

FRICTION AND DENIAL: INDIA'S LONELY WOMEN AND MATRIMONY

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Abstract

Traditional marriage has been seen as a transaction between families facilitated by the heads of households in India. It is never imagined as a union of companions who are supposed to enrich each other's lives emotionally. In the past decade, the choice of a partner has been reinforced constantly in popular culture, and it is no secret that a bad decision could ruin one's life, or at least make it very unpleasant. Matrimonial advertising in the present time is one way for those eager to marry like-minded partners. Critics of matrimonial advertising wonder why any respectable person will engage in such abnormal behavior in the first place. Ads are made acceptable by the promise that "desperate maidens, bashful bachelors, disconsolate widows, and consolable widowers need despair no longer; they can now make known their connubial qualities and requirements for a small fee. The language of matrimonial advertisements employs new and catchy hyperboles and high-power adjectives to attract the attention of the readers. It projects the picture of ideal partners and ideal families with a lack of insight. This paper seeks to find out the playfulness of language used by these matrimonial agencies to attract the attention of the maximum number of marriage aspirants.

Keywords

Cosmopolitan Sensibility,

Textual Discourse,

Waywardness of Women,

Companionate Marriage.

1. Introduction

Despite the importance of love and companionship in the public's conception of marriage, choosing a spouse is still largely an economic decision. Middle-class men delay marriage until they have sufficient means to support a wife and family; indeed, men are expected to have at least years of income on hand, half of which is to be spent on furnishing a new home. The money required to marry varies by class and social position, but advice manuals generally suggest an income of at least Rs. 50000 per month as the entry point into middle-class living. Men will therefore have to save several years' income to be able to afford to marry and provide a spouse with a middle-class standard of living. This gap between reality and expectations meant that more people sought to raise their status through marriage than sought simply to demonstrate their present class standing. New, far-reaching marital expectations are also at play in India's maintenance of one of the highest average marriage ages in the world. Typically, women marry between the ages of 23 and 30, and men, between 25 and 35, with marital age rising as one rises in class status. However, the delay in marriage both increases anxiety about one's ability to find an appropriate match and intensifies the notion of marriage as a market transaction. A rapid change in century's long ritual like marriage has been recorded. According to American Behavioural Scientist B. J. Fowers, with each generation, we find more information about marriage. Marriage has been understood in very different terms at other times in our history primarily as an economic, social, or political alliance within which satisfaction and romantic love was not particularly important. (1998) Reasons for matrimonial online sites business have been blooming with each passing day, due to shrieking social circles and mass migration to metro cities.

2. Background of the Study

Social scientists argue that an over emphasis on the economics of marriage makes it no better than slavery or prostitution. This harsh judgment of the state of matrimony at the end of the century derives from the ideal of companionate marriage, which "is entirely lost in the scheming, the seeking and negotiating the marriage proposal. Many among the middle and upper classes agree that a preoccupation with money corrupts the companionate marriage, and they project their anxieties disproportionately on women, who are seen as

increasingly approaching marriage in a business-like and even a crass manner. The broad appeal of ads on matrimonial sites is evident from the range of eligible bachelors seeking wives in the marriage bureaus who identify themselves as farmers, mechanics, plumbers, engineers, engravers, sailors, merchants, clerks, tradesmen, government officials, military men. Women seek spouses declare either beauty or fortune, with the quantity of one related to the scarcity of the other. She "seeks a "sensible, good-natured husband" who is "fond of laughing and fun." The comely good-looking lass desire a man under the age of thirty who is "comfortably settled in life". Of course, without family connections to verify a potential partner's status, those who respond to ads have no way of knowing whether they are being duped by such claims. Regardless of this significant drawback, matrimonial advertising spreads like wildfire. Whether the ads are real or fictionalized made no difference: audiences are hooked.

