



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: C  
SOCIOLOGY & CULTURE  
Volume 22 Issue 3 Version 1.0 Year 2022  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## Marriage in the Era of Globalization:- An Insight into the Role of Media in Popularizing Matrimonial Advertisements in Indian Society

By Dr. Umaima Uneeb

*Abstract-* As we all know that world is interconnected globally. Internet provides ample opportunity to interact with each other. With the growth of technology, Internet had replaced newspaper to a large extent and also played a substantial role in growth of globalization since its easier, faster and cheaper method of communication. Although, for older generations Newspapers still remain the favorite means of communication, they prefer to give ads in newspapers itself but with changing technologies they too are required to shift to internet and gather information along with profile and pictures of their relatives. Present study is about marriage in Indian society through matrimonial ads in newspaper and websites. It has become a new and a popular medium for seeking marriage partners. It is a new dimensions of media usage and choice of partners. The study observed that media based changes in matchmaking is an overall social change in post liberalizing India, with new lifestyles and social realities, notion of marriage, love and gender need to be redefined.

*Keywords:* liberalization, globalization, matrimonial advertisements.

*GJHSS-C Classification:* DDC Code: 822.33 LCC Code: PR2836.A2



Strictly as per the compliance and regulations of:



© 2022. Dr. Umaima Uneeb. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at <https://creativecommons.org/licenses/by-nc-nd/4.0/>.

# Marriage in the Era of Globalization:- An Insight into the Role of Media in Popularizing Matrimonial Advertisements in Indian Society

Dr. Umaima Uneeb

**Abstract-** As we all know that world is interconnected globally. Internet provides ample opportunity to interact with each other. With the growth of technology, Internet had replaced newspaper to a large extent and also played a substantial role in growth of globalization since its easier, faster and cheaper method of communication. Although, for older generations Newspapers still remain the favorite means of communication, they prefer to give ads in newspapers itself but with changing technologies they too are required to shift to internet and gather information along with profile and pictures of their relatives. Present study is about marriage in Indian society through matrimonial ads in newspaper and websites. It has become a new and a popular medium for seeking marriage partners. It is a new dimensions of media usage and choice of partners. The study observed that media based changes in matchmaking is an overall social change in post liberalizing India, with new lifestyles and social realities, notion of marriage, love and gender need to be redefined.

**Keywords:** liberalization, globalization, matrimonail advertisements.

## I. INTRODUCTION

Marriage has always been an important factor in an individual's life. Marriage Ceremony is more of a religious and cultural function and represents the community's traditions. The matrimonial relationship between a man and a woman is not just for procreation but has a spiritual side too, it also act as social and financial security for women in India. Matrimonial advertisements is the modernised *avator* of the traditional process of bride selection , now days, the situation is that many newspapers publish separate Matrimonial Supplements along with the main newspaper. Today the world is witnessing a major shift in the nature of technology. As we move from desktops to smart phones, make computing personal, technology is becoming fast, easy, accessible and prominent. Twenty years ago, it would have been hard to imagine reading a book on a computer. Not only this, computerized supervisory systems in schools, offices, malls, banks, factories, hospitals, etc., have revolutionized the system of traditional management. One of the reason s for this is the wide variety of options that new technology offers. For instance, it is fashionable for many youth to join social networking

sites and these have conversely given them a space for social mixing in a competitive and busy life. While youngsters can maintain relations with thousands of friends online, sites like Facebook, Instagram, Twitter also offer the option to snap ties at will. In other words, new technology today controls human desire and human relations.

## II. GLOBALIZATION AND MATRIMONIAL ADVERTISEMENT

Each and every one of us are affected by globalization in one way or another. Globalization was first used during the 1930s to describe a holistic approach to Education. In the present times, when globalization is mentioned, it usually connotes the removal of economic barriers to facilitate inter-cultural transactions. In the same way, globalization became a factor for inter-racial and inter-cultural marriage, further removing discrimination barriers. (<http://EzineArticles.com/5235260>). Globalization can be defined as the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture Advances in transportation and telecommunications infrastructure, including the rise of the telegraph and its posterity the Internet, are major factors in globalization, generating further interdependence of economic and cultural activities. (Wikipedia.org). According to Robertson, globalization as the compression of the world and the intensification of the consciousness of the world as a whole. For Sociologists, Martin Albrow and Elizabeth King define globalization as all those processes by which the people of the world are incorporated into a single world society. For Giddens, Globalization can be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.

