

# **Impact of changing bridal selection criteria on Women 's empowerment in Bangladesh**

A Dissertation

by

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## Abstract

A woman I girl is usually it burden for it family in our country . Generally no mother or father feels happy if they give birth of a baby girl. Then and then they start to do worry for the baby if it is not have fair skin colour . Parents start thinking of its marriage . This is the scenario of it girl. An infant also has to suffer for her beauty. A girl's journey starts just after her birth . In it teenage a girl can understand her parent 's tension for her marriage . She starts to suffer in inferiority complex or superiority complex for her complexion etc. Both are harmful . Its like a poison for it girl's mind that she thinks herself outcast only for her physical beauty . On the contrary she starts losing her psychological beauty. If it woman is only preparing herself for being it perfect bride according to the demands of in-laws. she cannot be empowered . Women's empowerment depends on their education . thoughts, economical independence etc. In this study newspaper advertisement of a long period of almost thirty years is covered to see the changes in groom's side to select a mate . It is found that there is it close relation between women empowerment and bridal selection criteria. Recently males demand for educated and job holder w-wives, so a girl's parents feel comfortable to make their daughter qualified . Earlier many husbands didn't like educated wives because they thought that educated wife would not listen to her husband it would be tough to control them . But today most of the males want educated wives because they think education and good job will be an added quality for their wives . which will enhance their family. Now husbands can think Itheir wives as friend, equal partner, equal shareholder-so it's better to have an educated wife who can share everything. 'Ihis kind of tendency leads us to such an environment where male-female will have equal status and honour. If it woman and her family can think her more than a marriage material and can treat her equally with it male person, then it woman will be truly able to be empowered with her all weapons like education, job, decision making ability etc. Marriage does not mean only to marry it woman of beauty; it should be defined as a marriage of it woman with wit, humour, intellect etc. Through this study I will try to show the various demands of males from different decades. When it modern man can choose his bride according to her other qualities except beauty, then a woman will get chance to show her own made qualities. Because beauty is God gifted. Here a woman has no hand on it.

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# Dissertation

## Introduction:

In general, Western cultures consider marriage as an exclusive and permanent bond between a man and a woman that is centrally concerned with assigning sexual rights in each of the partners and establishing parental responsibility for the children of the union. In its traditional form, it also organizes parents and children into domestic groups in which basic roles are allocated according to age and gender. This specific institutional pattern has been heavily sanctioned in moral and legal codes.

"As usually men are the breadwinners and women become socially backward and considered to be a burden on the family as a result of economic dependence. However, the subordination of women in Bangladesh is a consequence of the existing patriarchal social system which determines power relations within households and the bargaining power of household members through the organization of the family, kinship and marriage, inheritance patterns, gender segregation and associated ideologies. Women's powerlessness arises from their illiteracy, lack of awareness, poor knowledge and skills and also from their lack of self-esteem and confidence. Thus, even though women constitute almost half of the population in Bangladesh, their status has been ranked the lowest in the world on the basis of twenty indicators related to education, health, marriage, children, employment and social equality."

**My area of concern is about settle marriage in which system a man or woman chooses his or her life partner through some selection processes . A certain number of criteria are given in front of a person and he along with his family seeks for a suitable bride for him. Usually we see in Bangladesh a girl or woman is chosen by the man according to her physical appearances. It means every man's dream girl or wife should be fair, tall, slim. Then bride's father's social status, financial condition, her educational qualification come later on.**

My study will focus on the gradual changes of bridal selection criteria in Bangladesh from 1975 to 2017 through the eyes of men. While once a S.S.C. pass girl was expected, now a days MBA degree holders are easily available. In 1975 case we didn't find any job holder

<sup>1</sup> *Jurnal of Intc-lai ) UII IV"onwn . .S7ndic.c Vol. 9 #1 Non nrher 2007 253*

bride, it' so only school teachers were found. but now groom's demand for qualified job holder bride is very increasing.

In case of professional matrimonial middle man, today most of the guardians feel comfortable to depend on them to find out spouse for their sons or daughters. Because in today's world no one has so much time to spend in this purpose, so its time-saving to give this duty to some one else in return of monetary exchanges.

#### **Research Objective:**

Objective of the research is to show that marriage and selection criteria of a bride acts as the barrier of women's empowerment and development. Marriage is a legal bond between a man and a woman as husband and wife. How men's judgment for his selection of bride changes in last three decades, which keeps an important impact on women's empowerment is shown here.

#### **Rationale:**

'Women and men are by constitution equal in the People's Republic of' Bangladesh, but in reality they are not. Most on-going discussions and research related to women's development and women's rights in Bangladesh indicate that there are at least four mutually interdependent factors influencing; the macro societal system. These include, economic setting, political organization, legal system and ideology and religion. These factors often cocoon women in the social system There is a gross disparity between women and men in every sphere of life, especially in economic aspects."

'Choosing bride according to physical beauty' is actually one kind of social problem. This society is built with male and female and marriage is equally important for both of them. But the 'present life partner selection process' is turned into a painful experience for women and male lives in upper hand in this case. If women are judged as mere show piece then how will they prepare themselves for better life'? If a woman is only selected as a bride with the God-gifted quality, as example: fair skin colour, height, face then what is the value of good-breeding, higher education? It is found that parent's social status, monetary solvency and bride's physical features work collectively as a tool to pass the exam of being a wife of the

most eligible groom. Now a days women contribute almost equally in economic solvency of family and society but still they are treated as secondary creature. Why? Because their counter parts do not want to let them live with full honour. When a girl or woman is brought in front of would be in-laws, she and her family prays all the time that their daughter would be chosen by them. If she passes, her family feels proud for her. But if she fails, all the faults are her. She is often humiliated by her own family members. In the same manner she again appears for several interviews. In this process, a self respected girl loses her dignity, self respect and confidence. After a certain time she starts to blame herself and forget about her education, prestige. Many women commit suicide. So if in this manner women, an important part of our society lose their identity, how this society will be developed? Can we expect that without their contribution our society and country will reach to its goal? No, it's not possible. That's why we need to know the root of this disaster and find out its remedy.

"Women's empowerment depends on a range of factors including psychological, cognitive, economic- social and political dimensions. The United Nations' Population Information Network states five dimensions of women's empowerment, such as women's sense of self-worth, choices, access to opportunities and resources, power to control own lives and ability to influence the direction of social change. This indicates that empowerment is understood not only as an extrinsic control over resources (human, financial, intellectual). but also as a growing intrinsic capability, seen through greater self-confidence and an inner transformation of women's consciousness that enables one to overcome external barriers to accessing resources or changing traditional ideology. It has also identified by many researchers that the self-confidence and self-esteem as essential 'first steps' to an individual's empowerment. This kind of power is termed as the 'power within'. which means an individual power by believing in oneself and one's abilities by increasing one's self-esteem, awareness or consciousness raising and confidence building. This inner power of a person is demonstrated in her/his self-confident behaviour that often results from successful action in the social or political domains. Lack of this power results in the feelings of worthlessness, which leads to oppression of women and hence, many interventions targeting to uplift women seek to bring about changes at the 'power within- level.

Thus a woman can be empowered if she can feel her inner power. If a woman is forced only to think herself a marriage material, then she will be bound to prepare herself as a successful bride who can win in the battle of marriage.

"Empowerment of women can be achieved through raising awareness of their rights in order to achieve control over their own environment. Empowerment is, thus, a process of changing the power potential within an individual first and consequently, a change of relationships at different individuals, groups and societal levels. Women's empowerment can be attained by fostering their level of awareness of ten selected gender issues including under-valuation, educational gap, and inheritance of property rights, timing of marriage, practice of dowry, divorce rights, sex bias, birth registration, political awareness and violence against women. It is important to mention here that institutional weakness, religious barriers and corruption appear to be major causes hampering women's development in Bangladesh. Thus a basic change in the institutional structure is necessary to ensure women's rights."<sup>4</sup>



## Literature Review:

Empowering Women aims to inspire women with the courage to break free from the chains of limiting belief patterns and societal or religious conditioning that have traditionally kept women suppressed and unable to see their true beauty and power.

In order to give women equal opportunities to participate in development processes previously directed to men, it is important to be aware of patriarchal and power systems in which the development process is implemented. The third development goal of the World Bank is to *"promote gender equality and empower women - as a central component to its overall mission to reduce poverty and stimulate economic growth"* (World Bank, undated).

Empowerment is constructed on basis that there is an unequal distribution of power among people which results in people's experiences of power or powerlessness. There are different sources of power. For example: personality, organizational, and property, wealth, and class. (Lord & Hutchison, 1993). The first consider power over someone: *empowerment as a relational construct*. This creates a dependency or interdependency relationship between people and is relationally constructed. When a person's performance outcome is dependent on others actions or responses, he or she is subordinated to the others. **People in power are able to make decisions or take actions that favor their own need and /or desire. Empowerment** is when the diversity of power is redistributed and decreased. In this sense, to empower is to delegate sources of power to people. (Conger & Kanungo, 1988)

In Bangladesh 13DHS, 2004 finds that only twenty percent women work for cash. Among them only 48 percent are able to spend their money on their own, the rest are dependent upon spouses or other family members to take joint decisions on spending. Marital status is the most significant predictor of empowerment in Bangladesh. Unmarried women are six times more likely to be empowered. Secondary education is another major determinant of empowerment, along with the woman's mobility and decision making scores. In Bangladesh, educational levels have also increased among women. From a mere 25.8 percent in 1991, the current literacy rate is 43.4 (BBS, 2002). It is expected that as educational levels are enhanced, women will have increased agency as well as negotiating powers both at home and at the work place. Other covariates of empowerment for example socio-economic



status, regional variations. religious affiliation may also have an effect on the empowerment status of women. In Bangladesh, women's empowerment variable has been included in the DHS surveys since 1993 when the number of female workers had just started increasing. A woman's marital status is the most significant predictor of her empowerment. Unmarried women are much more likely to spend the income on their own. Marriage is universal in Bangladesh. The age at marriage in Bangladesh remains unusually low, in spite of various efforts to educate women and ensure their workforce participation."