Research Objectives

Most of the matrimonial ads present marriage as a kind of business venture, yet they also provide an opportunity for men and women who are isolated, lonely, and new to the culture to find companionate love. Expert explains, "Matrimonial advertisements can be seen as an attempt to fill a second role ordinarily taken by a social group instead of a magazine or online matrimonial sites. Adhish Zaveri, Director, Marketing, Shaadi.com said, "The ground realities of Indian matchmaking are a lot different from what meets eye. Matchmakers cannot just bring matches that they think are right for them. Singles are deciding for themselves and the decision usually comes down to compatibility. Matchmaking in today's context is about empowering people with the right information and providing them with a platform to have meaningful conversations." (Alves, 2020). In 2021 July, the premiere of reality television displayed a web series 'Indian Matchmaking' on Netflix shows a high profile matchmaker from Mumbai who sets couples up with prospective matches. Later, the show has triggered a debate on sexism, colorism and racism. These shows lay the path of fancy and imagination where we only able to scratch the surface of reality. It reflects that changing social position isolates individuals, ambitious men move educationally and often physically away from their local roots. In addition, if they become, in the process, too respectable to pick up girls in small businesses, their female counterparts generally have even fewer resources. What is troubling is aggressiveness in women's pursuit of wealthy not an ideal companion. It is surprising for the experts that women actively parade themselves as lovers and are least concerned about the image of an ideal of womanhood. What experts really lament is "that their expectations bear little relation to the actual conditions of middle class marriage. The modern woman values fortune, grandeur and fantasies of romantic escape and social advancement, showering good looks with wealth, leisure and love. Such prepositions are "useless with regard to pure-minded and well-disposed persons and can only be useful to men of dissolute character. The emphasis on modesty with pure-mindedness in ads is notable, since, modesty is crucial to ideals of companionship. This study is an attempt to observe and analyse the far-reaching marital expectations and the grim reality in the business of marriage.

Research Questions

In the preferences columns, one discovers a doctor looking for a doctor match, a civil servant, or a business tycoon. Further, if you are living in a cosmopolitan city, your preference is for a local partner. Women who remain aware of their desires never make poor choices, and their innocence "is always engaged in undoing itself," since the very act of requiring modest behavior necessarily undermines the idea of luxury, power, and pelf, revealing the dangers of such desire. Parents especially should set their faces against such a system, which naturally invites the overture of vile-minded men and shows them where they may pounce upon their victims. It is a decided conviction that no girl of refinement, or one who has as much self-respect as she ought to have, would ever enter into correspondence with a stranger through such means. A modern street smart woman is not driven by love or romance but by the passionate desire for physical activity and an abandonment of the restraints of domesticity, swilling to compose herself in writing, to tout her assets, to read her profile in print, to choose among lists of men, and to anticipate meeting a stranger who might (or might not) fulfill her fantasies. Modern girls are too adventurous and too businesslike in their pursuit of a companion. These girls in a "romantic mood, addicted to falling in love, waste their time over glossy magazines and chat." Girls of the new generation "have gone over in a body to the enemy and now range themselves under the brown banner of Matter of Fact, Stern Reality, and Common Sense." The same young women depicted as wheels spinning out of control on the dance floor are now shown selecting spouses like cold, calculating machines. Because of their business-like turns of mind, "Heer would not entirely decline holding any clandestine communication with Ranhja from a balcony. In the first place, they consider it past time and fun; and, secondly, they do like to risk everything for adventure." The arrangements made through advertising may not be romantic, but they probably perceive them as acceptable to the older generation, for whom going on a "blind date" is wildly adventurous, as etiquette forbids ladies and gentlemen from communicating without formal introduction from friends or family, accompaniment by a chaperone, or meeting in an appropriate situation. Nothing is stranger than the way in which some people talk about marriage. They regard it as a speculation that may be good or bad—as a game to be played that

requires sagacity and skill—as a question of position—as a marketable commodity—as something by which wealth is to be secured—as a mutual contract for material aggrandizement, sometimes for the building up of a family, sometimes for the extension of a trade... And so the holy state of matrimony becomes a sort of commercial transaction. These online websites claim ideal matches and utopian scenarios. They cast their influence over reality and create a scenario of pseudo-reality. They mention every remark in an assiduous manner. The study reflects the forbidding reality of urbanization, where a technology-driven society is making people lonely. These ads get the nerves of marriage seekers and promise to provide maximum happiness with minimum possessions.

