

Intergenerational transition of trousseau practices among women of Malwa region

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■ **ABSTRACT :** This paper examines the extent of bearing clothes, home furnishings, foot wear and handbags in the bridal trousseau among women of two intergenerational periods in Malwa region of Punjab. A sample size of 300 respondents was selected which spread over three cities namely Ludhiana, Patiala and Bathinda of Malwa region of Punjab. In the sample, the respondents of the first generation are the mother-in-law, while the respondents of second generation are daughter-in-law. The findings of the study revealed that the quantity of bearing clothes by the brides was found to be increased significantly over the period of time. As against 37.3 per cent of the total respondents of second generation, only one-fifth of the respondents of first generation were able to maintain more than 31 clothes in bridal trousseau. The quantity of home furnishing, footwear and handbag articles in the bridal trousseau increased significantly over the periods of two generations. As against 40 per cent of the total respondents of second generation, only 19.3 of the respondents of first generation were able to have 11-20 home furnishing articles in bridal trousseau. Similarly, compared to 26.7 per cent of the total respondents of second generation, only 2 per cent of the respondents of first generation were reported to include 11-15 footwear articles in bridal trousseau. The quantity of including handbags in the trousseau has shown significant growth during the study period. Hence, the economic and social transformations in the society lead to increase the bridal articles in the trousseau both in terms of numbers and varieties. The findings of the study could be helpful for the society on account of expanding business opportunities by taking into account the changing trends in fashion and the interest of the young generation with respect to trousseau practices.

■ **KEY WORDS:** Intergenerational, Bridal trousseau, Marriages

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The institution of marriage is very popular throughout the world. Wedding is sacred ties between two human beings and creates new relations between two families. The bond that is made is not only physical but platonic (Jayashree, 1998).

Culturally, the celebration of marriage rituals varies considerably among different societies. The society prescribes rules for prohibitions, preferences and prescriptions in deciding marriage (Mondal, 2017). The selection of the life partner and the other arrangements

of the ceremony are done by the parents, relatives or other elders of the family. This system of marriage is prevalent since the ancient times as the elders are considered to be more experienced and hence, are expected to take the right decision (Anonymous, 2004).

Trousseau plays an important role in marriage and it is incomplete without it. The fundamental postulate of giving trousseau is love and affection from the parents to their daughters, for the beginning of new phase of life. The word trousseau is derived from the French word *trousseau* means bundle. Trousseau is the possession of articles, such as clothing, linens etc. that a bride assembles for her marriage. For any girl, her wedding shopping is the most awaited task as soon as her wedding gets fixed. Shopping for the wedding outfit, jewellery and the most important of them all, putting together her wedding trousseau. A trousseau is that treasured luggage that a bride carries to her husband's house after her marriage and contains all her new clothes, footwear, makeup items, accessories, jewellery and all the things that she would need in her new life, just post-marriage (Arora, 2015).

The pattern of celebrating marriages has been undergone a numerous changes over the period of time. Since the last couple of decades, massive changes have been observed on account of socio-cultural, economic and technological perspectives in the society due to modernization. These changes in the society may lead to influence trousseau practices and the traditional culture of trousseau practices in the society has been taken over by the modern culture. Changes in the forms of dressing patterns, interreligious marriages, expanded rituals etc. and impact of globalization were also seen (Chowdhary, 2016). Education, media, income, mobility, etc. all these contribute to significant changes in clothing as well as in trousseau. Lot of changes can be seen, not only in varieties of items, but clear transition will be noted in number of clothes, home furnishings, foot wear and handbags in the bridal trousseau among wedding women at two intergenerational periods. Hence, the present study was carried out to assess the number of clothes, home furnishings, footwear and handbags included in the bridal trousseau among women between two generations of Malwa region.

■ RESEARCH METHODS

The present study was carried out to investigate

the various factors responsible for intergenerational transition of trousseau practices between two generations among women in Malwa region of Punjab. The investigation was conducted in the Punjab state and Malwa region of the Punjab state was purposively selected as the people are more influential by changing fashion trends. Three cities *viz.*, Ludhiana, Patiala and Bathinda from Malwa region were selected. A purposive sampling technique was used to select the families having two generations together. A total of 300 respondents comprising of 150 each from first and second generation with 50 respondents from each of the three selected cities were taken for the study. In the sample, second generation respondents were referred to recently married girls (less than three years) having age more than 20 years, while, the respondents of first generation were the mother-in-laws having age 40 years and above. The data were analyzed by using frequencies, percentages etc. However, two proportion z-test was applied to make logical comparison of trousseau practices between two generations.