According to the U.N. Millennium Campaign, the World Bank, UNICEF, UNESCO, the U.N. Population Fund and the World Health Organization, 1.3 billion people who live in absolute poverty around the globe, 70 percent are women. For these women, poverty doesn't just mean scarcity and want. It means rights denied, opportunities curtailed and voices silenced. Women work two-thirds of the world's working hours, according to the United Nations Millennium Campaign to halve world poverty by the year 2015. Women earn only 10 percent of the world's income. Where women work for money, they may be limited to a set of jobs deemed suitable for women - invariably low-pay, low-status positions. Women own less than 1 percent of the world's property. Women make up two-thirds of the estimated 876 million adults worldwide who cannot read or write. Girls make up 60 percent of the 77 million children not attending primary school. Education is among the most important drivers of human development: women who are educated have fewer children than those who are denied schooling.

"In Bangladesh gender inequality is closely linked to the institution of marriage. Limited education, early marriage of girls, social pressure to produce offspring, and women's lack of access to resources all limit women's life options, compromising reproductive health, and keeping fertility and population growth rates high (Amin et al. 1998; Barua and Kurz 2001; Jejeebhoy 1993, 1996; Mensch, Bruce, and Greene 1998; Naved et al. 2001). Husbands are considered their wives' guardians and are the primary means through which women have access to social status, property, and control over resources (Cain 1984, Cain et al. 1979). Marriage is understood to give men the right to sex on demand and the right to use physical force against their wives. Women themselves see men as having these prerogatives and

control over them (Schuler et al. 1998, in India. Geetha 1998. Jejeebhoy 2(1(12). In Bangladesh marriage is universal in a normative sense. The pressures to marry and lack of alternatives to marriage mean that unmarried or widowed, divorced, or abandoned women are often severely disadvantaged, both socially and economically. They have little social legitimacy or control over their living arrangements and other circumstances (Rahman et al. 1992, Rahman 1993). Religious and social traditions emphasize the symbolic importance and social legitimacy of a woman's first marriage and disparage women who divorce; as a result, although women do remarry after being divorced or widowed, the conditions of second marriages are often disadvantageous for women (e.g., the second marriage may be polygamous, the economic condition of the new household may be quite desperate, or the new husband may have a reputation for violence or infidelity)."

*"Marriage is the union of two different surnames, in friendship and in love, in order to continue the posterity of the former sages, and to furnish those who shall preside at the sacrifices to heaven and earth, at those in the ancestral temple, and at those at the altars to the spirits of the land and grain. " --- Confucius*

Marriage is a social union or legal contract between people that creates kinship. It is an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged in a variety of ways, depending on the culture or subculture in which it is found. Such a union, often formalized via a wedding ceremony, may also be called matrimony.

People marry for many reasons, including one or more of the following: legal, social, emotional, economical, spiritual, and religious. These might include arranged marriages, family obligations, the legal establishment of a nuclear family unit, the legal protection of children and public declaration of commitment. The act of marriage usually creates normative or legal obligations between the individuals involved. In some societies these obligations also extend to certain family members of the married persons. In cultures that allow the dissolution of a marriage this is known as divorce.

Marriage is usually recognized by the state, a religious authority, or both. It is often viewed **as a contract**. **Civil marriage is the legal concept of marriage as a governmental institution** irrespective of religious affiliation, in accordance with marriage laws of the jurisdiction. If recognized by the state, by the religion(s) to which the parties belong or by society **in general**, the act of marriage changes the personal and social status of the individuals who enter into it.

#### A culture of **arranged marriage**

**In cultures where dating is not prevalent**, **arranged marriages perform a similar function**-bringing together people who might otherwise not have met. In such cultures, arranged marriage is viewed as the norm and accepted by young adults. Even where courtship practices are becoming fashionable, young adults tend to view arranged marriage as an option they can fall back on if they are unable or unwilling to spend the time and effort necessary to **find spouses on their own**. **In such cases, the parents become welcome partners in a hunt for** marital bliss. Further, in several cultures, the last duty of a parent to his or her son or daughter is to see that he or she passes through the marital rites.

In some cultures, arranged marriage is a tradition handed down through many generations. Parents who take their son or daughter's marriage into their own hands have themselves been married by the same process. Many parents, and children likewise, feel pressure from the community to conform, and in certain cultures a love marriage or even courtship is considered a failure on the part of the parents to maintain control over their child.

In these societies, including China, the intra-generational relationship of the family is much more valued than the marital relationship. The whole purpose of the marriage is to have a **family. The stability and endurance of the family in the long run are more important than the** sexual pleasures involved in marital relationships.

Marriage is a social, religious, spiritual, or legal union of individuals. This union may also be called matrimony, while the ceremony that marks its beginning is usually called a wedding and the married status created is sometimes called wedlock.

Marriage is an institution in which interpersonal relationships (usually intimate and sexual) are acknowledged by the state or by religious authority. It is often viewed as a contract. If recognized by the state, by the religion(s) to which the parties belong or by society in general, the act of marriage changes the personal and social status of the individuals who enter into it.

### **Research Methodology:**

I analysed at least 1000 newspaper advertisements from these periods and will show the increasing and changing demands from males for their brides. I separated entire data in few tables and graphs from where we can observe the changes.

I also accumulated many persons' interview those who got married in my study period and they will be belong to different age group and social status of our society.

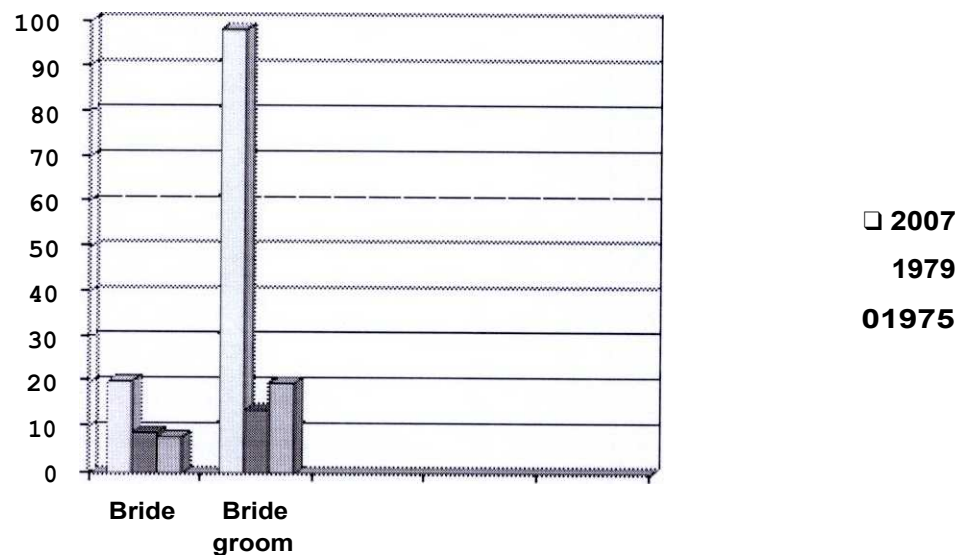
I analysed a questionnaire which has sixteen questions those are answered by 30 male persons who are belong to the age group of 25 to 65. All of them are educated and city dwellers. I took only male participants because I wish to show how women are treated and weighted by males in case of choosing life partner. The age range of my participants is chosen to differentiate the trends and mentality of males.

I took interview of some professional middle men those are working in this field for last few decades.

## Data Presentation:

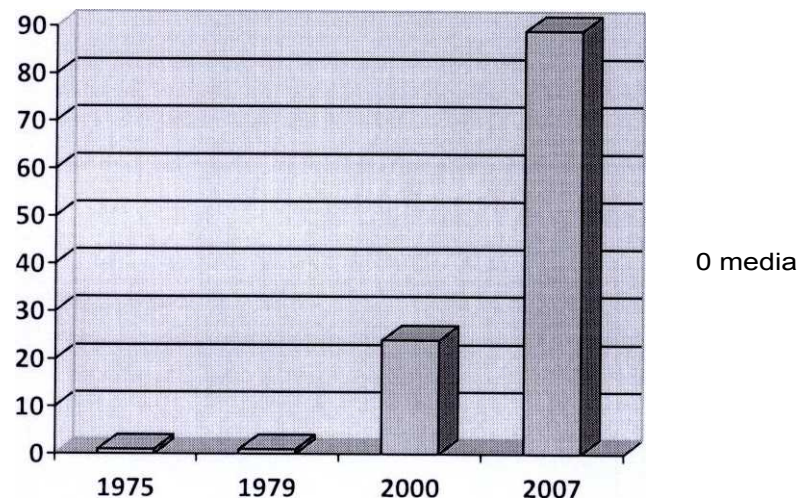
Following 7 figures' data are collected from newspaper's advertisements from 1975 to 2007 (Daily Ittefaq and Daily Prothom Alo). Almost 1000 advertisements are collected from various years.

**Figure 1**



From this figure 1, we can see that advertisements for a suitable brides are comparatively low than ads for bridegrooms. But it is increasing than 1975 and 1979. Its almost double in 2000 and 2007 than 1975 and 1979. Though number of brides' ad in 2007 is almost one-fourth of bridegroom's ad in 2007. Earlier in 1975 and in 1979, both types of ad (for bride and bridegroom) are almost equal. After that the growth of bridegroom's ad is very rapid and last than bride. Before 1980 people were not enough comfortable to give ad for groom. Now everyone takes it very easily to see ad for bridegroom. That's why parents of a girl do not hesitate to give ad for their daughter in the recent years.

