

CHAPTER I

INTRODUCTION

This chapter entails the introduction of the study. It is divided into five sections: background of the study, research question, objective of the study, significances of the study and the scope and limitations.

1.1 Background of the Study

Arranged marriage is a tradition that still exists in Indian society. It is not officially recognized in government regulations, but this tradition still exists in Indian social environment. Arranged marriage is still being carried out in India, especially by Hindu families. Lochtefeld (2002:54) states that arrangements are still extremely popular among modern Hindu communities, and many young people do not even consider arranging their own marriages. This statement indicates that arranged marriage is a part of Indian society's life and still remain the majorly preferred way for the people to enter into marriage.

Furthermore, the traditional way of thinking that still limits interactions based on gender is also one of the factors that causes arranged marriage still exists. Lochtefeld (2002:54) states that Indian society is still heavily separated based on gender. In villages and small towns, social engagement between unmarried men and women who are not related to the family is still uncommon. As a result of gender segregation, young people frequently struggle to build relationships with individuals of the opposite gender.

In the practice of arranged marriage, generally parents will arrange for their son or daughter to meet with many candidates. Mostly, Indian women will accept the candidate chosen by their parents to honor them because they believe that arranged marriage is a blessing. The majority of young men and women in India adhere to social standards and accept the social disciplines of traditional life. The conflict between "Indian arranged marriage and family values" and "western style love marriages" has hampered efforts to understand the nature of human desire and

the selection of marriage partners (Bhakat, 2015:179). Because marriage is a joint matter, the family will be fully involved in choosing a partner based on their social status and honor in the eyes of society.

Based on a survey from the Indian Human Development (IHD) Survey Research Brief No. 2 in 2015 only 5% of women took part in discussions about the chosen partner and the rest only obeyed and believed in the choices of all family members, especially parents. This proves that women will only be those who obey and believe in what their families choose. In addition, women who will be matched cannot refuse a decision from their family because it will be considered as an insult. Not only that, they will also be labeled as not being able to respect their family. As it is well known, the Indian woman in their family is the pride of the family and village. If they refuse the chosen candidate, then they are considered hurting the pride of their family and also the village where they live. They will also be ostracized, become the subject of gossip, and will get a lot of rejection from their social environment.

In addition to an arranged marriage in India, there are also patriarchal traditions. The role of women in social life is very limited. Indian women are prohibited from doing work as men do. In addition, in the division of roles in society, Indian women can only move in their personal space. They also do not get the same facilities such as health and education as men. Moreover, there is a belief in India that put women as the pride of their family or village. So therefore, women are forced to maintain their attitudes and behavior as not to defame the village or their family. Moreover, physical violence perpetrated by men against women also often occurs. Men feel, women are weak creatures and do not have the strength to fight, so they are easy to be oppressed.

Marriage in the Indian tradition is one thing that is considered very important. In general, *samskaras* change people in two ways: by removing latent or residual impurities, such as childhood *chudakarana* *samskaras*, or by generating new capacities and rights, such as *upanayana* (initiation) and *vivaha* (marriage) *samskaras* (Lochtefeld, 2002:590). It has to do with how humans live. He next urged economy in social functions such as marriages, *upanayan*, and others

(Jafferlot, 2007:67). Marriage is said to be an important part of human life because the marriage process will give offspring. Marriage is also one of the acts of worship carried out to achieve real goals. Women frequently observe the fast to achieve particular goals for themselves and their families, such as acquiring a job, passing an exam, conceiving a child, or planning a marriage (Lochtefeld, 2002:597).

In India, the minimum age for marriage is 18 for boys and 12 for girls. The Hindu Sabha has set the minimum marriageable age for boys and girls at 18 years old for boys and 12 years old for girls (Jafferlot, 2007:79). This is also in line with the tradition of child marriage that has occurred in India. Society considers marriage as a form of devotion to God and their parents. The connection in tradition, in every procession of marriage is also very sacred. Hindus in India marry around a sacred fire where the fire is a divine witness to their marriage. The marriage has a divine witness. The bride and groom are frequently physically connected while circling the fire by tying a portion of his turban to the edge of her sari as a visible sign of their marital unity (Lochtefeld, 2002:601).

Cranny (2003:15) states that as in patriarchal society, literary study is a reflection of real life and hence allows access to cultural studies. It refers to a social system that contains structural distinctions in terms of power and authority inherent in masculinity and culture, as well as in the economic and social domains. This patriarchal concept will also directly lead to the contract. This is because patriarchy has been transformed into a civil contractual relationship of capitalism. Pateman (1988:29) argues that the term “patriarchal” should no longer be used to describe male-dominated societies in which women are subordinate to men. If we look at how patriarchy enforces women and limits all that women do, it is true to eliminate this culture so that there will be gender equality between men and women.