■ RESEARCH FINDINGS AND DISCUSSION

Industrialization, urbanization, demographic change, expansion of education, growth of family income could be responsible for social and economic transformation in the society. Under the influences of these changes in the society, the trousseau practices in Punjabi weddings have been passing through numerous changes over the period of time (Arland and Thomas, 1990). In this respect, the results are discussed as under:

Clothes in bridal trousseau :

Trousseau brings a huge burden to find the best clothes and turn your dream trousseau into a reality. One can turn it into an experience by making sure to follow some simple rules and have right guidance to walk through. One can not be blinded by the high-end designers and shed out lacs for an outfit worth half the price. Some brides followed their heart by wearing their several years old mother's wedding dress in one of the wedding function (Sandhu, 2017).

The trousseau articles included in the first generation were suits, *Sarees*, sweaters, shawls, *Phulkari* and any other items like nighties, towels and lingerie etc. From the Fig. 1, it was observed that all the respondents (100%) included suits in their trousseau. *Saree* was the another

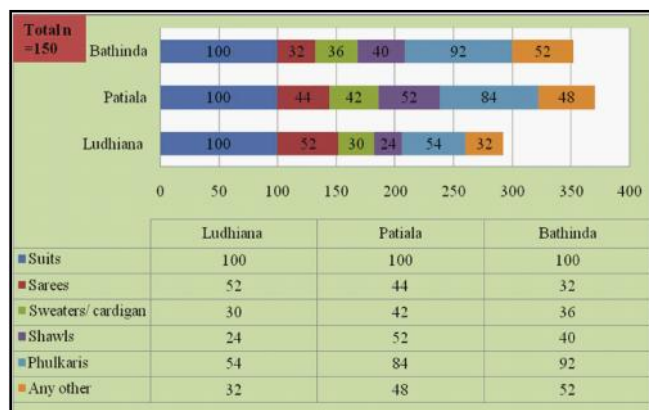


Fig. 1 : Clothing articles included in the trousseau of first generation

article preferred by 52, 44 and 32 per cent of the respondents from Ludhiana, Patiala and Bathinda, respectively. *Phulkaris* were included in trousseau of 54, 84 and 92 per cent of the respondents, respectively from three cities. It was found that maximum respondents, who had *Phulkaris* in their trousseau was from Bathinda, followed by Patiala and Ludhiana.

The trousseau of second generation brides varied from first generation and easily visualised in Fig. 2. There was addition of more clothing items like casual, western and night dresses were included in the trousseau of second generation brides. All the respondents (100%) from the three cities preferred suits, which was followed by night dresses (100, 68 and 54 %), casual dresses which were preferred by 86, 46 and 38 per cent of the respondents, respectively. *Phulkaris* and sweaters were least considered by second generation respondents. The

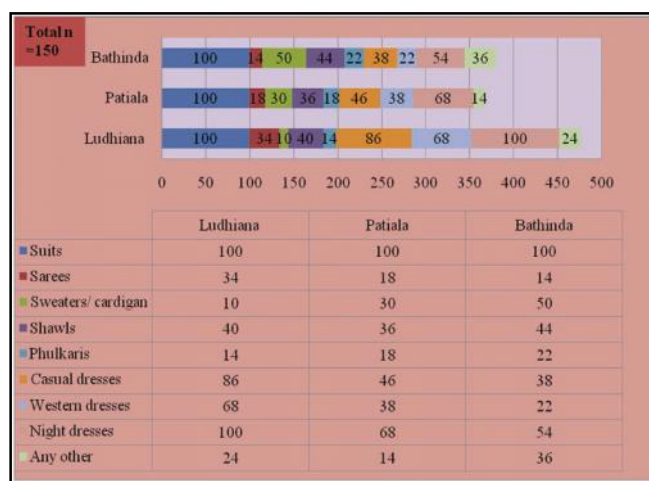


Fig. 2 : Clothing articles included in the trousseau of second generation

any other clothing articles include, lingerie, nighties, towels etc.

Despite significant changes in terms of extent and varieties of items, the collection of clothes and household items included in the bridal trousseau is continue to be an important practice among wedding women in the Punjab state. A specific number of clothes like 11, 21, 31 etc. are included in the bridal trousseau, because these numbers are considered as an auspicious and old tradition. In the analysis, the number of clothes was divided into four categories *i.e.* upto 11, 12-21, 22-31, and more than 31.

An overview of Table 1 showed that the number of clothes included in the bridal trousseau was significantly increased over the period of two generations in Ludhiana city. Compared to first generation (8%) respondents, none of the respondents from second generation included 11 clothes in the bridal trousseau.