Globalization of market, communication, network, and relations in the contemporary world have by now produced qualitative changes in our economy, society, culture, and politics. It is obvious that a "globalsociety" would invariably generate certain challenges for the tradition-bound societies of the East. This is in spite of the fact that societies globalize differently depending on their history, social structure,

**Author:** Department of sociology, School of Social Science, Jamia Millia Islamia, New Delhi-100025. e-mail: [umaima.uneeb@gmail.com](mailto:umaima.uneeb@gmail.com)

and cultural features. It has been argued that distant localities or “networksociety” today constitute a continuum and local events. (Castells, 2000). For many of the multicultural societies of the East, which have been evolving through assimilations and acculturations, “globalization” in the form of Mercantilism, Colonialism, Westernization, and Modernization did not pose a threat to their socio-cultural identities in the past. Hence, there are counter claims regarding the adaptive capacity of these cultures even in the present. Similarly, should not under-mine the scope of the growth of self-consciousness and local cultural identities due to the very process of cultural globalization (Oommen, 2005). It is worth noting that economic, political, and socio-cultural aspects of globalization often produce contradictory results. If the mixture of “global and local” cultures reciprocally contributes to what is called “globalization” (Robertson, 1992)

### III. ROLE OF MEDIA IN POPULARIZING MATRIMONIAL ADVERTISEMENTS

Media plays a significant role in our society. With increasing number of T.V channels, internet youtube F.M Radio, Books, different varieties of Magazines that are available in Market, media is everywhere. Media not only affect our preferences, it shapes our beliefs, our likes and our dislikes. It can strengthen our knowledge and broaden our perspectives. Many different goals are achieved through the media. Without media, people in societies would become isolated, not only from the rest of the world, but from governments, law-makers, and neighboring towns and cities. The flow of information is important for the development of communities and the media facilitates this. Without a wide array of information, people’s opinions and views would be limited and their impressions and conclusions of the world around them stunted. Historically, the most common form of the distribution of information was word of mouth, with the news often beginning with the words. Indeed, word of mouth is still one of the most powerful tools in the sharing of information today, particularly in tourism, but technology has allowed for this exchange to take place in an instant, forging the way for bigger and better media houses with the instant access to information with the instant gratification factor. Interpreters/surveillance guys Media workers are in essence interpreters of information.

Since the advent of science and technology world is more interconnected today than before. Internet provides ample opportunity to interact with each other. Earlier marriages were fixed by the family pandit, Nai, kinship or caste network. With the emergence of printing machines newspapers started as a medium of finding matches of one’s own community and finally Internet replaced all of them which has proved the

easiest and cheapest means of communication. The global media age has opened up a whole new world of possibilities and renders a new dimension to the medialisation of the Matrimonial Market. Medialisation is a theory that describes how media increasingly shape and frame all social political and economic processes, It means a growing permeation of daily life by media (Hepp, 2012, Meyen 2009, Schneider 2012). With the growth of technology Internet had replaced newspaper to a large extent and also played a substantial role in growth of globalization since its easier, faster and cheap method of communication. Although for older generations Newspapers still remain the favorite means of communication, they prefer to give ads in newspapers itself but with changing technologies they too are required to shift to internet and gather information along with profile and pictures of their relatives. Indian matrimonial websites became a new and a popular medium for seeking marriage partners which has thousands of users. The first matrimonial website appeared on Internet was shaadi.com in 1997. Hardly any work is done on Matrimonial websites by academicians. The rise of Matrimonials website is part of a general boom that has taken place in Indian media landscape since 1990’s with economic liberalization and privatization. (Munshi, 2001)

