is eligible for marriage.

There is a dearth of research on electronic dating, online personals, matching, and social networks in general, and this is especially true in India's unique social setting. To better understand how online matrimonial services affect India's traditional system of arranged marriage, the research intends to understand the answers to the following questions: (1) How are the benefits provided by matrimonial websites appropriated by stakeholders in the process of arranged marriage? (2) What impact does such appropriation have on the process? and (3) How do these technologies shape traditions and norms associated with marriage? The study is informed by the theory of social construction of technology, where the central premise is that the study's goal is not to come up with new theories or hypotheses, but rather to get a better knowledge of the phenomena and how technology shapes and is influenced by its users in these intricate social processes. This inquiry employs an ethnographic method of data collecting and analysis.

An ethnographic approach is not so much about proving that technology is being utilized as it is about showing how it is adapted to fit the needs of the community. Research into complicated social processes in a social environment that differs from standard western research contexts and the introduction of new technologies, where technology meets long-standing traditions, are therefore significant contributions to this study. As a starting point, it will allow researchers to examine the influence contemporary technology has on traditional communities.

Marriage

A socially supported union involving two or more individuals in what is regarded as a stable, enduring arrangement is typically based at least in part on a sexual bond of some kind. This universality is ascribed to the numerous essential social and personal activities it offers a structure for, including sexual stimulation and control, gender division of labour, economic production and consumption, and the fulfilment of human needs for love. The extensive, complicated regulations and rituals surrounding marriage demonstrate its significance. Even while human social and cultural institutions are as diverse and many as these rules and rituals, some universals do apply. Marriage's primary legal duty is to protect the rights of the spouses and the children they raise, as well as to define the community in which they live. A child's legitimacy has traditionally been established by marriage, allowing the child to enjoy the numerous rights and benefits granted by the customs of the society in which they live, including the ability to inherit. The lawful social connections of marriage, including the appropriate choice of future partners, were established in most civilizations via marriage.

Marriage has always been regulated by the tradition of endogamy, which is marrying a member of your tribe or community. Endogamous marriage is a natural outcome when the means of contact with other groups is restricted. Some communities still impose cultural norms such as marrying within one's own social, economic, and ethnic group. Families seek the best possible alliances between them, which may be based on social and economic factors and, in many cases, strengthening the wealth, prestige, and social power of the extended family within the clan or tribe. Those communities whose family relationships are the most complicated are the ones where exogamy, the practice of marrying outside the group, is prevalent.

Marriages are often arranged by the family in various communities where the extended family is still the primary unit. For the sake of a bigger family, a lot of consideration has been devoted to the social and economic benefits that may be gained from a marriage. While in nations where the nuclear family is the norm, young people tend to pick their partners when they enter adulthood, generally an assumption is made that love precedes (and decides) marriage, and less attention is paid to the socio-economic factors of the connection.

Almost always, in a community where marriages are arranged, a third party serves as a matchmaker. They are tasked with finding a solution to the problem of finding a marriage that both families are happy with. In cultures where arranged marriages are the norm, some sort of bride wealth or dowry is nearly always exchanged. Dating is the most common method of meeting and getting to know potential partners in countries where people pick their spouses. Courtship and marriage are often the consequence of successful dating.

Evolution of Arranged Marriages with the coming of online matrimonial sites

The rise of online matrimonial websites is part of a general boom that has taken place in the Indian media landscape since the 1990s, alongside economic liberalization and privatization (Munshi 2001: 79; Schneider 2007). With the arrival of new technology in the form of matrimonial sites, people are moving towards the use of these sites in choosing their suitable partners. People are increasingly turning to online marriage because of its speed, robustness, and filtering capabilities. Searching and finding a life spouse may be done on an online matrimonial site using several filter options. Choosing a spouse doesn't have to be based on a person's background or station in life. In the twenty-first century, the number of web users has grown, and the danger of data security breaches has diminished to a negligible degree. There are both free and paid versions of the service, depending on your preferences. A big number of profiles are available to online matrimonial users based on their requirements. There are a variety of other options, such as email, chat, and phone calls, to choose from. There are many more profiles available on these online matrimonial services, which tend to provide a higher level of data security.

India is a nation of numerous cultures and faiths and is branched into many regions and states. The regulations and customs vary greatly from place to place. As per studies, marriages within one's state or religion are more prevalent in India than in other countries. When it comes to planned/arranged weddings, these factors become very important to take into consideration. Matrimonial websites in India are meant to be accessible to people from all corners of the country. Many of India's leading online marriage service providers are promoting their online and virtual offices in various states.