More than 50 per cent of the respondents of first generation preferred 12-21 clothes in a trousseau, whereas, the corresponding figure turned out to be 28 per cent only in second generation. The z-value in this respect indicated that the trend of having clothes between 12-21 was significantly declined over these two generations. The tendency of having clothes between 22-31 clothes in the bridal trousseau was more or less same and remained insignificant in both the generations. However, the trend of including more than 31 clothes in bridal trousseau was observed to be more prevalent in second generation with 40 per cent respondents as compared to first generation, where only 16 per cent of the respondents of first generation. This might have been due to change in economic status of the family, modernization, increase of professionalism, and ready availability of fashion goods to second generation respondents.

In Patiala, the trend of having upto 11 clothes in the bridal trousseau were more or less same and remained in significant in both the generations. However, the possession of 12-21 clothes in bridal trousseau were more prevalent in first generation (54%) as compared to second generation (8%). The z-value in this respect indicated that the trend of having clothes between 12-21 was significantly declined over these two generations. It was also observed that clothes between 22-31 and more than 31 clothes in bridal trousseau were more prevalent in second generation as compared to first

Table 1 : Number of clothes in bridal trousseau (n=300)

Number of clothes	Ludhiana n ₁ =100			Patiala n ₂ =100			Bathinda n ₃ =100			Total		
	Gen I	Gen II	Z- Value	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value
Upto 11	4 (8.0)	-	2.04*	2 (4.0)	3 (6.0)	0.46 NS	5 (10.0)	5 (10.0)	NS	11 (7.3)	8 (5.3)	0.70 NS
12-21	27 (54.0)	14 (28.0)	2.64*	27 (54.0)	4 (8.0)	4.97*	20 (40.0)	5 (10.0)	3.46*	74 (49.3)	23 (15.4)	6.30*
22-31	11 (22.0)	16 (32.0)	1.54 NS	9 (18.0)	20 (40.0)	2.42**	15 (30.0)	25 (50.0)	2.04**	35 (23.4)	61 (40.7)	3.45*
>31	8 (16.0)	20 (40.0)	3.01*	12 (24.0)	23 (46.0)	2.42**	10 (20.0)	15 (30.0)	1.15 NS	30 (20.0)	56 (37.3)	4.92*

Figures in parentheses indicate percentages
Gen – Generation

* and ** indicates significance of values at P=0.01 and 0.05, respectively
NS=Non-significant

generation. The results also revealed that about 40 and 46 per cent of the second generation respondents possess 18 and 24 per cent of the total respondents of first generation were able to maintain clothes between 22-31 and more than 31 clothing items in their bridal trousseau of first generation, as compared to 18 and 24 per cent of first generation respondents, respectively. It is evident from the z-value that the extent of bearing clothes in the bridal trousseau was significantly increased over the periods of these two generations.

In Bathinda, the pattern of having upto 11 clothes and more than 31 clothes in the bridal trousseau were nearly same and non-significant in both the generations. However, the trend of including 12-21 clothes in bridal trousseau was observed to be more prevalent in first generation (40%) as compared to second generation (10%). The z-value in this respect indicated that the trend of having 12-21 clothes was significantly declined over these two generations. The trend of keeping 22-31 clothes in bridal trousseau was observed to be more prevalent in second generation as compared to first generation. As against 50 per cent of the respondents of second generation, only 30 per cent of the total respondents of first generation were able to maintain clothes between 22-31 clothes in bridal trousseau, respectively. It is evident from the z-value that the extent of possessing clothes in the bridal trousseau was significantly increased over the periods of these two generations.

Overall in the Malwa region of the Punjab state, the quantity of bearing clothes in trousseau by the brides was found to be increased significantly over the period of time. The pattern of keeping upto 11 clothes in the bridal trousseau was nearly same and non-significant in

both the generations. The trend of 12-21 clothes included in bridal trousseau was significantly declined, while the pattern of having 22-31 clothes significantly increased between two generations.

Home furnishings in trousseau :

Home furnishings in first generation trousseau includes articles like blankets, bed sheets, *Durries*, *Khes*, quilts and any other articles like table cloths, cushion covers etc. It was noted that most of first generation respondents (76%) from Ludhiana, preferred quilts, followed by durries (72%), for their trousseau. In Patiala, again most of the respondents (84%) preferred *Durries* as a part of trousseau, followed by quilts (70%) and *Khes* by 66 per cent of the respondents, respectively. In Bathinda, *Durries* were most preferred by 90 per cent of the respondents, followed by *Khes* (84%) and quilts (82%), respectively. In Bathinda region, people used to