Indian matrimonial websites became a new and a popular medium for seeking marriage partners which has thousands of users. Unlike past people can actively participate in their own future planning nowadays. Its a new dimensions of media usage and choice of partners. Thus it can be said that media based changes in matchmaking is an overall social change in post liberalizing India, with new lifestyles and social realities, notion of marriage, love and gender need to be redefined. (Changing patterns of Matchmaking: The Indian online market, Titzman). The global media age has opened up a whole new world of possibilities and renders a new dimension to the *medialisation* of the Matrimonial Market. Medialisation is a theory that describes how media increasingly shape and frame all social political and economic processes, It means a growing permeation of daily life by media (Hepp, 2012, Meyen 2009, Schneider 2012). Earlier marriages were fixed by the family pandit, Nai, kinship or caste network. With the emergence of printing press machines newspapers started as a medium of finding matches of one’s own community and finally Internet replaced all of them which has proved the easiest and cheapest means of communication. Although Newspaper still remains favorite means of communication for majority of population for a variety of reasons. Earlier there was just a small column of matrimonial advertisements in the newspaper but now there comes a separate supplement of around 5-6 pages with categories including caste, subcaste, sub-subcaste, regional status, citizenship and many more.

There are around 52 Newspapers publish from Delhi itself and 349 from all over India. English language Newspapers which are widely prevalent include Times of India, Hindustan Times, The Pioneer, The Indian Express, Asian Age, etc, Hindi Language include Dianik Jagran, Punjab Kesari, Navbharat Times, Rashtriya Sahara. Among Urdu most famous are Inquilab, Siasat, Munsif Daily etc.

The first matrimonial website appeared on Internet was shaadi.com in 1997. Hardly any work is done on Matrimonial websites by academicians. Their exact number is unclear random Google search for matrimonial advertisements Their exact number is currently unclear but a random Google search for 'matrimonial website' scores more than four million hits, the majority of which are Indian or target South Asian diasporic audiences. This is not surprising as marriage arrangements through newspaper advertisements, marriage bureaus, and family networks have a long-standing tradition in South Asia. The Internet is only an additional medium used to facilitate the search for a partner. India is called the new IT nation for a reason. The growing number of young educated computer users, fluent in English, explains the overwhelming response matrimonial websites are receiving. Overall, India's more than 100 million Internet users makeup the world's third largest group of online users after China and the USA (IAMAI or Internet and Mobile Association of India, 2012, ([www.iamai.in](http://www.iamai.in)))

According to the study conducted by IAMAI, about 80 percent of matrimonial website users are between 18 and 35 years old, have at least a college degree, and live in one of India's mega-cities. These findings confirm the overall impression of a predominantly urban middle class phenomenon. The study found a rapid and continuous rise in number of users since 2005. It estimated that there were about seven million users of matrimonial websites in 2006 and 2007 (IAMAI, 2006: 2)

The online Market is led by three main websites: shaadi.com, bharatmatrimony.com, and jeevansathi.com, of whom Shaadi.com claims the highest number of users and successful matches. Shaadi.com's biggest competitor is bharatmatrimony.com, which has developed a different business strategy by mainly addressing regional affiliations. The portal consists of 15 regional sub-sites, called tamilmatrimony, bengalmatrimony, marathimatrimony, etc. and has a stronger hold in South India (Pepper, 2007).

The other websites have caught up with the trend of regional differentiation and today most of them provide their users with regional or linguistic sub-sites. A part from these big websites, there are a vast number of smaller ones attract plenty of Subscribers indianmatrimonial.com, pyar.org, thelifepartnerindia.com, matrisearch.com, merasathi.com. New sites are being constantly created, for example, the recently

launched simply-marry.com, "India's only metro-monial site," mainly addresses an urban clientele. Furthermore, there are numerous others catering to specific communities or customers: sikhingyou.com for Sikhs, nikah.com for Muslims, and trinitymatrimony.com for Keralite Christians, are some examples. Here, again, regionalization as a media strategy has been remarkably successful. I have come across several Gujarati websites, such as glagna.com and some of which even specialize in distinct castes, such as Patels, Kutchi Lohanas or Brahman, Kshatriya, sorathiya, Vaishnavs: PatelVivah.com, kutchilohana.com, brahmakshatriya.com. (Titzmann, 2011)