Figure 2



From Figure 2, we see that using media to find out life partners was very rare in 1975 and 1979. But in 2000 it increased 20 times whereas in 2007 it increased almost 50 times. It proves that using media (match maker) is very popular now a days. Now a days it is a honourable profession. Its more organized than traditional 'ghotoks'. That's why we can see that in the year 2007. ads for marriage media 9 to 10 times more than 1975 and 1979.

Here a long list of online match making & social network is given. It proves the present day popularity of using media and taking media as a tool of choosing bride and bridegrooms.

#### 1. Bangladesh Match Making

Online chat & networking. Matchmaking and friend finder. Free service.

<http://www.velki.com/adda>

#### 2. Sensible Match

Bangladesh patro patri match making service.

<http://www.sensiblematch.com>

#### 3. Lagon Marriage Media

Do you want to get as like as bride- groom '? Such as : Engineer, Doctor, MBA, CA, Pharmacist. Barrister, Army Officer, BCS Cader, Banker, University Teacher and America, Canada, Austrclia .

<http://www.lagonmarriagemedia.com>

#### 4. Bdface

a Bangladeshi Social Network where you can use your Facebook acount to login.

<http://www.bdface.com>

#### 5. Friends network

Friends networking. Find friends online.

<http://www.network.com.bd>

#### 6. Bd Spot SMS

U can send SMS to any Bangladeshi Mobile Operators by sing up [bdspot.com](http://bdspot.com). Bangladeshi on1111C social network.

<http://www.hdspot.com>

#### 7. Bangladesh Worldwide Dating

Members enjoy live chat. web cam. private email and all our special features. Genuine contacts online worldwide and local wanting to meet someone new for a chat, a meeting, or more.

[http://www.bcf.sin\(ylecrowd.com\)](http://www.bcf.sin(ylecrowd.com))

#### 8. A cool place for Bangali teens & youths!!

You can make friends, open free e-mail account, download, take part in the contests, share your problems-happyness & many MORE!! Join with us today.

<http://www.bangalibondhu.tk>

#### 9. E Bondhu

Deshi website for friendship and love.

<http://www.ebondhu.com>

#### 10. Personal 4 you

Personal4You.Com is an online community software. We have more than a million registered members across world.

<http://www.personal4you.com>

#### 11. Marriage Bangladesh

In this era of advanced technology, one cannot depends solely on professional matchmakers, thereof. this website will ensure you a wide range of profiles catering to your individual satisfaction.

<http://www.niarriagebangladesh.com>

#### 12. Single Bangalis

**SingleBangalis.com is a Bangladeshi online matrimonial & dating site for the Bengali community where all the bangalis located in various parts of the world can register themselves for free and search for other single Bengali people.**

**<http://www.singlebangalis.com>**



### **13. BanglaMarriage.com**

Welcome to BanglaMarriage.com, our main aim is to provide a unique matrimonial service to the Bangladeshi community

<http://www.banglamarriage.com>

### **14. Badhon Free Bangladesh Matromonial Site**

Welcome to Badhon.net, the most comprehensive Matrimonial Service Provider in **Bangladesh . Free matromonial Service.**

<http://www.badhon.net>

### **15. Deshimarriage.com**

DeshiMarriage.com was launched in 14th April 2007 (Ist Boishakh 1414). The purpose of this site is to bring men and women from different parts of the World together for friendship and marriage.

[http:// www.deshimarriage.com](http://www.deshimarriage.com)

### **16. eJuty Match Making**

eJuty understands the importance of bringing two people together for a permanent relationship. in this case. marriage. We therefore are risking this project to help community where people are being isolated from each other

<http://www.ejuty.com>

### **17. Shaanai Matromonial.**

**Shaanai .com. the Bangladeshs Largest Matrimonial service, has been trusted by Bangladeshi and South Asians all over the world**

**<http://www.shaanai.com>**

### **18. Notredamians Club**

Welcome to the Notredamians Club ! Everyone passed from Notre Dame College, Dhaka are warmly welcome here. If you are one of them please JOIN NOW and invite others. Expand the network as much as possible.

<http://www.notredamians.org>

### **19. Iutians Network**

Welcome to the Iutians Network! Everyone graduated from IUT and graduating at IUT are warmly welcome here. If you are one of them please JOIN NOW and invite others. Expand the network as much as possible.

<http://www.iutians.org>

### **20. Ben Gay Liz**

**Being gay in Bangladesh has never been a phenomenon. It just has never been identified as being gay but more often in the old days , referred to as being Cirokumar.**

<http://www.hengayliz.com>

#### 21. Facehoi Social Networking

A bangladeshi social networking portal. Also dating portal.

<http://www.faceboi>.

#### 22. Somewhere in Bangladesh

Somewhere in Bangladesh. Meet people, global solution for local communities.

<http://www.somewhereinbangladesh.net>

#### 23. Bondhu

A bridge that **creates a bond between persons. bondhu.net is expanding the hand of friendship towards you with which you can wander.**

<http://www.bondhu.net>

#### 24. Love4bd

In this age of advanced technology, one cannot depend solely on professional matchmakers; thereof, this website will ensure you it wide range

<http://www.love4bd.com>

#### 25. BdDosto Friends portal

A Bangladeshi Community & Entertainment Site promise for a Safe & Clean bangla Community.

<http://www.bddosto.coi-n>

#### 26. Bangladeshi Matrimonials

**Bangladeshi matrimonial** website. Marriage service, find deshi bride **and groom.**

<http://www.primemarriage.com>

#### 27. Sylheti Matrimony

Sylheti Matrimony is the fastest growing relationship site in India (Silchar, Karimganj, Hailakandi and Tripura), Bangladesh and sylheties all over the world.

<http://www.sylhetimatrimony.com>

#### 28. Love Bd

Online Dating with Bangladeshi Girls Friendship, Chat social network facebook, photo, photo sharing, groups, Indian groups, blogs. free blogging. friendship, relationships, people, people finder.

<http://www.love.com.bd>

#### 29. Ghotok Pakhi Val

About 8000 marriage was done by me. My interview was circular many times in many TV channels like BTV. Different kinds of newspaper published my interview. Professional matchmaking service.

<http://www.ghotokpakhivaibd.com>

### 30. Borbodhu

A Bangladeshi online match making portal, find bor or bodhu. At home or abroad.

<http://www.borbodhu.com>

### 31. Setu Bandhan

Setu-Bandhan, a Free Relationship Service for Bangladesh Bangla Bengali and Bangladeshi.

<http://setuhandhan.evergreenbangla.com>

### 32. Bangladeshi Social Network MyBanglaSpace

Bangla social network featuring blog, music, videos, extra feature gifts. personal profile, geo search and more. This will provide people to establish accounts and personal pages.

<http://www.mybanglaspace.com>

### 33. Bengali Online Marriage

Bangladeshi match making network. easy to find bride or groom

<http://www.hangalionline.com/marriage>

### 34. Network Bangla

Network Bangla is an organisation which has been created to address the networking opportunities available within our community. We follows a social capital framework where groups of people with a common interest help each other out.

<http://www.networkbangla.co.uk>

### 35. Social Community Network Meet Bangla

The website is a social community network site that is devoted to uniting people from all over the world including people who has Bangladeshi and Bengali background.

<http://www.niectbangla.com>

### 36. Bibaha Bangladesh

Bibahabd allows members to search, communicate, interact, and finally find the right person to for them or their family.

<http://www.bibahabd.com>

### 37. Bengali Matrimony

ShaadiBiye Matrimony-Bengali Matrimonial is creating waves. This is where Soul Meets for Eternal Knot. Free Registration - Join NOW

[http://www.slizla\(liblvc.colli](http://www.slizla(liblvc.colli)

### 38. Matrimonial Website for Sylheties

Sylheti Matrimony welcomes sylhetis from North East part of India like (Silchar, Karimgarnj.Hailakandi,Tripura), Bangladesh, UK, USA and from all over the world! FREE upgrade to Silver Package.

<http://www.svlhctimatrimonial.co.uk>

39. Community for Bangladeshi

A Bangladeshi Community site for Bangladeshi to Hang out. A social network for young Bangali, Bangladeshi guys and girls from around the globe featuring picture rating, forums, groups, blogs.

<http://www.amrasoba1.com>

40. Bengali Love

find deshi love partner. This site is for that/those bangalies or Bangladeshis who is searching for it love partner or dating partner.

<http://www.love.bangalionline.com>

41. CuteBangla Community Network

Cute13angla.com A web with a mission. Our mission is Great a big unit in web. Please join with us and enjoy your slay with us. We have live ire based text chat. voicechat. forum, guestbook, matchmaking, live hall 2 ball Cricket Commentary.

<http://www.CuteBangla.Cor>»

42. Matrimonial site in Bangladesh

Find your life partner. active Matrimonial site in Bangladesh.

<http://www.zibonshathi.com>

43. Bangladeshi Social Networking » AmarSpace

A place For Bangladeshi Friends community and Social Networking

<http://www.amarspace.com>

44. Shaadi

Shaadi.com, the old and successful online matrimonial service, has been trusted since 1997. Large users of Asian Indian and bengali origin globally.

<http://www.shaadi.com>

45. Ghotok Vai

Matrimonial service for Bangladeshi community. Huge database of Bengali bride and groom of all religions.