In India, many cultures celebrate marriages which are beyond just the couple but their families and close friends. Many people feel the need of finding a compatible spouse for a healthy and happy marriage. From caste, creed and religion to educational and financial standing, social and cultural compatibility are just some of the factors to consider while looking for a companion. People used to rely on antiquated techniques of matching, such as marriage brokers, who maintain a database of prospective brides and grooms and attempt to pair them up under the wishes of the families involved. To find a compatible mate, many people still turn to tried-and-trusted tactics like newspaper and television advertisements and personal ads. People's everyday lives have been transformed by the widespread use of technology.

Features of online matrimonial website:

Indian Matrimonial Sites, like any other business, offers a wide range of options. In India, most of them dream of a lavish wedding as they have often heard their parents saving money, especially for weddings. Online matrimonial websites now provide services such as marriage counselling and wedding preparation. Online marriage and wedding preparation are expected to grow in popularity in the future years as Indians become more accepted on technological platforms. Some significant features of matrimonial sites include: Free registration Or Paid registration, 100% mobile verified profile, Security and privacy control options, Safe, secure and confidential, Daily matches via E-mail and SMS, Accessible customer care centres, Wedding-related services and products, Photo protection features, Browse Matrimonial Profiles by category, Screening system for prevention of abuses, Privacy protection options, Category-based selection available and Region-wise portals.

Historically, many South Asians have planned weddings via family members or marriage bureaus, professional matchmakers commonly referred to as "bride brokers," who arrange marriages. Online matrimony makes it simple for singles to market themselves to prospective partners by disclosing personal information such as religion, career, ethnicity, and geographic region. By eliminating the need for planned marriages as a middleman, matrimonial websites seem to find a balance between old South Asian social norms and the common sentiments of many Indians. When it comes to arranging a marriage, Internet dating services are becoming more popular than marriage bureaus and family members.

Matchmaking Criteria

Some significant areas of profiling include categories like-

Religion: Marriages are most often organized by religious authorities to bring together people of different faiths. The majority of planned marriages among the upper castes are based on religious compatibility.

Caste and culture: First and foremost, the same caste is given precedence. Ancestry and the family's culture and customs also have a role in determining one's personality. Family members from the same location and language and cuisine preferences are often sought as potential mates.

Horoscope: In Indian tradition, the outcome of a specific match is frequently predicted using numerology and the location of the stars at the time of birth. The more compatible two people are, the more likely it is that their union will succeed. If one of the parties is Mangalik or there is an astrological mismatch, the horoscope becomes a deciding element in the relationship.

Profession and status: The individual's occupation, financial situation, and social standing are all taken into consideration. In the case of males, this is evaluated at a higher level.

In certain circumstances, a person's physical appearance is also taken into consideration, especially in the case of females. Some of these elements are regularly used by matrimonial websites to facilitate potential matches.

The majority of sites provide certain free services, such as allowing individuals to browse their database of brides and grooms and allowing users to publish images and descriptions of themselves solely for potential marriage partners. Online matrimony services appeal to a more technologically savvy clientele. In the past, elders and matchmakers connected in local networks arranged marriages to the proper person of the correct faith, area, caste, sub caste, and so on.

REVIEW OF LITERATURE

Theoretical Foundation

When it comes to the adoption and usage of IT, early studies concentrated on the technology's effect, seeing it as an external, invariant and monolithic artefact (Markus & Robey, 1988). IT innovations aren't generally taken passively as standard templates of a concept; rather they undergo a "developmental process in adoption" including the redefining of individual sub-components and their interaction with local user contexts (Rice & Rogers, 1980).

People, organizations, and society are under constant strain to adapt to new technology when it is introduced. There is a lot more to the impact of new technology than just how it's implemented by the individuals who use it.

When it comes to new technology, actual behaviour might frequently diverge from what was planned (Markus & Robey, 1988). People may either adjust systems to meet their specific demands at work or they can oppose or ignore them altogether.