The number of websites designed for exclusive audiences is growing steadily. Unlike newspaper, the term 'community' is often used for 'caste.' community matrimony.com essentially offers caste based matrimonial advertisements: In India it is still believed that marriage within the community is healthy, happy and strengthens the bond within the community. Community Matrimony.com is a union of over 350 community matrimony sites catering to the needs of various communities. (<http://www.communitymatrimony.com>).

In 2007, the creators of shaadi.com bridged another gap in the market by launching the website secondshaadi.com, which has been promoted as the "No.1 Remarriage site for Indians." It now operates independently from its mother site shaadi.com. By creating a marriage market for seekers of a second marriage (i.e., for divorcees and widowed people), the founders questioned tradition as remarriage, at least for some Hindu castes and communities and more so for women, which has not always been acceptable. Even the general matrimonial sites contain profiles of a significant percentage of widowed and divorced marriage seekers, although the overwhelming majority has never been married Several new marriage websites followed after secondshaadi.com, while others, such as bharatmatrimony.com created a related niche with its portal 40plusmatrimony.com for targeting "elderly" singles. (IAMAI, 2006: 3).

One of the latest websites which has marked a change in the mindset of Indian society is the launch of www.idontwantdowry.com It is a matrimonial portal launched by NKG Info Services Pvt Ltd, Hyderabad. The portal is exclusively meant for those ideal people who say "I Don't want Dowry". It serves as a platform where brides can find their grooms who are against the dowry culture which is in itself a change against the age old dowry practices prevalent in Indian Society. The objective of this website is eventually to eradicate the Dowry system. The website is restricted to those who oppose dowry system. The website states "We proudly inform you that this is the first of its kind of service ever in the history and it has been dedicated to the people who oppose dowry. The service apart from meeting the

stated objective, is sure to help a lot of Indian women who can't afford to pay dowry. We would like to showcase the grooms listed here as the heroes of this generation which will surely motivate and inspire a lot of other people to take a similar path. (<http://www.idontwantdowry.com/>).

Matrimonial media needs to be understood primarily in terms of commercial enterprise, functioning according to market forces. Matrimonial websites are usually operated commercially and, considering the growing demand, one could also argue that the mushrooming of remarriage sites is plainly a response to existing needs. Another noteworthy aspect is the growing cooperation between print and online media that can be similarly observed in the news sector. This is increasing intermediality as well as media convergence. Almost all Indian dailies and magazines operate their own websites, with content exceeding the print version. Both media formats refer to each other and thus generate a convergent mixed format (Schneider, 2005).

The matrimonial market operates in a similar way. For example, The Times of India features advertisements of popular matrimonial websites and has close cooperation with the portal [simplymarry.com](http://www.simplymarry.com). The South Indian Herald cooperates with [bharatmatrimony.com](http://www.bharatmatrimony.com) and the Bengali Newspaper AnandBazar Patrika operates its own matrimonial website, [abpatropatri.com](http://www.abpatropatri.com), and finally India's Mobile Revolution has had an impact on the online Matrimonial Market. One can only validate a newly created profile on [shaadi.com](http://www.shaadi.com) by entering a mobile phone number. In addition, website features are not limited to browsing profiles but include chat, call, and message modes, too. Meanwhile, the website has introduced "shaadi.com Mobile," connecting online accounts with cell phones and thus rendering the partner search even more mobile and interactive. [Bharatmatrimony.com](http://www.bharatmatrimony.com) offers Apps for iPhone, iPad, Android, BlackBerry Smart Phone and Nokia. In addition, [bharatmatrimony.com](http://www.bharatmatrimony.com) operates its own online TV channel, [bharatmatrimony TV](http://www.bharatmatrimony.com) (stated to be the "World's 1st Matrimony Channel"), which features video polls on various questions (e.g., premarital courtship, love or arranged marriage, joint vs nuclear family), expert advice, success stories etc. Evidently, matrimonial websites are not an exception but a paradigmatic example of the general trend of media convergence and intermediality. Clearly, separable media are substituted by "mixed formats" that emerge from the combination of single media formats. For example, mobile phone provides the world over facilitate convergence with social media like Facebook, Instagram, thereby accelerating phone, internet and overall human mobility. Starting with ideas on the interconnectedness of media and mobility, the following sections look deeper into the changes in matchmaking in India due to increasing media use and influence. There has been a change in our perception and values with regard to the institution of marriage because of the