<http://www.ghotokval.com>

46. Bengali Matrimony

**Bengali Matrimonial . wedding and Free Marriage services from Bengali matrimony.**

**<http://www.bengalimatrimony.com>**

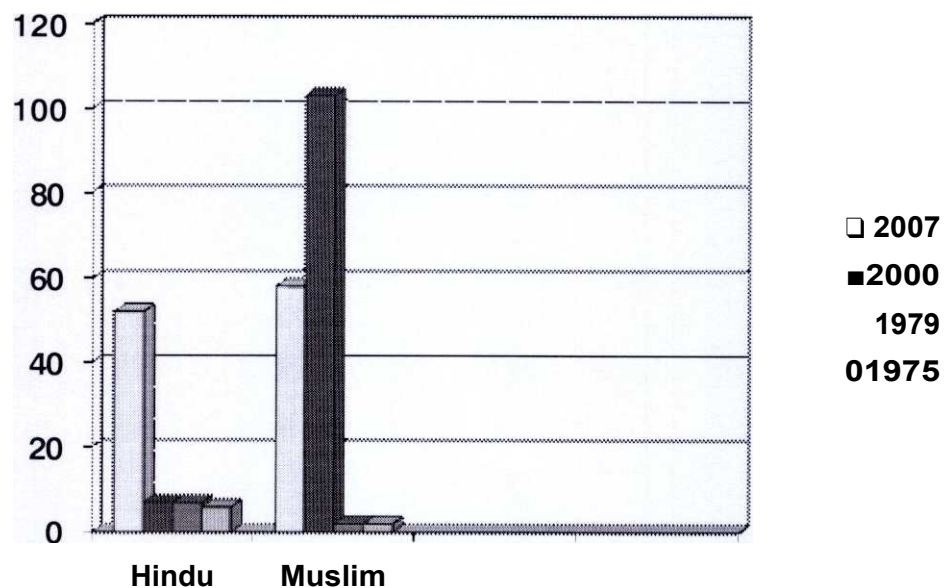
47. Jibonshongi

A Matrimonial Site for all Bangladeshi in Bangladesh or living abroad. Free browsing & create your very own profile ad and post your photo free of charge.

<http://www.jibonshongi.com>

"Much, perhaps even most, of what we once thought we knew about arranged marriages must now be placed on the "modern" side of the ledger: escalating dowry demands can be seen as the by-product of the new marriage market, and the use of female matchmakers can be understood as a nineteenth-century replacement for earlier male *ghataks*. Even the red color of the wedding sari, was a nineteenth-century innovation of the Tagore family that subsequently "came to be regarded as the 'traditional' bridal color" (p. 141). If all these practices and forms are "modern," what forms and practices preceded them? "7

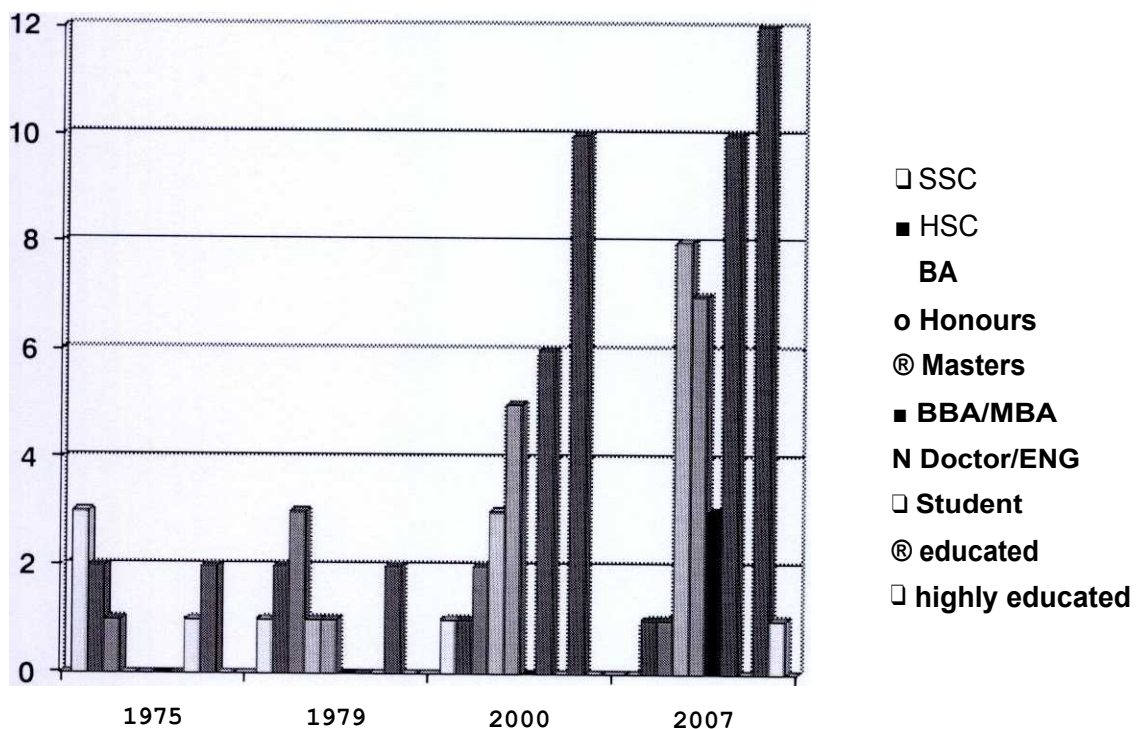
Figure 3:



From Figure 3, we can find that in 1975 and 1979 Hindu families were more advanced than Muslims in giving ad in newspapers for bride or bridegrooms. Suddenly from the year 2000 Muslims are more advanced than Hindu almost 10 times more. Then in 2007 Hindu and Muslim ad are almost same. In case of Hindu ad, it progressed almost 5 times more but Muslim ad is increased almost 20 times more. It means in mid seventies Muslims were more conservative than today. Today the process of giving ads for bride is being treated as general practice, that's why Muslims don't hesitate to give ads But as Muslims are majority in Bangladesh and they acquire a large population, that's why number of ads are more than before. But Hindu parents usually face problem to have a qualified groom or bride within their castes for their sons or daughters, as a result sometimes they have to depend on media.

"Whatever forms and practices Hindu arranged marriages may have included in the centuries before colonization, during the nineteenth and twentieth century's, these forms and practices were reshaped by colonial (and postcolonial) modernity: by the use of modern institutions and ideas, such as urban life. Western education, the print media (the publishing of matrimonial advertisements seeking brides and grooms), monetization of relationships (the escalation in the practice of dowry), cultivation of distinction and cultural capital (debates about what constitutes a tasteful wedding), and law (certain legal reforms to do with property and ideas of rights and personhood)."

Figure 4:



From Figure 4. we can observe the general trends of men's choice for educated wives. In 1975. we find only three kinds of bridegroom-SSC pass, HSC pass, BA pass, student and educated. Among these five categories SSC pass is highest. Then HSC and educated are in same position.

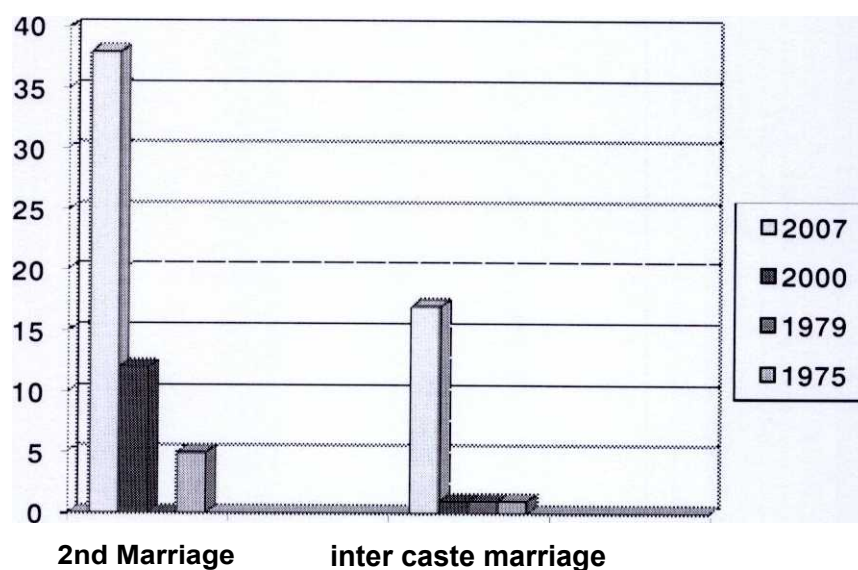
Next in the year of 1979, number of BA pass is increased and in the highest position . Then IISC pass and educated grooms are in second position. SSC, Honours and Masters are in same situation.

-hen a surprising change came in the year 2000. SSC and HSC pass grooms are in lowest position. Then BA pass and Honours groom; Next position is held by Masters, gradually Doctor. Engineer grooms are expected and all the ads ask for educated bridegrooms-which is almost 90%.

In the year 2007, a new trend comes that is- demand for BBA/ MBA pass groom. We can see **a high demand for Doctor, Engineer, Masters degree holder groom. Everyone wants educated groom- demand for educated bride is 100 %. Demand for HSC pass and BA pass grooms are very low in the year 2007. Also we have found a new term namely , 'highly educated' in this year. which is almost 5% to**

This graph shows that demand for educated bridegroom is increasing day by day. Once highly educated wife was not desirable, now it is the opposite scenario.