Significance of the Study

Some sections of the online services, like WEDDING TALES MATIIMONY, play upon the phrase “fairy tales wedding” and invite the audience to write them about their preferences on a wide array of matters related to marriage, claiming high-end matchmaking services: All you have to do is let our team get to know you on a personal level, and we will arrange everything from there.” The big brother further asserts that our unique model blends professional consultation with a foundation of psychological principles. Ironically, the rock bottom of their Freudian psychology only serves to “define the ideal partner.” Poor Freud must be turning in his grave as the next phrase prophesies together: “We work together towards achieving your goals.” The girl’s willingness to respond to such a matrimonial advertisement marks her as adventurous at best and reckless at worst. These online matrimonial sites are geared toward presenting a more respectable view of middle-class companionship modeled on the practices of upper-middle-class families. Some parents, half-willing to expose themselves, make understatements through advertising bio-data, especially those who try to place ads in the free service agencies and unwittingly expose themselves fully. Astrological status is at the top of the chart, which reveals a conservative mindset, a superstitious outlook, and adherence to a tradition of bygone eras. Further, any comment on the looks or nature of the person is taboo, so there is no need to paste a photograph or give a detailed description of the person. Some editors sharply note that if a person does not send a photo, they will not entertain the ad. On many occasions, they declare that they will not insert matrimonial advertisements and that they have denounced it as improper behavior. In fact, many on social media will follow a good-looking girl from her teens, and most probably, she ends up studying in a pre-mature relationship that often leads to discord or divorce if she luckily escapes the convention of honor killing. With an attention-grabbing heading in capital letters, “matrimonial advertisements,” self-importantly explains, “All the respectable parents must follow our format and provide us exact details about date, time, and place of birth. Generally, the facts are manipulated; the search for an ideal partner ends with a serving person crossing the biologically defined limits of age, and females especially go beyond the fertility period. In most cases, Indian women face a height disadvantage too. A short stature creates complications in reproduction. However, her modesty is crucial to the ideals of companionship; women should remain unaware of their desires until receiving a marriage proposal that would presumably make her a better partner in such a system. As far as educational qualifications are concerned, a large number of women avoid STEM subjects, and very few are professionally qualified.

3. Literature Review

In the research article titled “An analysis of Matrimonial advertisements” (1965) K Anand reflect upon an analysis of advertisements inviting correspondence for the purpose of matrimony due to increased urbanization personal knowledge regarding the availability of suitable partners for marriage becomes exceedingly limited. The newspaper is seen as an adequate medium for contacting a large number of people. In the research paper titled “Transition in Marriage Partner Selection Process: Are Matrimonial Advertisements an indication” (2007) Sonal Shukla and Shagufta Kapadia examine matrimonial advertisements as a strategy for marriage partner selection in Hindu Gujarati upper middle class families with a focus on the relative roles of the individual and the family in the entire process. It also provided insight into the difficulties, compromises, or adjustments experienced by married individual in the process. It indicates that matrimonial advertisements are gaining prominence in the realm of marriage partner selection process, which is mainly used for seeking wider options and exercising personal choices. In the research paper titled “The Language of Matrimonial Columns” (2015), Juhi Yasmeen says newspapers occupy a significant place in the life of a modern civilized man. They have due course, to create a distinctive language of their own which, while sharing core features with the language of common use, has different ways of conveying messages. The fashion of writing matrimonial ads is developing day by day because it has proved very helpful in finding perfect and suitable match easily. In the research article titled “Wheatish grooms and ‘innocent’ divorcees: Commodifying attributes in the discourse of Indian matrimonials” (2012) Srilakshmi Ramakrishnan concerns with the study of matrimonial advertisements or matrimonials, a sub-genre of the personal classifieds used specifically within the context of arranged marriages in Indian society. In the thesis titled “Fair-unfair: Prevalence of Colorism in Indian matrimonial Ads and Married Women’s perceptions of skin- tone bias in India” Sriya Chattopadhyay analyses skin tone determinant specifically the usage of the term fair on two matrimonial websites. It explores the ways in which prospective