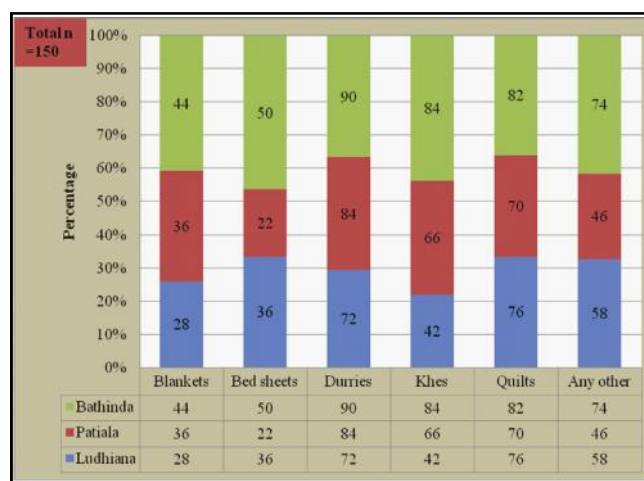


Fig. 3 : Home furnishings in bridal trousseau of first generation

make *Durries* and *Khes* at home for bridal trousseau

Home furnishings in trousseau of second generation include, blankets, bed sheets, towel sets and any other (table cloth, cushion covers etc.) has been visualised in Fig. 4. It was observed *Durries*, *Khes* and quilts were not included in the trousseau of second generation. It was found that in Ludhiana, majority of second generation brides (94%) preferred bed sheets, followed by 84 per cent of the respondents, who included towel sets in their trousseau. In Patiala, 88 per cent of the respondents preferred bed sheets, 62 per cent included table cloths and cushion covers in their trousseau. Again, majority of the respondents (92%), from Bathinda preferred bed sheets, followed by 76 per cent of the respondents, who kept cushion covers in their trousseau. It was found that addition of blankets in the trousseau was least preferred among the second generation respondents in all the three cities.

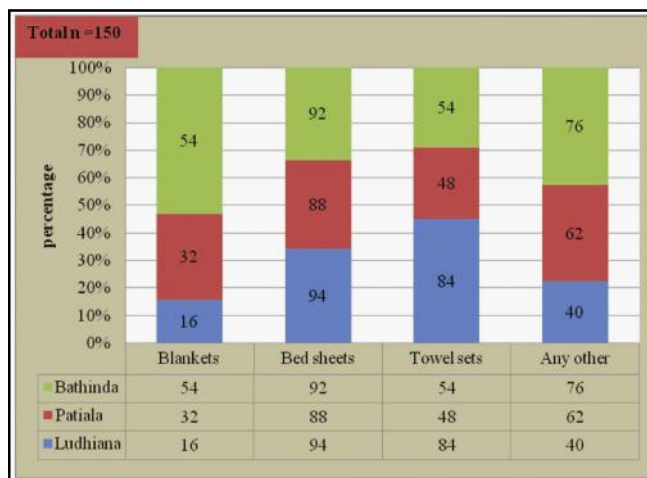


Fig. 4 : Home furnishings in bridal trousseau of second generation

Home furnishings is an important aspect of decorating and furnishing of home. It is a clear reflection of the owner's personality. In fact home furnishing is

the strongest statement of one's life style, social status, moods, temperaments, interests and feelings. For the start of a new life after marriage, new looks to the home can be introduced by use of different furnishings. It includes articles like *Durries*, *Khes*, bed spreads, quilts, table tops, cushion covers etc. It could be seen from Table 2 that, majority of respondents *i.e.* 84 per cent of the first generation and 66 per cent of the respondents of second generation in Ludhiana preferred to include upto 10 home furnishings items in the trousseau and this change was statistically significant among these two generations. The z-value further indicated that the significant changes were observed in case of 11-20 home furnishing items. Only 12 per cent of the respondents in case of first generation and 28 per cent of second generation were having 11-20 home furnishing items, respectively in the bridal trousseau. The trend of having more than 21 home furnishing items worked out to be nearly similar in both the generations.

In Patiala, the trend of having upto 10 home furnishing items in bridal trousseau were found to be nearly similar in both the generations *i.e.* no significant change was observed in this respect. The results revealed that the quantity of home furnishing items in the bridal trousseau ranged between 11-20, increased significantly, while the trend of more than 21 home furnishing items was declined significantly between the two generations. The range of 11-20 home furnishings in bridal trousseau was reported by 52 and 26 per cent of the respondents from the second and first generation, respectively. Similarly, compared to 22 per cent of the respondents in case of first generation, only 3 per cent of the respondents of second generation were able to maintain more than 21 home furnishing items in the bridal trousseau, respectively.