**Figure 5:**

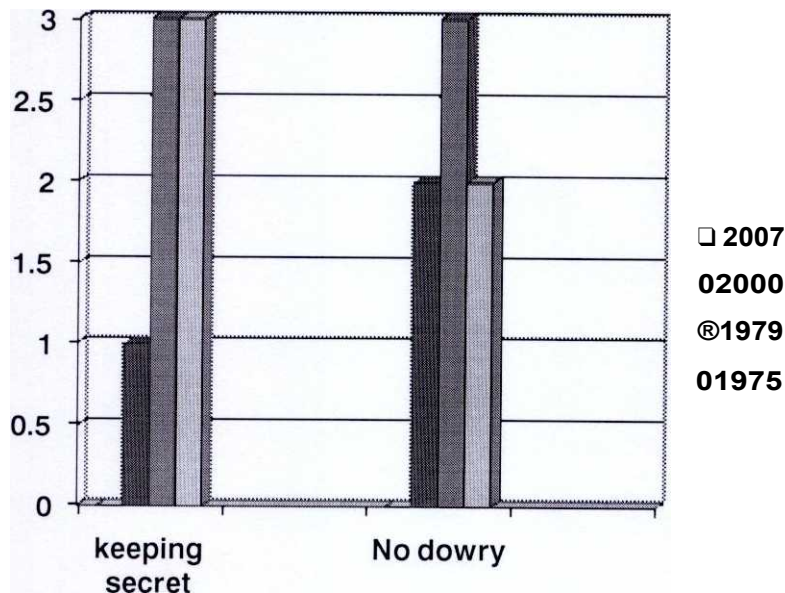


From this Figure 5, we get the picture of increasing number of second marriage which is double in the year of 2000 than 1975. Again its four times more in 2007 than in 2000. It proves people's interest and liberal attitudes for second marriage.

People have realized that a successful marriage is not dependent on factors such as same caste and religion. It is on the other hand, built on the aspects of mutual understanding and compatibility. It is how well the two understand each other's need and feel for your partner. It is not necessary that you have to belong to the same community or caste to understand your spouse better.

In case of inter caste marriage situation remains same in the year 1975, 1979 and 2000. But a sharp change comes in the year 2007 which is almost 15 times more than before. Again it shows that people take it more easily than before to marry in different caste.

**Figure 6:**



From Figure 6, we will find that in keeping information secret about bridegroom, people were more conscious and serious in the year 1975 and 1979. Almost 100% ads contain this statement that they will maintain secrecy. But in the year 2000, number of this kind of sentence came down almost less than half of year 1975. In the year 2007, there is not a single ad with mentioning 'keeping secret'. It means day by day people are very frank about giving ad in newspaper for marriage and they don't bother of being public. In the year 1975 and 2000(1 ads where mentioned that brides family doesn't want dowry was in same position but it



was 1009 in the year 1979. But in the ads from 2007, we don't find a single ad where any kind of dowry is mentioned. I mean, earlier, we found people mentioned about their unwillingness to take dowry. but now this term is not at all mentioned anyhow. It's now out of syllabus.

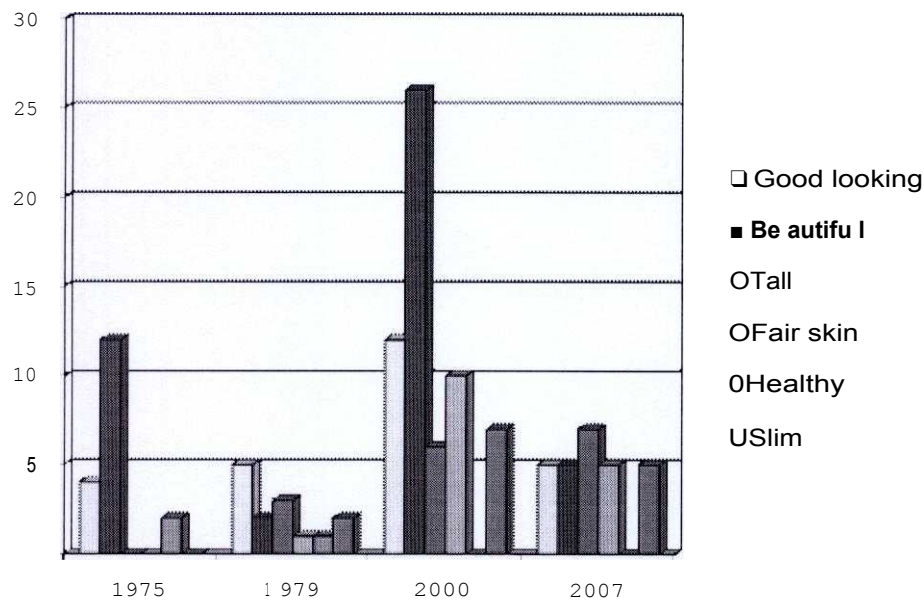
**"Dowry increased with the expansion of capitalist relations that help capital accumulation by men in Bangladesh. It has been turned into `demand , extortion , material gain. and profit maximization '. The most common motives behind the dowry system are the grooms' and their families' greed, growing consumerism , excessive materialism , the need for status seeking, and rising expectations of a better and luxurious life. The dowry system has shifted as a result of women's increasing paid labour force activity. In most of the cases, husbands or in-laws control and appropriate women 's income. Husbands consider their wives' income as a source of wealth accumulation. This must be acknowledged as reality and the Dowry Prohibition Act amended.-^**

Every day we find many murder cases around the country due to dowry. This happens not only in villages but also in cities.

A dowry was not an unconditional gift. but was usually a part of a wider marriage settlement. For example, if the groom had other children, they could not inherit the dowry, which had to go to the bride's children. In the event of her childlessness, the dowry had to be returned to her family, but sometimes not until the groom's death or remarriage.

In some cultures, dowries continue to be required today (for example, in Sudan), while some countries impose restrictions on the payment of dowry. In India, nearly 7,000 women are killed annually in disputes over dowries, and activists believe that figures represent only a third of the actual number of such murders.

Figure 7:



In the Figure 7, we find that to get the desirable bridegroom in the year 2007, various types of adjectives are used to describe the demand such as good looking, beautiful, tall, fair skin, healthy and slim. In the year 2000, we see the same types of demand but asking for 'beautiful' bridegroom is highest, which is almost 90%. In the year 1975 and 1979, usually the word 'beautiful' was mentioned but not very detail of description. It seems in 70's people felt shame for detail description but now a days no one feels offence for using such kind of adjectives to describe a woman's beauty. In this modern age, people want everything specific and they love to define beauty at their own.

The first and primary task in finding a good spouse for a happy marriage is to make you beautiful in all ways. Most people focus on their physical beauty, and fail to develop their psychological, social and spiritual attractiveness. As you become more attractive, others will become attracted to you. When you find someone attractive, and they have an attraction to you. then you can begin to determine if your attraction is physically, psychologically, socially and spiritually sound enough to consider marriage. Each person will have beauty in different forms, combinations and degrees. At the time of marriage, most people are at the peak of their physical ability and beauty. The rest of their life those qualities will fade and decline, and necessarily end in death. The psychological, social and spiritual aspects of an individual will continue

to grow and develop as the result of the exercise of our wills. The spiritual aspects are the only things that will survive beyond this earthly life. Unfortunately, we are socially conditioned to be attracted to relationships that may not be healthy for either party, but fulfill immature or wrong ideas about what a husband and wife should be in relation to one another. Ideas of fairness, equity and justice differ among cultures and individuals."

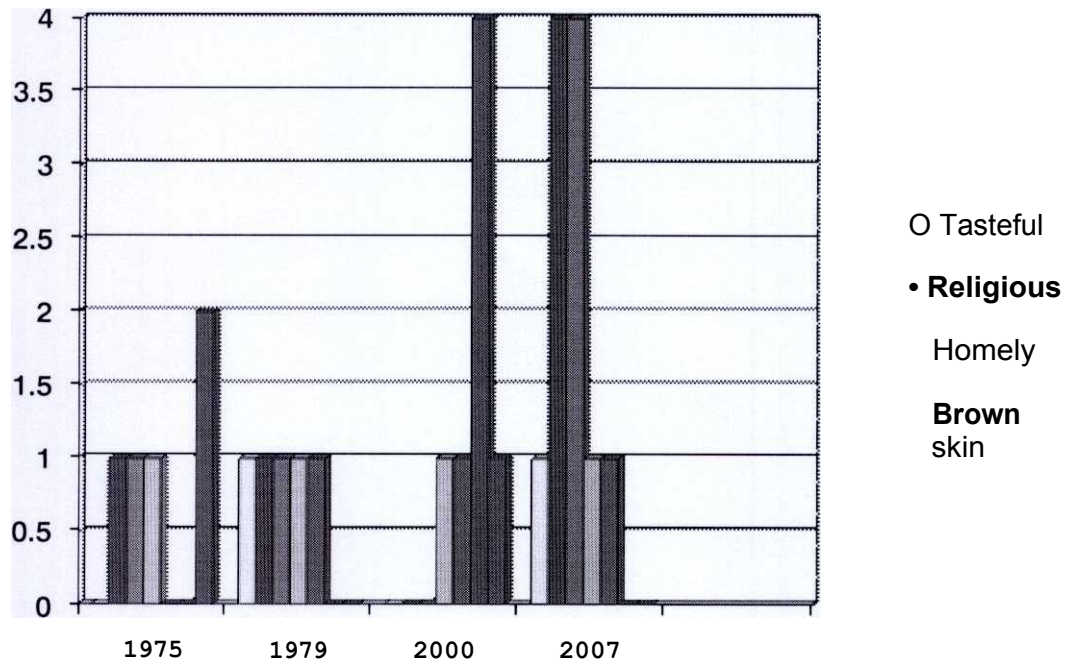
After marriage, all want beauty of mind. but upto marriage they give emphasis only on beauty. Here beauty is determined with comparison with film actresses.