brides on Shaadi.com and Bharat Matrimony.com handle women's agency. Research question is how autonomy is mobilized by women today when dealing with Colorism in online matrimonial ads. In the Research article titled "Changing patterns of matchmaking: The Indian Online Matrimonial Market" (2013) Marie Titzmann reflects upon the new life styles of people their social realities and notions regarding marriage. Indian matrimonial websites, as a new and popular medium for seeking marriage partners, this article links media-based change in matchmaking to an overall social change in post-liberalization India. In the Research article titled "Surfing for spouses: marriage websites and the 'New Indian Marriage'? (2021) Kaur analyses the contemporary modes and processes of arranging marriages assumes great importance. Matchmaking in India has evolved over the decades from being a face-to-face process, in which family and community were intimately involved, to one in which more anonymous media such as newspaper advertisements and most recently, technically sophisticated, internet-enabled matrimonial websites are involved.

Limitation of the Study

The tradition of matchmaking through matrimonial advertisements in newspapers dates back to 15th-century Europe. Earlier, publishing matrimonial advertisements was considered a last option for marriage seekers. In India, matrimonial advertisements had begun to appear in the 1930s. Initially, these advertisements were usually from the side of men looking for a bride. Later, with the emergence of the middle class, they began to rely on the education of the perfect match. In the 2000s, the revolution of the internet in India marked the foundation of online matrimonial advertisements. "The rise of internet-based technology services has contributed to the growth of online matrimonial portals instead of traditional methods like news, paper advertisements, priests setting up the matches, or family-driven match searching. (Somasundaram, 2015). This study attempts to analyze and classify the present discourse in the business of match-making. It is based on interview research, which is designed to collect a richer source of information from a large number of people. By conducting intensive individual interviews, we attempt to explore their perspectives and share their personal experiences with these matrimonial sites.

Findings and Analysis

The focus of this study is to discern the experiences and expectations of marriage seekers who self-report that they are looking for a good match and will end up get one and also look at the variables that predict this outcome. To strengthen and plunged with the points of this research, there are a few glimpses of interviews conducted with prospective brides and grooms. When one of the respondents is spoken about her experience, she said that she has an account on different matrimonial sites for the last 4 years. She has been on matrimonial sites for past 4 years. She is an academician and earns 8,0000 annually. She is a tall decent looking girl in her mid-30s. She lives with her mother in Noida. She is originally from Aligarh, Uttar Pradesh. She moved to Noida after the death of her father. When asked what were the problems you faced during creating profile then she said that the screening process is very tiring. When asked about paid matrimonial sites, she said, "To upload general information, there is no need for paying fees. I made my profile free of cost on the following matrimonial sites such as Shadi.com, Jeevansathi.com, Baniya.com, and Bharat Matrimonial. But they do not give much access to unpaid profiles." She further said that there must be a family involvement to find or approach the perfect match. In this postmodern tecno-scientific world, India still to retain its old tradition of marriage, where the family does first to decide suitable companionate partner, whether it is a relationship decided by intermediary or have come through matrimonial sites. "Family involvements must be important when it comes to making profiles or approaching a match on matrimonial sites." When we asked about, to get the response/call/or any other messages, once you made the profile, she answered back, "Not many matches approach, while making profile free as matrimonial sites give very less access to unpaid or free profiles. You need to pay fee for full access to anybody's profile with his or her consent. Many a times, frauds approach you and vex you with calls and messages." Due to low family participation and access to only unpaid or free profiles, she is still waiting for a right match for herself. Although historians and sociologists have challenged the older conventional wisdom that the nuclear family structure itself was once an innovation and a product of modernize progressive society in the means of industrialization, and various discoveries in scientific field. Shrieking social sphere and family structure were covering it from a unit of production into a unit of consumption, causing a decline in fertility and a transformation in the relationship between spouses and between parents and children. The industrial revolution in India had brought rapid urbanization or the movement of people to cities. The unequal distribution of wealth in the society, and specifically the gap between the rich and the poor is a very significant variable in the analysis of postmodernist society. The Matrimonial advertisements are gaining prominence in the realm of marriage partner selection in multicultural big Tec. Cities. With new lifestyles and social realities, notions regarding marriage, love and companionship are gradually being shifted and made a path for a new era, where people have different inclinations when it comes to marriage; it is very few and far between that you choose what you really feel. Personal well-being, occupational success, social standard, housing and finances combined have corrupted the concept of companionate marriage. Marital contentment has become far- reaching reality this time. I