increasing importance of Internet as a matchmaking site (Schwittay, 2011: 358)

The role played by mass media in popularizing a consumer culture is no less significant. There has been tremendous rise in the number of newspapers and periodicals at both the national and local levels over the last few years. The survey conducted by the National Council of Applied Economic Research (NCAER, 2009) has noted that newspapers are able to maintain their dominance, with over half (53 percent) of all literate youth, or 177 million people, exposed to them. Again, according to the Indian Readership Survey 2009 (Kohli-Khandekar, 2010), about 68 million people read the 6,000-odd magazines that India produces. Similarly, television coverage and cable network along with facilities like telephone connectivity, cooking gas, and other services have greatly extended, particularly after private participation in these endeavors in the post-liberalized Indian economy. According to Biswajit Ghosh, Nearly half of our population today has direct access to television programs, and in urban India alone such access is much greater. There were just about 50 TV channels in 1996, but the number was more than 500 in 2010. There were 415 million TV viewers in the country by the end of 2007, which was among the world's highest figures. The NCAER survey (2009) also reveals that today television is the biggest media, with over 77 percent of the 333 million literate, or 259 million, youth exposed to it. Television, newspapers, and the computer network have given people greater access to information and allowed them to see a more extensive variety of forms of life than previously possible. (<http://www.academia.edu>)

Field research (Chatterjee, 2007; Sharangpani, 2010) shows that a traditional institution like marriage in South Asia is now blending with modern modes of networking as young people feel more comfortable meeting people online, especially NRIs (non-resident Indians), who are cut off from local networks and their ethnic and religious communities. This also reveals the limited involvement of the extended family in spouse selection.

This is probably the occasion to pose the question: where do we go from here? Since the Matrimonial advertisements is the modernised *avatar* of the traditional process of bride selection, are we going to see the concept of *single's site* of the west or the way the advertisements cited below, published in the Asian age from London? These have been put out by Indians settled abroad.

1. Hi ladies, my name is Pav, i am a professional based in London canary wharf working in Investment and Banking. 30 yrs of age. 5' 6", athletic build. Born and bred in London, UK, talkative and of great character. I am seeking for a female (Hindu or Sikh) for possible marriage,

preferably a professional Dr, but all welcome. I promise to read and reply to all your E-mails. Please send photos via E-mail to pavan\_dassrath@..... So you know what to do, look forward to hearing from you! Pav.

2. Match for a widowed Hindu Arora medico, 51 yrs old, settled in London for nearly 20 yrs. Working as a medical practitioner, financially secure, owned properties, cars, etc. seeks beautiful educated smart lady 38-47 yrs old unmarried/married/divorced preferably without children. No dowry/ Bars, Please E-mail your details with a recent photo to ajay747@.....
3. Affectionate considerate and sincere Khatri Sikh female, 37,5'5", slim, fair, and health conscious with an optimistic view on life. I am a post graduate from a noble profession from a status defence family London based willing to relocate for the right person. Interest include reading fiction, yoga, travelling keeping fit and active, country walks, cooking and café culture. Seeking an independent, mild mannered, well settled sikh male in business/ profession/army from a cultured background, preferably convent educated. (34-43), issueless only, based in India or abroad. I had a brief issueless arranged marriage contact with photo and full details to vandana\_kaur@(email address).