"Physical and sexual attraction has more to do with psychological factors than physical looks. Sex generally breaks down in marriages more for psychological reasons than for physical. We all suffer some psychological problems and have limitations that will affect our ability to deal with marriage and family. We often enter into relationships to meet some psychological need or desire. If we are not aware of these often unconscious factors we might be driven in ways that will not be in our best interests. One aspect of psychological attraction has to do with intelligence. The marriage partners should be attracted to and unified with the thinking of each other. Some personality types get along better than others. Knowing you and your prospective partners personality types may be helpful. Some personality inventories such as the Myers-Briggs are easy to use to get some preliminary information.

[http://en.wikibooks.org/wiki/Signs\\_for\\_Selecting\\_a\\_Spouse\\_for\\_a\\_Successful\\_Marriage/Table\\_of\\_Contents/Attraction\\_Love-and-Unity](http://en.wikibooks.org/wiki/Signs_for_Selecting_a_Spouse_for_a_Successful_Marriage/Table_of_Contents/Attraction_Love-and-Unity)  
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[http://en.wikibooks.org/wiki/Signs\\_for\\_Selecting\\_a\\_Spouse\\_for\\_a\\_Successful\\_Marriage/Table\\_of\\_Contents/Attraction\\_Love\\_and\\_Unity](http://en.wikibooks.org/wiki/Signs_for_Selecting_a_Spouse_for_a_Successful_Marriage/Table_of_Contents/Attraction_Love_and_Unity)

**Figure 8:**



In this Figure 8, we can understand people's mentality to select a bridegroom. After physical beauty and education. a parent gives emphasis on a woman's behavior. They look for religious. homely, cultured daughter in law. Religious, gentle and homely wives were always desirable in 1975 to 2007. In the year 2000, girls were expected to be smart most. In 2007 we see that demand for religious and homely wives are highest in number. So it proves that to select a bridegroom, now it days a family wants a complete package of beauty, education, characters, behavior-in a single word, everything.

"Physical attraction is usually the first. and unfortunately, often the most important factor in attraction and choosing a spouse. Physical and sexual attractions are built into human nature. It is a strong force in bringing together a man and woman. Sexual attraction is essential for the continuation of the human. Sexual attraction is one of the most basic and strongest of human physical drives and desires. Physical attraction is it temporary thing. Beauty is in the eye of the beholder, and over time both the eye of the beholder and the physical beauty of the beholden change. This is not a lasting quality and not one on which a marriage should be based, though it is

definitely a sign to be considered in your selection of a mate. What we find as physically attractive is strongly influenced by our culture. We are taught what is beautiful and what we should desire, especially in consumer societies."I

## Findings and analysis of Questionnaire:

*Those who are single and who got married from year 1970 to 2009:*

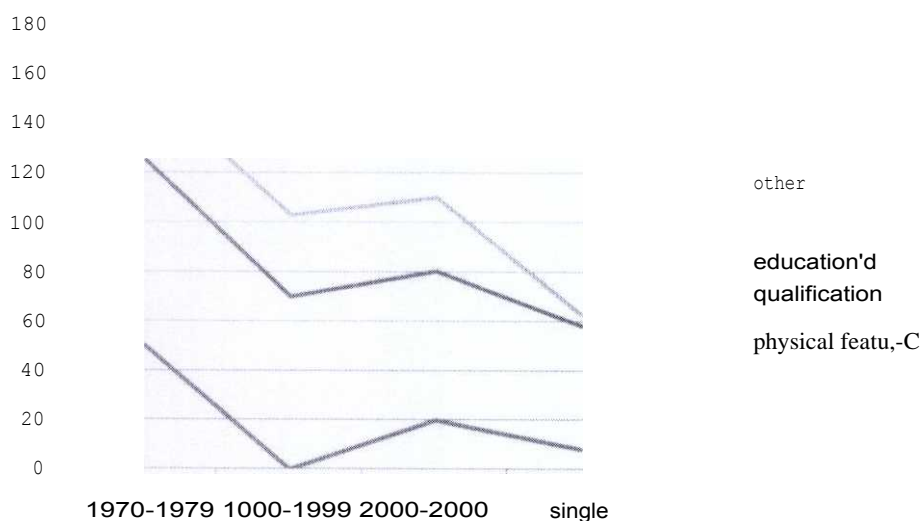
Sample size: 30

Only Male participants.

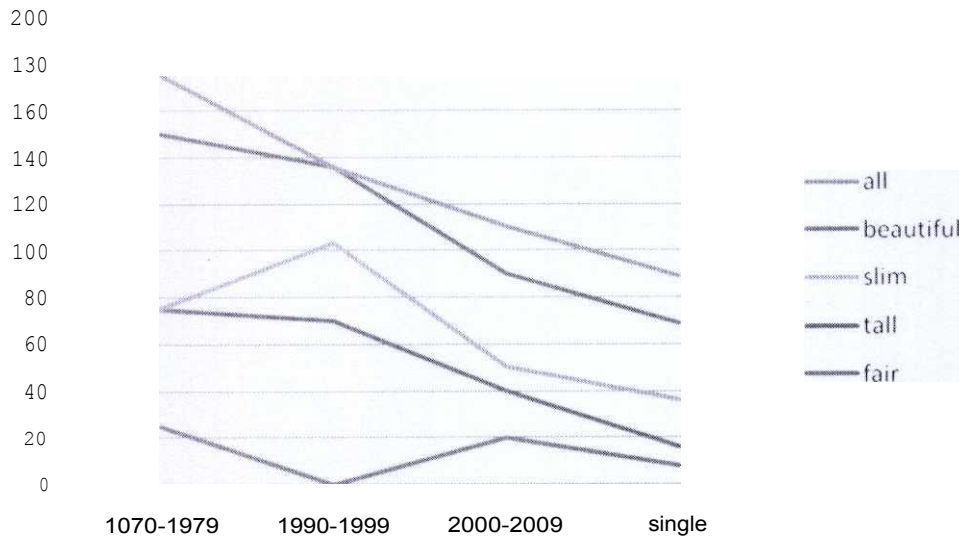
*All the numbers are in percentage.*

There were 30 persons who took part **in this questionnaire** session. All of **them are educated**, doing prestigious job in Dhaka City. Among them **few are unmarried**. Rest of them were married between 1970 to 2009.

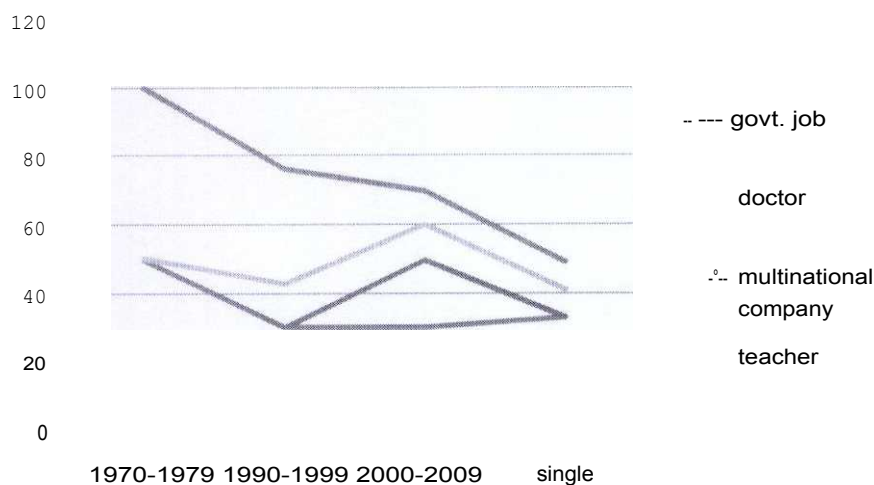
The first question of the questionnaire is 'What should be the first priority to choose a bride?' In answer of it, majority give priority to bridegroom's educational qualification. Those who got married in between 1970 to 1979, among them 50 % supported physical feature of a woman. No one supported to choose a woman to see her father's economical condition. From the graph, we can see that attraction for physical feature is decreasing in these years.



As answer of 211(1 question `In case of physical feature, what is your preference?' 75% person who got married in 197(1 to 1979 supported beautiful wife, next tall and complexion fair. Demand for Beautiful wife is slightly decreasing in 2000 to 2009 than 1970's.

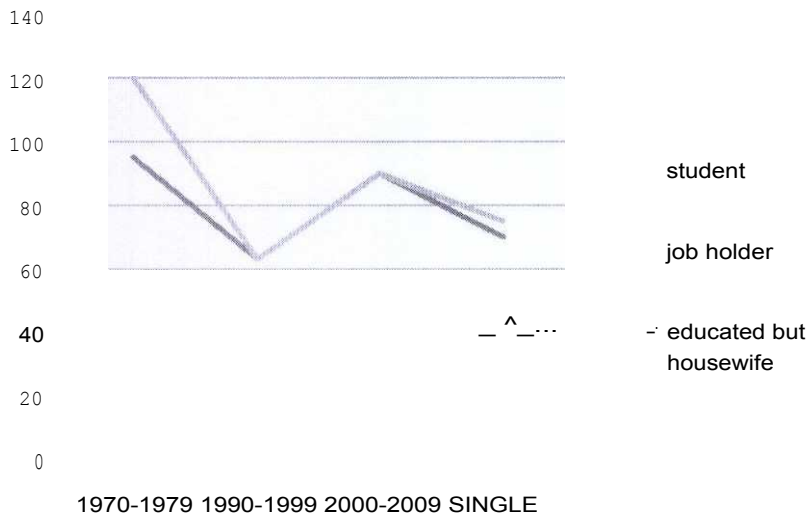


In question no 3. no one wished for HSC pass wife. Highest **demand** is for MA pass wife which is 70% in 90's. Demand for doctor **or engineer is seen here**. Demand for govt. job holder wives are decreasing in the recent years. **Demand for teacher is consistent.**

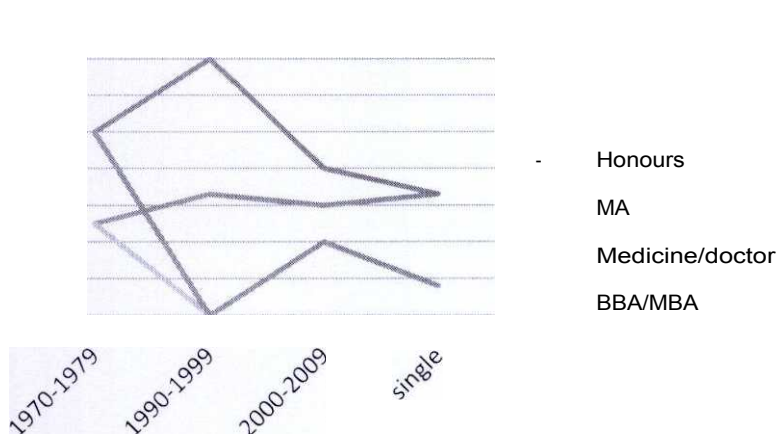


Jot) holder wife is gradually most desirable after year 2000. Before that student was desirable this is not seen now. After year 2000. 40% male want educated but housewife. There is a

sharp increase in demand for educated but housewife. Demand for student bride is decreasing.