interviewed a couple two months after their marriage. They were met through one of the matrimonial sites. They were both in their early 30s and seemed perfectly content and happy. When the girl was asked about her experience she stated that, "Last Year, I turned 31. In a locked down year, conversations around marriage and "settling down" became harder to dodge. Happily, I settled for the idea of an arranged marriage." On further inquiry, she said her parents created profile for her. She earns 660,000 annually. She works in a University in Bangalore and lives with her parents. She is originally from Bihar. She inherits decent social class standing. When asked the information shared on matrimonial sites, she said, "General information about family background, age, height, complexion, profession, siblings and friends, preferences and qualities in your life partner, etc." She had created a paid profile.

"I didn't find any difficulty while creating profile as the site is very much user friendly but the thing is that, to get someone number or proceed further you need to follow proper procedure and pay the fees of the website." When asked regarding any outsource while creating profile on matrimonial site or company had created your profile once you paid their stipulated fees, in answer to this question she said, "It is not like that, profiles only make by the customers only. As soon as you open the site you need to fill your own details and company makes sure the safety and security of customer details. Many sites have an option to hire a paid agent for handling these sites. Then she was asked that once the information is shared, did the company ask you for any other information? In reply to this question, she said, "No, basically they don't ask many questions. After filling up the form, they ask whether we want to take paid services or non-paid services. In addition, if we say yes we want the paid services they will just tell us about they have three categories silver, platinum and golden. If we don't want paid one then they cannot offer any category." It reflects the grim reality of agents within agents to grab money in matrimonial business. When asked whether to accept your first marriage proposal or see more such offers, she said, "No. I met some people and have rejected them then I decided to marry."

The frenzy of competition and the thrilling delight of hazarding your all—a fact that, I am sure, is met with both regret and sheer relief for those marriage seekers who really want to marry and settle in their lives as soon as possible. Matrimony is a state in which to gamble with a far higher stake. A man made a charming proposal; you gave him giddy acceptance, and in the eyes of society, they are as good as wed. In societies in which marriages are usually arranged by the family, the assumption is that love between the partners comes after marriage. In this case, much thought had been given to the socio-economic advantages accruing to the family from the match. Some form of dowry or bride wealth had also been exchanged in favor of marriage in upper-middle-class families. In this case, she said, "I am unable to articulate to my parents what exactly I am looking for. Someone should acknowledge my aspirations and efforts, appreciate my independence, and be proud of my accomplishments." It became clear early on that popular notions about marriage failed to capture the subtlety of affection and love. Since the advancement in the field of matrimonial sites, Working- and lower-middle-class city dwellers approach a person for marriage in a very reasonable manner. They have their set of demands that they write on matrimonial sites with upbeat prospects. "It is a very wonderful experience to be with someone who knows better about life, profession and family."