To better explain the interplay between organizations, technology, and people, structuration theory has been developed (Orlikowski & Robey, 1991; Orlikowski, 1992b). As a key part of structuration theory, the idea of a "duality of structure" is used to explain how people's actions and interactions with new technology may produce various structures. The organizational change brought on by new technology may be studied using adaptive structuration theory, a theoretical extension developed from this technique (DeSanctis & Poole, 1994). According to Giddens (1984), we may use the concept of structuration and appropriation as a framework (Bijker & Law, 1992). The adaptive structuration hypothesis proposed by Desanctis and Poole (1994) explains how new technologies are integrated into work practices. According to the concept of appropriation, individuals are in charge of deciding how they want to utilize the technology's built-in features and social structures.

The concept of social creation of technical systems (Bijker, Hughes, & Pinch, 1987) is based on the same set of assumptions, but in a wider sociological framework. While political, economic, social, and technological considerations impact technology's design in the first place, social constructionists contend that the people who use it will also be moulded by these forces (Bijker and colleagues, 1987; Bijker and Law, 1992). Users have a wide variety of options when it comes to using technology as planned. People utilize technology in a variety of ways, and as a result, the technology that people are using differs significantly from the technology that designers are creating. As a consequence, technology evolves through time and may ultimately reach a state of

equilibrium where it becomes an integral part of people's daily life. Reproducing and reinforcing appropriated usage is essential to its continuous use, otherwise, it will be taken over by other users.

In other words, the way technology is utilized can't be understood without knowing the environment in which it is situated, according to social constructionist theory. Instrumental uses and prevalent attitudes impact the adoption of new technology by end-users, rather than the user that is loyal to the design. Even more importantly, the way in which people use and embrace new technologies has a direct effect on the design of new technology. This shows how technology adoption, usage and impact on society are not linear.

New technology has entered the arranged marriage process with the development of matrimonial websites because their design is based on online personals in the United States, they are likely to reflect the more Western social environment of seeking a date and a relationship. A variety of features are available to users on the Internet, such as content-rich personal profiles, additional options, the capacity to search and filter, many-to-many communication, direct communication and disintermediation. However, rather than relying just on the qualities and availability of technology, the acceptance of such online services would depend on how users adapt and reuse the technological artefact for their purposes. Matrimonial websites will also be heavily influenced by social variables such as the public perception of these sites, client feedback, and personal recommendations from friends and family members. Whether these services are utilised and how they are used to accommodate issues such as caste, sub-caste, and "dowry," will play a part in deciding if and how they are employed in India. The adoption and usage of matrimonial Web sites for arranging weddings may be investigated using the social construction of technology viewpoint to give a rich and deep insight into the interaction between technology and complex socially ingrained roles, relationships and rituals.

Arranged Marriage in India

There are numerous contrasts and inconsistencies in the country of India, which has a population of over a billion people. Signs of a thriving economy may be seen in the city's infrastructure, media, and mobile phone usage. Traditions to arrange marriages and the status of women in society won't be easily changed. The Indian family structure is referred to as 'patrifocal' by sociologists (Seymour, 1999). In contrast to personal liberty and independence, common standards and values stress the interdependent character of family ties.

Early on, children are encouraged to identify as part of a larger family rather than as an individual because of their upbringing, they have been taught to put the needs of the family ahead of their own. Choosing a job or a spouse is a major life choice that many young people find difficult to make without the support of their families. Relationships, dating, and other forms of inter-gender dating are considered taboo in many cultures. As a consequence, the majority of people and families still use arranged marriage to locate a spouse. As a wife, a woman is expected to put the demands of her husband and his extended family before her own. It is common for newlyweds to live with the bridegroom's parents after their wedding.

Traditional western ideals that emphasize free will and personal responsibility tend to colour the way we see arranged weddings. An arranged marriage conjures up images of women being treated as property by many people. The patriarchy's drive for property and power overrode their preferences. They find it hard to believe

that women (or even males) could be coerced into marriage without their knowledge or permission. Nonetheless, some of these beliefs are legitimate for those who are socially and economically disadvantaged.

Arranged weddings signify a lifetime of dedication to a family and common ambitions for many others. Most individuals in the West don't anticipate the emotional and financial security that might come with an arranged marriage. Arranged marriages are still preferred by Indians. With less than 10% of Indians marrying outside their ethnic group, the practice has left Indians with the lowest intermarriage rate of any major immigrant group in the US (Bellafante, 2005).

