Arranging a Marriage in India

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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.

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.”

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!

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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
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.

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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 impressed 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.

“Impatient”

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.”

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 sub-caste 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.
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herself. She rather preferred to wait for
the girl’s family to call upon them. I
hoped something would come of this in-
troduction, 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. Dur-
ing 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… ?”

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 ambiva-
ience 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 hus-
band’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 re-
lations. Her interaction with her family
of birth will be monitored and curtailed
considerably. Not only will she leave
their home, but with increasing geo-
graphic 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 de-
sire 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 ad-
justment 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 hostil-
ity from her husband’s family, particu-
larly 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 stigma-
tized. 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 com-
pelling religious duty and social neces-
sity. This increases a bride’s sense of
obligation to make the marriage a suc-
cess, at whatever cost to her own per-
sonal 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 con-
scious society of contemporary urban In-
dia. 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 ex-
treme cases, the bride may even be mur-
dered, and the murder disguised as an
accident or suicide. This also offers the
husband’s family an opportunity to ar-
range another match for him, thus bring-
ing 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.

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