In marriage business, men with illustrious degrees, high paying jobs and from "good families" are generally put on display. One MBA graduate tells about his preferences. In the case of this couple, the boy always wanted an executive. He is also originally from Bihar. He works in Merchant Navy and earns 10, 00,000 annually, which are more than his spouse, is. The boy has a very practical approach towards life. When asked about getting response/call/ or any other messages etc. once he made the profile, he said, "Once you made your matrimonial profile, you start getting responses and requests from the next day". When asked whether the information you provided was kept confidential, he said, "Yes. They always keep our information confidential. It is only open to other people when we give excess and want to talk to them." Sometimes few other people do not mention proper information about them so when any marriage seeker search about these information they generally do not get proper information. Matrimonial sites make sure the full information of the seekers". When asked did he get a like-minded companion of his choice, he replied, "I am not basically an idealistic person, she knows. I never was. I ask only a promising wife and comfortable living in life. And I am convinced that my chance of comfortable living with her is as fair, as most people state." He appreciates her career aspirations and wants someone whose priority would be the family and career at the same time. When asked why did you decide to get married through matrimonial? He said, "I have settled for an arranged match as love marriage is not my cup of tea." It tells that how people are showing avaricious desires under the guise of eternal companionate marriage in post- modern world, which has been marriage a tale that is untellable. Next interview was taken of a late 30s man. He belongs to a well to do family. He works in social service. When asked in the beginning that how many matrimonial sites do him familiar with, he replied, "I am familiar with so many websites of matrimony. I spent my 80-85 thousand rupees on these sites but I could not get the right match for me. Once a relationship was fixed but it turned out to be forgery, the girl was a divorcee and initially I had no idea about this manipulation done by matrimonial site or girl's family." Sometimes people also are caught in such fraud. It is difficult to say

whether such sites do frauds or done by those who have registered on these sites. People always think that Austen was an expert at telling love stories; in fact, the marriage in her books is not the result of love, but the result of economic needs. However, what women want in marriage is a matter of great debate. One of our interviewees has raised this question. He works with an NGO in Pune and lives with his mother. When asked about his experience with matrimonial sites he said, "I never knew women, I tried to meet girls through matrimonial sites, and I couldn't find the right partner for me. I am still trying to get their mind to know what they want or what do they want in marriage". With the rapidly changing society, the prospective brides and grooms started choosing their own life partners irrespective of caste and religion boundary and involved into marriage fixing with the help of matrimonial sites. When asked how has the process been for you so far? He said, "I have got premium plan for 6 months. Initially I was approached by a family. During the conversation with prospective match, she looked malicious, fake and fabricated and simulated in disguise." He further added, "Women may live their own dream of lavish arrangement inspires teas and duvets and speaking with outrageously posh syntaxes. The colourful costumes, and the absurdly opulent houses and manors and palaces embrace them, comfort them". But we cannot agree the same opinion for all women. Some women wish to follow the heart and some wish to nurture the mind. Why should there be limits to a woman's ambitions? There is always more to be achieved. Why settle for a duke when one can have a prince. Marriage has its joys, but it also brings with its special trials. Online matrimonial matchmaking is indeed a widely prevalent practice adopted in India in recent times. The most decisive and unavoidable factor of marriage is economic status and occupation status and in the case of women, they have come in mainstream in recent times and still a long way to go. It's a good time and bad time for women. Society's spectre of marriage has been increasing day by day. Urbanization, education and increasingly demanding lavish life style in metro cities make people very greedy and materialistic. It doesn't take much scratching beneath glamorous outfits and sprawling homes. One of the respondents excitedly said, "I got both emotional and practical requirements fulfilled. I want nothing more from life." However, working- and lower-middle-class city dwellers seek new ways of finding spouses that do not rely upon family or community contacts and that would allow them to chase the ideal companion. When another respondent was asked, she said,

"I'm working as a senior consultant in a decent MNC. I'm a single daughter to working class parents. My father is a government employee who is nearing retirement I have met with countless families and their sons in the past 3 years. They all like my family, me, and wish to move ahead. But once I put forward just one condition that I have, everything breaks apart. That is, after the wedding I will give half my salary to my parents. Just that and this is the case in one of the most educated & advanced states, one of the most rich & progressive culture."