The planning of a wedding may take months or even years, including many members of the bride and groom's families and friends, and culminating in multi-day wedding festivities. It is customary for parents to begin the matchmaking process when their children reach the traditional marriageable age of 22 or 23 for women and 26 for males. As soon as students begin to earn a salary, the procedure may either be put on pause or sped up, depending on their educational goals. Friends and relatives are informed of the necessity for proper relationships. Formal (resumé) and/or informal (oral description) communication is used to convey demographic information about possible matches. Selection is a multi-step process that takes into account a wide range of factors. In the past, a potential match's caste has been an important factor.

Although caste and subcaste play a role, anecdotal data shows that emphasis is typically given to a prospective match's educational and professional level as well as their family's wealth and status. The nature, character, past connections, habits (such as smoking and drinking, which are discouraged), and reputation of the family are assessed in informal background checks. Typically, these checks are carried out via the informal network of family and friends. Accurate evaluation of compatibility between potential spouses is done by astrologers, who may also serve as priests for the family.

The potential groom and his family meet with the prospective bride's family in person to examine compatibility between the families and the prospective couples once eligible matches are vetted. For the most part, prospective couples are only given a little period to get to know one another. At this point in the process, the stakes are higher for the families involved and the likelihood of a good outcome is increasing. Families may become tense and even stigmatized when there are too many rejections, particularly of the potential bride. A handful of the chosen pairings are more likely to bring the families together. After a couple has decided to get married, they have to work out all of the details, including where the wedding will take place, when (at an auspicious time determined by astrologers), who will attend, how many guests there will be, whether or not there will be a dowry, and whether or not priests will be involved in the ceremony. In most cases, the bride and groom are not involved in these discussions. An engagement ceremony, which may be as basic as exchanging rings or as elaborate as the wedding itself, serves to formally seal the deal.

Rao and Rao (1982) found that in urban India, where the bulk of the middle-class lives, anonymous matching methods such as matrimonial advertising are more common. An increasingly common tendency in premarital counselling is to enable more input from the prospective bride or groom. As a result, some claim that this shifts the focus from the traditional planned marriage to an "aided marriage" (Bellafante, 2005). The most significant change is that parents now have the authority to reject any marriage proposal that their children make. They frequently go on "planned" dates that are monitored by an older relative, such as a family member. After a lengthy period of dating, a couple may agree on the marriage.

The role of dowry (Anderson, 2003), the position of women (Rao & Rao, 1982), and the application of Markov decision models to the marriage decision-making process (Batabyal, 1998) have all been examined in previous studies of Indian arranged weddings. A technological artefact has been introduced into the process of arranged weddings with the introduction of online matrimonial agencies. At the absolute least, families looking for a spouse for a family member may benefit from the use of technology. Online services allow their users to post extensive information about potential partners in an otherwise information-sparse environment that consists of either the limited and cryptic information provided by a classified newspaper or the filtered and often embellished information provided by a brokerage service.

Now that users aren't as reliant on social media, they have access to a far wider range of potential romantic interests. Users may run more intricate searches and utilize a wider range of criteria to filter and screen possible companions thanks to the more detailed information in each profile. In certain cases, the additional discussion may be done through online chat and/or email, allowing for more information and interest to be exchanged between parties.

It is also possible that since the technology doesn't discriminate between parents and potential spouses, it may entirely disintermediate the function of family members and replicate the more Western paradigm of people seeking their mates for marriage. As a result, India's usage of marriage Web sites offers an intriguing case study in the appropriation of technological advantages. Examine changes in power and control structures as well as the interaction between technology and social institutions in the context of this project.

Cinematic Analysis of Netflix series: Indian Matchmaking by Smriti Mundhra

The series 'Indian matchmaking' can be critiqued keeping in mind the socio-political, and religious roots of the institution of marriage in India and around the world, as well as the way in which it has evolved. A report published in the New York Times in the year 2000 reveals how South Asians have been increasingly resorting to matrimonial websites to choose a partner for themselves, keeping their families from the business. Interestingly though, despite the appearance of free will in choosing a partner for oneself, the report reveals that individuals continued to use the age-old criteria of caste, complexion, religion etc. Seen in this context, perhaps Seema Taparia's hotly debated match-making skills will appear to be nothing more than a reflection of the society we live in.

The rhetoric of modernity, education, and progress is powerful in making us believe that the regressive and oppressive aspects of dating belong to either the past, the country, or the illiterate and ignorant. Educated city dwellers avoided caste and sexist labelling of their marriage choices, did not follow the principles of caste endogamy (marriage within their own group), and were certainly "modernly educated." Insist that you want to marry a woman.