Arranged marriage is a collection of short stories with the theme of arranged marriage that occurs in Indian society and the experience of immigration from India to America written by Divakaruni Chitra Banerjee. This book was published in 1995. There are 11 short stories in this book. This book tells stories of an Indian woman who had an arranged marriage. Although in some stories, it is not the main

character who experiences it, the whole story has something to do with arranged marriage.

Further analysis is about the portrayal of Indian women in this collection of short stories, this study uses the theory of sexual contracts. The sexual contracts itself is a theory that is still related to feminist studies but is more detailed on certain issues. This theory will explore the complications revealed because of the contract theory. Contracts theory cannot be changed progressively because the contract will always be related to politics and law (Pateman,1988:1). Furthermore, this theory can also provide more specific information about the relationship between men, women, and Indian traditions.

This study will be examined the female characters in each of the Arranged Marriage book's short stories. As a result, the focus of this research will be on women's obligations in their daily lives. The focus of this study will be on how the story portrays the lives of Indian women. What women do in their daily lives, what jobs and activities they do, and how men and women divide household responsibilities. This research also examined into the impact of the Indian traditions on women. Sexual contracts have an impact on women's lives in this area, in addition to the role that women play in their lives. The way males treat their female companions is one of them.

Most of the previous studies discussed about the diaspora and also the tradition or just analyze the issues that occur in the story using feminism studies which are used to analyze the study. First is the article entitled *Cultural Conflict In Chitra Divakaruni's Arranged Marriage* by Naeemul Haq (2017) from Annamalai University, Chennai, India. Naeemul's article analyzes how the female protagonists in the stories are encouraged to develop positive attitudes in their lives and how they cope with cultural changes in unfamiliar places. Naeemul uses cultural conflict as the focus of his study. Second, the article from B. Sushama (2018) entitled *A woman-Centric Study of Chitra Banerjee Divakaruni's Arranged Marriage*. This article analyses diaspora and racial discrimination. The emphasis is on how they (Indian women) control their lives, whether they are sad, happy, or disappointed. Identify all of the short stories in Divakaruni's book B.

Sushama analyzes by comparing one story to another in order to determine how the protagonist characters in the story control themselves. Third is the article entitled *Divakarni's Arranged Marriage: Quest for a New Beginning* by Dr. K. Lalitha Bai (2017) published in the International Journal of Humanities and Social Science Invention. This article discusses the Diaspora of Indian women described in a collection of short stories. *Arranged Marriage*. Moreover, this study also analyze the culture changes.

In this collection of short stories, the previous studies discussed the diaspora extensively. Meanwhile, this study focuses on Indian women and Indian traditions by using the theory of sexual contracts from Carole Pateman to analyze the existing data. This study also takes data from 7 of the 11 the short stories in this book because the storyline in this collected short stories by Divakaruni is very suitable to be studied using the theory of sexual contracts.

1.2 Research Question

Based on the background of the study, there are three the research questions as formulated below:

1. What are the portrayed of Indian women in Divakaruni's *Arranged Marriage*?
2. What are the impacts of Indian traditions towards the life of Indian women in Divakaruni's *Arranged Marriage*?

1.3 Objective of the Study

Related to the research questions, this study aims to explore:

1. The portrayed of Indian women in Divakaruni's *Arranged Marriage*.
2. The impacts of Indian traditions towards Indian women's life in Divakaruni's *Arranged Marriage*.

1.4 Significances of the Study

This study is expected to provide knowledge about gender roles between men and women who are bound in sexual contracts.

1. Theoretically, this study provides to support this theory about women and sexual contracts.
2. Practically, this study is expected to be useful as a reference for other students who use sexual contracts as a theory or use Divakaruni's collection of short stories *Arranged Marriage* as a data source. In addition, this study can also provide an understanding that tradition does not always provide benefits for both parties.

1.5 Scope and Limitations

The scope of this study includes the analysis of 7 of the 11 short stories from *Arranged Marriage*. The focus of this study is about women and Indian tradition in the collection of short stories *Arranged Marriage* which was analyzed using sexual contracts theory by Carole Pateman.

The limitation of this study is not all events in the story observed. This investigation only needs to look into what the portrayed of Indian women, also the impacts of Indian tradition towards Indian women's life in Divakaruni's *Arranged Marriage*. The data used in this study are in the form of character's utterances and author's narration related to what is asked in the research question.