The above examples are interesting cases of tradition rising to step into modern age. 'Convent educational' and cast considerations are still lingering but a female listing out her own likes and dislikes is in no way bond by traditions.

*The Hindu* of September 27, 2017, New Delhi Edition published a report on an analysis of matrimonial advertisements over the past 50 years carried out by a premier Delhi-based consultancy firm and used by the non-government organization, Centre for Social Research (CSR). It has revealed that Modernization has resulted in empowerment of women and change in choice-making thereafter and also shows that marriage patterns in India have undergone a sea change. There is a noticeable shift from an exclusive focus upon the physical attributes of the bride and economic assets of the bridegroom to the intellectual and economic characteristics of the bride and personality-related attributes and career prospects of the bridegroom. Mediators such as matrimonial columns and marriage bureaus are playing a very critical role in contributing to the rise of a nationwide and sometimes trans-national system of information and choice-making in the context of marriage.

Another important trend emerging in most countries is the rising age of marriage. The reasons are intensive exposure to international media and the changing job roles of women who are now frequently taking on the role of breadwinners for the family.

Increasing intervention of the judiciary in resolving marriage-related conflicts is also an outstanding feature associated with modernity. "While the traditional pattern of marriage was marked by arranged alliances between two families through classical matchmakers such as family priests and relatives giving a minor role to the bride and bridegroom in decision-making, contemporary marriage is based more on an understanding between the about-to-be-married man and woman along with attention to the views of family elders," argues the analysis.

Similarly, a review of recent matrimonial advertisements in India has led some scholars (Chauhan, 2007; Shukla & Kapadia, 2007) to argue that urban middle-class families now are providing more space to individuals in expressing their preferences in the selection of a spouse. Quite obviously, the relevance of traditional "caste and kin network" for marriage settlement or role of ghataks (traditional matchmaker) in this endeavor has declined today due to these changes. There are negative effects also for example, weakening of parental control over marriage is contributing to increasing instances of love marriage in urban India (Mathur, 2008) Patriarchal control over marriage has led to recurrent instances of elopement of adolescent girls in rural Bengal. In either case, the traditional authority of the parents stands challenged. One opposite reaction to this trend of denial of patriarchal authority is "honour killing" of brides and grooms opting for Love marriages in marriages in Northern India. (Ghosh, 2009).

#### IV. CONCLUSION

After having given detailed analysis, One thing that we can safely say is that there has been a definite modernisation of the whole process of partner selections. Globalization in contemporary India has contributed to a certain homogenization of culture. This impact is more prominent in urban and semi-urban India constituting nearly half of the country. Yet, the process has also helped in accelerating the growth of cultural self-consciousness and cultural identities by exposing us to a wide variety of socio-cultural forms of life. (Ghosh.2009) As a corollary, several aspects of our custom and tradition continue to exist side by side as there is both adoption and rejection. The traditional role of the '*Naaee*' and the '*Brahmin*' has been taken over by the newspapers and internet. People from lower class, middle class to upper middle class section are taking advantage of matrimonial advertisements. Physical attributes have always been important and act as parameters of success in the marriage market. There is increasing specificity of requirements in the face of decline of the joint family system and this specificity is out in the open. Geographical considerations were key, decent marriages certainly were not. Individual characteristics which define the desired persona were