Marriage is nowadays big gamble particularly for men. Women are happy in their newfound liberty, but men are unable to get over the traditional lifestyle in India. Concept of joint family died two decades ago, now concept of family is also breathing its last, which may also die in max one decade. The entire business is full of two-faced frauds. It is a terrible place to be for a girl (especially), who becomes the target of perverts that come in all shapes and sizes over there. I think in the last decade or so, we've witnessed the advent of a new species in the marriage market. Women who earn well would expect their spouses to have flourishing careers. They want a man who is successful, and continues to be so. They want men to be passionate about what they do, and continue to nurse the passion. No, it's not the money they're after, but if that's an unavoidable consequence, why not.

She further added, "If you want to spend your life with someone, you want to know what makes them move, what aspires them, how they behave in a panic situation or any disturbing news/ events. What they dream about and why they want to be the person they dream of."

Matrimonial websites are smart, and they prefer to screen your CV thoroughly. Ambitious girls are easy to spot. One of the great things about ambitious girls is that they are not shy and, hence, do not like to hide. They will tell you that they are ambitious, just so you do not blame them later for not warning you. Even if they do not tell you directly, you can sniff them out, especially on matrimonial websites. Matrimonial advertisements are not just a hit among the lower and middle classes; this is the fashionable trend that filters up rather than down the social ladder. These matrimonial advertisements are geared toward presenting a more respectable view of middle- class companionship modeled on the practices of upper-middle- class families. The text of such advertisements only reflects the anxieties of those navigating the complex social landscape of status-conscious urban life and how social spheres influence the linguistic aspects of advertisements.

4. Methodology

In this study, we apply qualitative research method based on semi structured interviews conducted with around 30 prospective brides and grooms. It involves asking -open ended questions to converse with respondents to get in-depth information. They are somewhat older singles and engaged in their 30s urban professionals for whom companionship is matter more than any social and cultural conformity. The study deciphers the experiences of

each individual during making or selecting profiles on matrimonial sites and understands one's perspective in kaleidoscopic manner. Further, on the basis of these observations and for a certain level of conclusion, Interviews mode has used to explore the views, experiences, beliefs and motivations of individual marriage seekers. It also focuses on motivation behind such calculative demands and their dynamics to generate maximum happiness in minimum investment. Analysis of these interviews, also reflects how social and culture sphere influence linguistic aspects of ads and how language has been used as a tool to express uncanny demands in socially acceptable behaviour.

5. Conclusion

With the changing paradigm in the situation of men and women, the most specifically in the position of women, are becoming more elusive than obvious. The modern courtship is anything but a demure affair. Every mag opens with the image of a young woman spinning speedily around a ballroom, waltzing with abandon: "she is indefatigable; no mouse in IT sector could spin round quicker or work for so many hours with less apparent fatigue. This new species of girl "is not a fragile hot-house plant, but a hardy annual that will bloom anywhere. Her pursuit of pleasure is vigorous, even relentless. Yet, she is the same "delicate creature" who lolls the day away on the sofa "in a lackadaisical bundle of shawls and prostration" despite the fact that she can work 12 hours per day at no less than 5 or 6 different platform, staying up until four or five in the morning and outlasting all the men. With the changing paradigm of ideas and ideals of courtship, intimacy and conjugality make the internet a preferred mode. The drastic transformation in the attitude, mannerisms, dressing style, and dialogues make us somebody that we are truly not. It is a hidden desire to lead a lavish life, lounged in a massive ornate bed and expensive suits, which make us appealing and demanding at the same time. Such advanced desires and willing to break boundaries reflect the socio-psychological realities of our time. There is a general notion in post-liberalization world; women are looking for genuine companionship in men not financial security. This is a new radical idea in the case of matrimony. This research offers a more complex discussion over marriage which is not just for compassion or affection but for safety, security and status.

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