This urban self-depiction is dented by the Netflix series of Indian matchmaking, which has been a mirror of Indian society. Dive deep into the Indian hinterland (like Paatal Lok in the Amazon series) and contextualize the Indian obsessions of "fair skin" and "tall, slender and well-maintained" as a feature of the good agreement.

There is nothing to do. Rather, it shows how casteism and sexism merge with money, status and modernity in the urban environment of Mumbai, Delhi, New York and Chicago.

We are all familiar with wedding newspaper ads that routinely explain the bride's tastes of being "white," "conventional educated," and "modern yet traditional." What this series does is not only encourage similar (similar) marriages of caste or class but also give a disciplinary look to women and preach the virtues of accommodation and compromise to find the right ones. One to find a "boy" is to emphasize the problematic role of the matchmaker. Traditionally, Indian marriages are promoted by matchmakers who prefer to show one woman or man, personally propose a marriage, run by word of mouth, and call on by the name of a relative (Mami, Mashi).

What is important is not to limit their role to match proposals, but to take a maternal (paternal) approach and advise future brides. For example, a woman's delay in marriage and constant dating problems is her independent or willing personality, and wardrobe (in one episode, a woman was punished for wearing more than 30 pairs of shoes). Or it is useful due to an overly career-oriented personality. Most importantly, this series focuses on the recurring misery that women are honestly burdened with maintaining their marriage.

With each episode, becoming a bride is advised to adapt and compromise, let go of the dream of becoming a career woman and the connection with the birth family, and instead become "adapted" and "flexible". Future mother-in-law also shares these feelings, one of whom states: This is the value we grew up in. " The groom, on the other hand, is portrayed as a reluctant man who is persuaded (by his mother and sisters), manipulated emotionally, and even needs to agree to meet the bride. When they finally arrive, it clearly depends on the physical appeal of the woman-models are not a few (in one episode), tall and beautiful (in another episode). However, some women, primarily portrayed as enthusiastic brides, do not show such restraint.

An intricate issue of this depiction even though is that the onus of all-that-is-awful is completely on so-known as organized marriages and the matchmaker. As a result, different media of matchmaking along with matrimonial websites and relationship apps is probably championed as progressive. It is crucial to not forget that this generation no longer has the electricity to appreciably remodel personalities or cultures. It is likewise formed with the aid of using particular cultures. What in any other case explains the upward push of caste-particular matrimonial websites? And even as ladies may also have an extra employer in selecting an in shape on Bumble or Hinge, what is probably the tone of her interactions with the in shape? The issues of casteism, sexism, and ageism aren't constrained to organized marriages however are entrenched in matchmaking, at large, in India and abroad.

RESEARCH METHODOLOGY

RESEARCH QUESTIONS:

1. Has the advent of technology transformed the setting of a planned or arranged marriage?

2. Do people prefer matrimonial websites over the traditional methods of matchmaking and what factors have played a role in this development?

OBJECTIVES:

1. Variables influence people's choice of online matrimonial portals over conventional methods and how it alters the arranged marriage process and customs.
2. In today's time, what factors do people keep in mind for choosing their prospective partners?

Sampling Design

Sampling method: Random Sampling

The simple random sample is the basic sampling method assumed in statistical methods and computations. To collect a simple random sample, each unit of the target population is assigned a number. A set of random numbers is then generated and the units of those numbers are included in the sample.

Sample Size: 100 Age: 18-45

Sources of Data Collection:

Primary data: Using the questionnaire and telephonic interview technique data was collected from the respondents.

Secondary data: Secondary data are in the form of finished products as they have already been treated statistically in some form or other. Secondary data will be collected through Online Journals, Online Articles, Books, Magazines, and Social Networking Sites.

CHALLENGES FACED DURING RESEARCH

The presents study was exposed to following confinements:

1. While collecting information from the respondents, some of the responses were invalid.
2. The interpretation of questions by the respondents might have varied.
3. The respondents might have not given the true disclosure of the identity.
4. Dealing with the amount of material accessed can be tough. The process of doing a literature review is iterative. This entails managing the literature, gaining access to data that supports the research's framework, identifying keywords and alternative keywords, and searching for new sources on a regular basis.
5. Concern that your emphasis is still too broad or too narrow. This is an unavoidable concern. As we read through the literature, changes were to be made constantly. This may necessitate increasing the research's emphasis or narrowing it down to make it more manageable. A broad research topic might be

reduced by including relevant context, seeking for another variable within the study question, or focusing on a theoretical standpoint.