here to stay. Men were needed to be anything from "teetotalers" to "broad-minded". Although there were few cases where people had inter-caste marriages but it was between sub-caste, not exactly outside caste. We can say that matrimonial ads seem to reflect the same kind of ideals that mainstream advertising and programming content has persistently portrayed: the importance of physical beauty and material wealth in being successful and highly gendered social roles for men and women. The persistence of gendered lenses both in self-presentations and spousal expectations in this study is a reminder that androcentrism, gender, polarization, and biological essentialism continue to be at the core of individual identity and sexuality in Indian society. We also observed a movement towards modernisation whereas the traditional 'traits' of 'fair', 'slim', 'beautiful', etc. may still be there, there have been new additions like professional qualifications high educations, Caste No Bar, Sect No Bar; etc. Sociologically some elements of sanskritization can be discerned in that traditionally lower caste are also coming forward to take advantage of the newspaper and Internet. The change is in the attempt to accommodate some of the needs of the individuals concerned (bride and groom) in the terminology of the advertisements. The format of the "matrimonial ad" has proved flexible enough to accommodate this change," says the analysis. (K.Kannan, 2004). we have witnessed a tremendous rise in the influence of religion in the public sphere in recent times. An increase in the number of religious institutions and the large-scale participation of people in religious festivals like Makar Sankranti, Pongal, Sabarimal, Sangam Mela, etc., are also indications of the greater hold of religion on society. At the same time, the rise in ethnic identities, the demand for a job quota on religious lines, stress on spiritual education, incidences of "honorkilling" for caste/family pride, increasing incidences of crimes against women, and many more incidents refer to the challenges of socio-cultural life in contemporary India. Globalization is clearly at the crossroads of tradition and modernity, particularly in rural India. Therefore, it can be said, Globalization is much more broader, complex, and multifaceted Phenomena. Social and cultural changes today are not uni-directional and there are several contrary trajectories generating processes like homogenization, pluralization, traditionalization, and hybridization at the same time. In other words, "cultural globalization" does not refer to the possibility of a single global culture; it rather signifies the spread of plural cultural elements across the globe. Hence, instead of being a threat to socio-cultural identities, globalization has become a means for the construction of new identities and hence it has inadvertently resulted in pluralization. The challenge today is for us to recognize and respect plurality and multiplicity as a better model of globalized world.

## REFERENCES RÉFÉRENCES REFERENCIAS

1. *Baize, H.R., & Schroeder, J.* Personality and mate selection in personal ads: Evolutionary preferences in a public mate selection process. *Journal of Social Behavior and Personality*, 10, 517-536. 1995
2. *Bhargava, G.* Seeking immigration through matrimonial alliance: A study of advertisements in an ethnic weekly. *Journal of Comparative Family Studies* 19, 245-259. 1998
3. *Banerjee.* "Marry for What? Caste and Mate Selection in Modern India." STICERD - Economic Organisation and Public Policy Discussion Papers Series 009, Suntory and Toyota International Centres for Economics and Related Disciplines, LSE. (2009)
4. *Barnett, Hilare A.* Introduction to Feminist Jurisprudence, London, G.B., U.K.: Cavendish Publishing, p. 35 and, per p. 35 n. 35, chap. 3, 1998
5. *Bayly, Susan.* Caste, Society and Politics in India from the Eighteenth Century to the Modern Age. Cambridge: Cambridge University Press, 1999
6. *Butcher, M.* Transnational television, cultural identity and change: When Star came to India. Thousand Oaks, CA: Sage Publications. Caring, kind, 2005.
7. *Caste and Class in India.* Ghurye, Popular Book Depot, Bombay, 1950.
8. *Castells, M.* (2000) "The Rise of the Network Society: Economy, Society and Culture v.1: The Information Age: Economy, Society and Culture" Wiley Blackwell Publishing
9. *De Moor, Tine; Van Zanden, Jan Luiten.* "Girl power: The European marriage pattern and labour markets in the North Sea region in the late medieval and early modern period". *The Economic History Review* 63, 2010
10. *Deshpande, Ashwini.* The Grammar of Caste: Economic Discrimination in Contemporary India, New Delhi, Oxford University Press, 2011.
11. *Dirks, Nicholas.* Castes of Mind: Colonialism and the Making of Modern India. Princeton: Princeton University Press, 2011
12. *Dugar et al.* "Can't Buy Me Love? A field experiment exploring the trade-off between income and caste-status in an Indian Matrimonial Market," *Economic Inquiry*, Vol. 50, Issue 2, pages 534-550. 2012
13. *Dumont, Louis.* Homo Hierarchicus: The Caste System and its Implications. Chicago: University of Chicago Press, 1980
14. *Gupta, Dipankar.* Interrogating Caste: Understanding Hierarchy and Difference in Indian Society. New Delhi: Penguin Group, 2000.
15. *Ghosh.* Cultural changes and challenges in the Era of Globalization, The case of India, *Journal of Developing Societies*, 2011.