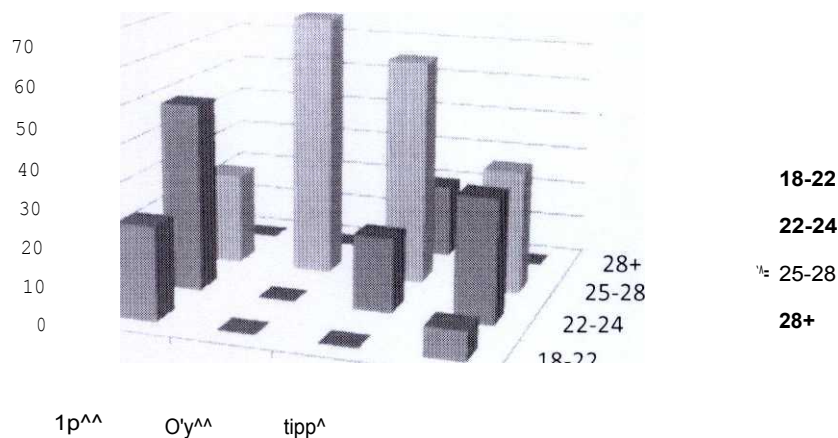


In 1970's doctor/ engineer/ working in multinational company wife was not expected. But a woman who is a teacher was desirable. Gradually we find demand for doctor, engineer, govt. job holder wife. Teaching profession is always desirable by male. Demand for honours pass bride always almost consistent.



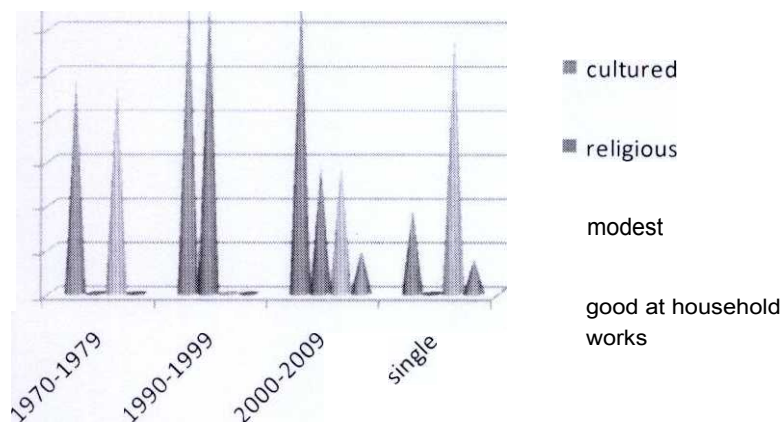
Only those who got married in 2000 to 2009, 20% of them supported wife with 28+ age. Others mostly support age within 25 to 28. Age group 22 to 24 is most desirable. It shows people's giving relax in age.

Graph 6



To marry a divorced ' widows/ infertile woman. 80 % male said no objection those who got married in the year 2000 to 2009. This number is gradually increasing from 70's. It shows male think more liberally than before. Everyone wants cultured, religious and modest wife. 101<sup>st</sup> want wife who will be good at household works. 70% want cultured

Graph 7



wife.

All of the participants reject dowry.

We see peoples reservation for marriage through media or newspaper advertisements. From 70-s to upto 2000 people support 100 % marriage through family/friends. People started to li ke media or newspaper ad from the year 2000 to get information about life partners. Because they feel that others don't take it as illogical, rather relatives or friends encourage



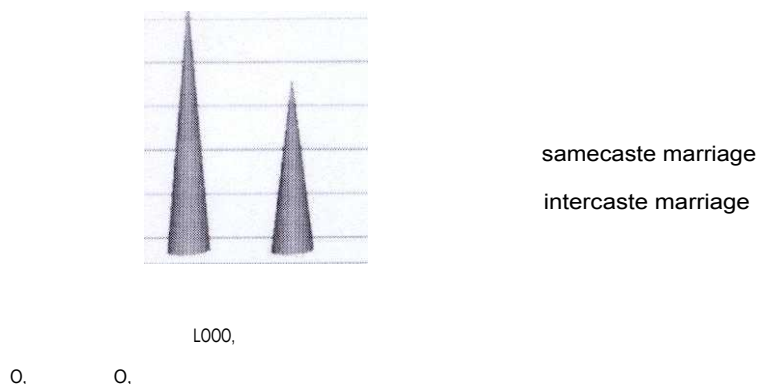
them to do so. That's why we find that using media or establishing match making centres are gladly welcomed in the present time urban society.

In case of Hindu marriage people are gradually moving towards inter caste marriage though its number is not so high, still situation is changing. Fascination for same caste is decreasing slowly.

"For years, the different societies of India and Bangladesh, especially Hindu society have been divided on the basis of caste system and religion. The problem of caste system was so deep rooted that it took years for the Indians to come out of that idea. Even today also India is struggling to come out of this social menace. History reveals that efforts have been made by various social reformers and individuals to make India free from the clutches of caste system, untouchability and race discrimination. For years, Indians had an orthodox mindset. They couldn't imagine inter caste marriages. They had a conception that marriages are only possible in the same community and caste. Talking about inter caste and inter religion marriages in India was a taboo for most people in the earlier days. However, with time, things changed and inter caste marriage also became a part of the society. Marriages are regarded as the most important social custom and hence, were viewed as the best means to remove the barrier of caste system. Today, in Indian society, though we can see inter caste marriages, but mostly it is the part of the city culture. The rural parts of the country still have a long way to go. Thus the same kind of situation prevails in Bangladesh.

12

Graph 8



Arranged marriage was more desirable in 70's and 90's. Now people start to like love marriage after year 2000.

**In case of second marriage, people 's preferences are for foreign citizen. solvent bridegroom. Many of them support to marry divorced or widow lady. 10 % like infertile and disable omen.**

In case of economic and social status 100% support come for equal status wife from those who got married in 2001)-2009. None is interested to marry a woman who is below **status**.

' The Universal Declaration of Human Rights adopted by the United Nations General Assembly in 1948 guarantees the right to "free and full" consent to marriage for both parties. Pressuring girls to marry before they have developed the maturity necessary to give consent is a violation of their human rights that holds consequences for the entire community. The legal age of marriage in Bangladesh is 18, but because there is no birth registration system, compliance with the law is negligible. The median age of marriage for women currently 20-49 years old in Bangladesh is 14.8 **years.I Early marriage is more common among the poorest girls in Bangladesh than** girls from wealthy families. The median age at first marriage among women 20-24 years old in the lowest wealth quintile is 14.6; girls in the highest quintile marry at a median age of 18.3.2. Parents often feel pressured by cultural values to marry their girls at a young age when they can no longer afford the cost associated with girls' schooling. This puts these girls at a double disadvantage; not only do they **enter into** marriage as children, they are uneducated too. ... Forty-six percent of married girls aged 10-14 and 33 percent of married girls aged 15-19 have never used contraception. Of those that do use contraception 22.8 percent of the 15-19 year olds began using it only after the birth of their first child.3 The birth interval for adolescent mothers (27 **months**) **is also significantly shorter compared to all women (39 months). More than a** third of adolescent births occur within an interval of less than 24 months.4 Both early pregnancy and closely-spaced births can have serious negative effects on both the mother and child's health."

We find in Bangladesh often rural women are **not at all** serious about **their age of marriage**. As the **male members** of a family think **that those women** are lucky who can marry early. Father wants to feel relieved after daughter's wedding. After marriage. its now the woman's duty to adjust with new family. relationship. Women's success is in her managing capacity.

More than 85% of women living in urban areas get married before the legal age whereas for rural women this figure is very high (more than 90%). Education is one of the most viable means for enhancing the status of women as well as rising the age at marriage. The higher the level of education both for the women and their husband, the higher the age at marriage in Bangladesh. Muslim women show lower probability in getting married at legal age (age of 18+ years) than the Non-Muslims and this probability is higher for rural areas. Women who are not engaged in works, their probability in getting married before the age of 18 is higher than the women who are engaged in works. The role of TV as mass media also helps women to increase the minimum age at marriage. In conclusion, analyzing the total effects and differentials of the selected variables in this study, it appears that both husband and their wife's education, geographic regions, religion and watching TV are significantly associated with the age at marriage of females in Bangladesh."