6. Respondents were facing survey fatigue as the questionnaire required their attention and time to fill it.
7. The gender analysis during the research might have had some impact on the interpretation of the answers of the respondents

Analysis:

Choices available in choosing the spouse- As society is becoming more and more complex in terms of technology, and changes in lifestyle, finding a match through traditional channels like priests or family connections is becoming difficult. This has raised the growth of the matrimony business in India. With technological advancements and a lack of time to spend on sending and receiving photos and CVs, most of the younger generation are preferring online matrimony sites. A report published on statista.com reveals that by the end of 2017 more than 20,00,000 people registered on online matrimony sites like Bharamatrimony, Shaadi.com, Jeevansaathi.com etc. Owing to reasons like easily meeting and searching for their ideal matches with just one click. It is time efficient and one can get to know every detail about their partner through their profile without much difficulty. One tends to get more options while looking for partners online. The 'search' is not only restricted to a single geographic area, but to diverse cultural societies, in turn increasing the cultural convergence.



Involvement of Parents and extended family- The occurrence of parental involvement in partner choice may be understood by considering the purpose of parental involvement. Parental involvement in partner choice is motivated by parents' preference for certain characteristics of their child's partner. The literature on intermarriage suggests that parents generally prefer a partner from their own ethnic group in order to maintain homogeneity and internal cohesion of the group. Furthermore, an endogamous union ensures the intergenerational transmission of values and norms. Parental preferences for an ingroup partner may also arise from pressures from the ethnic community in which endogamous marriages are more respected than exogamous marriages. Consequently, the choice of an outgroup partner is accompanied by the loss of a good family name. Analyzing parental control, it shows that parents exercise control to ensure that the child marries within the group.

Traditional versus Modern methods of matchmaking- Social relations, although basic to human nature, have become increasingly complicated as a result of changing population demography and technology. To address the observation that social relations are now experienced in new ways because of technological

developments, it was analyzed, In response to older adults' adoption of the Internet in finding romantic partners, dating websites have made a more concerted effort to target this population. When considering how these shifts in gender norms subsequently affect family and marriage decisions, seemingly conflicting value systems continue to play. On the one hand, new gender dynamics are taking hold, with both males and females facing a relatively weaker desire to marry young, particularly for women who have access to greater financial and educational freedom in their professional careers. On the other hand, stereotypical gender norms remain. It shows in keeping with long-standing gender stereotypes, females did express a greater preference for more pragmatic qualities in a male partner (well educated, wealthy, successful, and ambitious).

CONCLUSION:

The traditional 'arranged marriage' system, which was based on caste endogamy and patriarchal gender hierarchy, is changing. Young people are increasingly preferring 'love marriages,' which are built on mutual love and romanticism and encourage compatibility between spouses. However, caste and community continue to wield sway in Indian social life, making it difficult for people to fall in love and marry. Candidates have more control in 'arranging' their own weddings because of online matrimonial technologies that transcend geographical borders. 'Saying yes,' in particular, demonstrates how the young have used their 'freedom' and independence to choose mates. New technology and internet dating systems have given rise to what Madhu Kishwar has dubbed the "self-arranged" marriage (pp.66) which defies traditional categorisations of love and arranged marriage. 'Love and Marriage,' by Madhu Kishwar, in *Manushi*, no. 80 (1994), pp. 11–9. Though caste and religion continue to play major roles in self-arranged weddings, secular indicators such as education, work profile, financial standing, and perspective have emerged as the primary determinants for partner selection. Online matrimonial profiles, unlike marriage advertisements in the print media, provide much more detailed information about a candidate's age, caste, religion, education, career, family background, complexion, lifestyle, attributes, expectations, and so on, in order to assist clients in finding the most suitable and compatible partner. In the online world, contacting potential brides or grooms and expressing affinity is much faster and easier; access to mobile phone numbers, emails, and online chat rooms allow possibilities to get to know and understand one another better, and to fall in love, which often leads to marriage. To summarize, India's online matrimonial market not only reflects shifting social dynamics and gender roles, but it also reflects the subcontinent's and diaspora's general media development trends. Using this issue as a case study allows us to gain a better understanding of the intersection of media, gender, and society in India

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