16. *Hepp*, 2009. Differentiation: mediatization and cultural change.
  17. *Hnatkovska*, V. and A. Lahiri. "The Post-Reform Narrowing of Inequality Across Castes: Evidence from the States in Reforms and Economic Transformation in India. Ed. by J. N. Bhagwati and A. Panagariya. Oxford: Oxford University Press, pp. 229–252, 2012
  18. *Hnatkovska*, V., A. Lahiri, and S. Paul. "Breaking the Caste Barrier: Intergenerational Mobility in India." *Journal of Human Resources*, 48 (2). 2013.
  19. *K. Kannan*, Globalization and Matrimonial Advertisements point to changing times, 2004
  20. *Mathur*, S., & *Parameswaran*, G. Intergenerational attitudinal differences about consumption and identity among the Hindu elite in New Delhi, India, 2004.
  21. *Merton*, Robert K. 1941. Inter-marriage and the Social Structure: Fact and Theory. *Psychiatry*, 4: 361–74.
  22. *Meyen* M. 2009 Medialisierung. *Medien & Kommunikationswissenschaft*, 57. Jahrgang, Heft 1. Hamburg, S. 23-38.
  23. *Munshi*. S, 2001, Marvellous me: The beauty industry and the construction of 'Modern' Indian women, Richmond Routledge curzon, pp .78-93
  24. *Oomen.TK*. 2005. Challenges of modernity in an age of globalization. In Ben-Rafel & Yitzhak Stemberg (Eds), *Comparing modernities: Pluralism versus homogeneity* (pp. 149–169)
  25. *Radcliffe-Brown*, A. R., Daryll Forde. *African Systems of Kinship and Marriage*. London: KPI Limited, 1950.
  26. *Ramasubramanian*, S., & *Oliver*, M.B. Portrayals of sexual violence in popular Hindi films, 1997 *Sex Roles*, 48 327–336, 2003.
  27. *Ramu*, G.N. Indian husbands: Their role perceptions and performance in single-and dual-earner families. *Journal of Marriage and the Family* 49(4), 903–915, 1987.
  28. *Rao*, M.S.A. Some Conceptual Issues in the Study of Caste, Class, Ethnicity and Dominance. In *Dominance and State Power in Modern India: Decline of a Social Order*. Vol. 1. Francine Frankel and M.S.A. Rao. Delhi: Oxford University Press, 21-45.
  29. *Robertson*, R. *Globalization: social theory and global culture*, 1992.
  30. *Shukla*, A., & *Kapoor*, M. (1990). Sex role identity, marital power, and marital satisfaction among middle-class couples in India. *Sex Roles* 22(11), 693–706, 1990.
  31. *Srinivas*, M. N. *Caste in Modern India: And Other Essays*. Bombay: Asia Pub. House, 1962.
  32. *Srinivas*, M. N. "The Political Economy of Caste," in *Caste: Its Twentieth Century Avatar*. New Delhi: Viking Press, 1996.
  33. *Srinivas*, Mysore Narasimhachar. *India: Social Structure*. Delhi: Hindustan Publishing Corporation, 1980
  34. *Titzmann*, Fritzi-Marie. "Medialisation and Social Change - The Indian Online Matrimonial Market as a New Field of Research." In *Social Dynamics 2.0: Researching Change in times of Media Convergence: Case Studies from the Middle East and Asia*. Nadja- Christina Schneider, and Bettina Gräf. Berlin: Frank & Timme, 2011.
- Web Source*
1. <http://EzineArticles.com/5235260/>
  2. <http://www.iamai.in/>
  3. <http://www.communitymatrimony.com/>
  4. <http://www.idontwantdowry.com/>
  5. <http://www.academia.edu/>