**The following statutory personal Laws existing in Bangladesh:**

1. The Hindu widow's **Re-marriage Act, 1856**
2. **The Penal Code 1860**
3. **The Divorce Act, 1869**
4. **The Evidence Act, 1872**
5. **The Special marriage Act, 1872**
6. **The Christian marriage Act, 1872**
7. **The Married Women's property Act, 1874**
8. **The Majority Act, 1875.**
9. **The Court of wards Act, 1879** **The Religious Societies Act, 1880**
10. **The Kazis Act, 1880**
11. **The Guardian and Wards Act, 1890**
12. **The Partition Act, 1893**
13. **The Prisons Act, 1894**
14. **The Protection of Muslim Pilgrims Act, 1896**
15. **The General Clauses Act, 1897**
16. **The Prisoners Act, 1900**
17. **The Foreign marriage act, 1903**
18. **The Code of Civil Procedure, 1908**

19. The Anand Marriage act, 1909
20. The maintenance Orders Enforcement Act, 1921
21. The Succession Act. 1925
22. The Borstal Schools Act. 1928
23. The Hindu Inheritance (removal of Disabilities Act), 1928
24. The Hindu Law of Inheritance (Amendment) Act. 1929
25. The Child Marriage Restraint Act. 1929
26. The Hindu Gains of learning Act. 1930
27. The Suppression of Immoral Traffic Act, 1933
28. The Places of Public Amusement Act. 1933
29. The Parsi marriage and divorce Act. 1936
30. The Hindu Womens Right to property Act, 1937
31. The Arya Marriage Validation act, 1937
32. The Muslim Personal Law (Shariat) Application Act, 1937
33. The Cutchi Memons Act, 1938
34. The Dissolution of Muslim Marriage Act. 1939
35. The vagrancy Act. 1943 (Bengal Act)
36. The reciprocity ct, 1943
37. The Hindu Women's Rights to property (extension to Agricultural Land) Act. 1943  
(Assam act)
38. The Orphanage and Widows Homes Act, 1944 (Bengal Act)
39. The Hindu Married Women's right to separate residence and maintenance Act. 1946
40. The Hindu Marriage Disabilities removal Act, 1946
41. The Undesirable (advertisements) Controls Act, 1952.
42. The Claims for maintenance (recovery Abroad) Ordinance, 1959.
43. The Probation of Offenders Ordinance. 1960
44. The Muslim family Laws ordinance. 1961
45. The Domestic servants Registration ordinance 1961.
46. The constitution of the People's Republic of Bangladesh, 1972
47. The Bangladesh Girl Guides Association act, 1973
48. The primary Schools (Taking Over) Act, 1974.
49. The Children act, 1974
50. The Muslim marriages and Divorces (registration) Act, 1974
51. The Public Servants (marriage and foreign Nationals) ordinance, 1976.

52. The Dowry Prohibition Act, 1980
  53. The Bangladesh Abandoned Children (Special provisions) repeal, Ordinance, 1982
  54. Bangladesh Nursing Council Ordinance, 1983
  55. The Bangladesh Women's Rehabilitation and Welfare Foundation (repeal) Ordinance, 1984
  56. The family Courts Ordinance, 1985
  57. Nari-O-shishu Nirjatan Damon Ain-2000
  58. Imam O Muazzin Kalvan Trust Ain, 2001
  59. Jativa Sangshad (Sangrakhito Mahila Asan) Nirbachan Ain, 2004
  - 60. Bangladesh | about- Law, 2006**
  61. Karagere Atok Sajaprapta Narider Bishesh Subidha Ain, 2006
- The provisions of those laws can be found in the Bangladesh Code.

## **Conclusions:**

To conclude the research we can say that a woman's empowerment certainly depends on the bridal selection criteria. A girl leads a single life hardly upto 25 years. Then she gets married and spends her whole life as a married woman. So a woman's majority of time passes as a married woman. In that case its very important how she was treated before marriage and after marriage. We see the barriers of empowerment for a woman is different in rural and urban area. But in a certain point both kinds of women face the same situation. That situation is their selection criteria. We find in 1970's and in 2000 almost same kinds of expectation from in-laws to it woman. Demand for fair, tall, beautiful bride is always seen. But we see a gradual change is people's mind for an educated bride. Many youth do not want housewife. they ask for job holder bride because they realize the necessity of working wife to cope up in this current commercial age. As demand for job holder wife, interest for higher education is also increased. In this present competitive world to hold a good place in job sector, a woman has to compete with males-there is no extra facility for a woman. Thus a woman has to fight to secure a place in every sector. For last few years we can see that women are doing best results in SSC. HSC. Women go to abroad for higher studies, they live alone in their work station. Now it days women are found in every kind of job. Once we were used to see women as doctor, nurse, teacher etc. It means women will do only those kinds of job which are related with social welfare. but this kind of attitude is changing. Now women are seen as serious workers, not as mere show piece. We also find women's age of marriage is increased.

Now many women can marry after their completion of Masters Degree. Once it masters degree holder bride is considered as an aged wife. Whereas many men want bride of MA pass and expect that their wives will do job after marriage. I don't mean that all men want same thing, but many of them support it. Many husbands feel proud to announce their wives educational qualifications and their position in respective office. These kinds of positive changes help women to be empowered. As empowerment does not mean only economical independency, it means more. So it supportive husband and in-laws have it contribution to make it woman empowered. She needs it good and healthy environment to be explored. Thus it daughter will take lesson from her mother. We have to forget gender biasness and have to treat it woman as it complete person in every sense. Doing income is not the only way of empowerment. it woman has to be strong from inside, her suggestions, advice, and comments should be properly evaluated. She will have to be treated as a strong and important part of a family.

Earlier a mother gives priority to teach various household works to her daughter which is an essential part of a good bride. Now a mother gives equal importance of her daughter's education as well as her son's. In recent years, a would-be in-laws asks about a girl's qualifications, results, institutions etc to judge whether she is compatible for a good job or not. So it good career and a well-knot marriage goes in parallel which was opposite in once upon it time. Often people thought that if a girl is not beautiful looking, her parents give her opportunity to do higher studies whereas it beautiful girl needs not to study more, her beauty is her qualification. Now this kind of thoughts is slightly changed though people still want beautiful brides.

The study reveals that personal income and physical beauty of women are the most important factors determining it higher social status while women with distressed conditions including mental and physical disabilities were found to have a lower social status. Women's empowerment is hampered for the society's dealing with them as only a marriage material. If it woman gives concentration only on her physical beauty to prove herself it good bride groom, her development process is withhold and she cannot be empowered.

In early seventies' newspaper advertisements, we found only few ads, specially for 1-lindu girls. Muslims were not so free on that time, they were more conservative. Now we see thousands of ad and most of them are for '*palro chui*'. It means now a day women are so qualified that it's hard for it parents to find out perfect groom.

## **Recommendations:**

1. Women should be highly qualified.
2. A girl should be encouraged for her study and career from her early age.
3. Parents should not be gender biased.
4. A woman will take care of her beauty but she should not be obsessed with it.
5. A family should be gender friendly.
6. It should be kept in mind that marriage is a part of life, not everything of life.
7. Women should be conscious about their rights.
8. A woman should not be judged only with their physical feature as a bride.
9. A woman has to feel self-confidence with her qualification.
10. Women's rights and laws for violating those rights-should be strengthened.
11. Violence against women should be discouraged through laws.
12. Disabled, widow and all kinds of disadvantaged women should be nurtured by government and other institutions.
13. To ensure that all the girls should get primary and secondary education.
14. A woman should not stop study and job after marriage.

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## Annex: 1. Questionnaire

Name:

Age:

Occupation:

Social Status:

Marital Status:

Year of marriage:

1. What should be the first priority to choose a bride?

- a. Physical feature      h. Educational qualification      c. Father's economic condition      d. other

2. In case of physical feature, what is your preference?

- a. Complexion fair      h. Tall      C. Slim      d. Beautiful      e. All      f. other

3. If you prefer an educated bride, what should be your choice?

- a. Upto H.S.C      N. Honours      c. M.A      d. Medicine/ Engineer      e. BBA/MBA      f. other

4. What kind of bride you prefer?

- a. Educated but house wife      h. Job holder      c. Student      cf. other

5. If you prefer job holder bride, then what kind of job?

- a. Teacher      N. Multinational company      c. Doctor      d. Engineer      e. Govt. job  
f. other

6. What is your choice for bride's age?

- a. 18- 22      h. 22-24      c. 25-28      d. 28+      e. other

7. Do you have objection to marry a divorced / widow / infertile woman?

- a. Yes      N. No  
c. other

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8. What do you prefer most?

- a. Cultured
- h. Religious
- C. Modest
- d. good at household works
- c. other

**9. Do you expect dowry from in-law?**

- it. Yes
- b. No
- why?

**10. To get a bride, what do you prefer?**

- it. Through Media
- h. Through newspaper advertisement
- c. Through family friends
- d. other

**11. In case of Hindu marriage, which one you prefer?**

- it. inter-caste marriage
- h. Same caste marriage
- c. other

**12. What kind of marriage you prefer?**

- a. Arranged marriage
- li. Love marriage
- c. other

**13. What kind of changes do you find presently in the selection criteria for a bride than your wedding time?**

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**14. In case of second marriage (suppose you have children), what is your choice for bride?**

- it. Foreign citizen
- h. very rich solvent
- c. Divorced
- d. Widow
- c. Having children
- I. Infertile
- g. Disable
- h. other

**15. In terms of economic & social status, Bride's family should be**

- it. Equal status
- h. Below than your status
- c. Upper than yours
- d. other

**16. Suppose, you are seeking for a bride of your son, then what will be your expectation for him which you didn't (10 for yourself at your time?)**

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