In Bathinda, none of the respondents in case of both the generations reported more than 21 home furnishing items in bridal trousseau. The z-value clearly indicated

Number	Ludhiana n ₁ =100			Patiala n ₂ =100			Bathinda n ₃ =100			Total		
	Gen I	Gen II	Z- Value	Gen I	Gen II	Z- Value	Gen I	Gen II	Z- Value	Gen I	Gen II	Z- Value
Upto 10	42 (84.0)	33 (66.0)	2.08**	26 (52.0)	21 (42.0)	1.00 NS	40 (80.0)	30 (60.0)	2.18**	108 (72.1)	84 (55.9)	2.89**
11-20	6 (12.0)	14 (28.0)	2.00**	13 (26.0)	26 (52.0)	2.67*	10 (20.0)	20 (40.0)	2.18**	29 (19.3)	60 (40.0)	3.92*
>21	2 (4.0)	3 (6.0)	0.46 NS	11 (22.0)	3 (6.0)	2.31*	-	-	NS	13 (8.6)	6 (4.0)	1.66 NS

Figures in parentheses indicate percentages * and ** indicate significance of values at P=0.01 and 0.05, respectively Gen – Generation NS=Non-significant

that the quantity of home furnishing upto 10 items in the bridal trousseau significantly declined, while the range between 11-20 increased significantly between the study periods. About 80 and 60 per cent of the respondents of first and second generation respondents reported to have upto 10 home furnishing items in the bridal trousseau, while, 11-20 home furnishing items were possessed by 40 and 20 per cent of the respondents of second and first generation, respectively.

On the whole, it can be concluded that significant changes observed in case of bearing upto 10 and 11-20 home furnishing items in the bridal trousseau between two intergenerational periods. The high value of z-score showed that the quantity of upto 10 home furnishing items in the bridal trousseau significantly declined, while the quantity of home furnishing items ranged between 11-20 increased significantly between the respondents. Ten home furnishing items in the bridal trousseau was reported by 72.1 and 55.9 per cent of the first and second generation respondents, respectively, whereas, as 40 and 19.3 per cent of the respondents of first and second generation were able to maintain 11-20 home furnishing items in the bridal trousseau, respectively.

Footwear included in trousseau :

Footwear is the part of apparel, where the outfit gets completed. Table 3 elucidates the number of footwear possessed by first and second generation respondents of three cities *i.e.* in Ludhiana, Patiala and Bathinda of Malwa region of Punjab. It was found that the quantity of bearing footwear in the bridal trousseau was reported to be significantly changed over the periods of two generations in Ludhiana. The extent of bearing footwear in the bridal trousseau was categorized into three categories *i.e.* upto 5, 6-10 and 11-15. It is evident that the practice of having upto 5 footwear and trend of keeping 6-10 and 11-15 footwear in trousseau have

increased significantly. Majority of the respondents (94%) of first generation were reported to have upto 5 footwear in the bridal trousseau and as against the second generation, where 28 per cent of the respondents preferred to include upto 5 footwears in the bridal trousseau in Ludhiana. The z-value further indicated that the significant changes were observed in case of all the categories of footwear, respectively. The trend of bearing 6-10 and 11- 15 footwear in bridal trousseau was observed to be more prevalent in second generation as compared to first generation. Only 6 per cent of the first generation as compared to 50 per cent of the second generation respondents had 6-10 footwear in bridal trousseau. Whereas, against 22 per cent of the second generation respondents and none of the first generation respondents were able to maintain 11-15 foot wears in bridal trousseau, respectively. It is evident from the z-value that the extent of bearing foot wears in bridal trousseau was significantly increased over the periods of these two generations.

Almost similar trends were seen in case of Patiala and Bathinda. The analysis clearly depicted that the trend of having upto 5 footwear in numbers in the bridal trousseau have declined, whereas, the practice of including 6-10 and 11-15 numbers of footwear in trousseau has significantly increased over two generations. The z-value further revealed that the extent of bearing foot wears in bridal trousseau was significantly increased over the periods of these two generations in both the districts.

Overall in the Malwa region of the Punjab state, the extent of adding upto 5 footwear in the bridal trousseau was declined significantly, however, the bearing of 6-10 and 11-15 footwear was found to be increased significantly over the period of time. The quantity of bearing upto 5 footwear in the bridal trousseau was reported by 89.3 and 32 per cent of the first and

Number of footwear	Ludhiana n ₁ =100			Patiala n ₂ =100			Bathinda n ₃ =100			Total		
	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value
0-5	47 (94.0)	14 (28.0)	6.80*	42 (84.0)	14 (28.0)	5.64*	45 (90.0)	20 (40.0)	4.08*	134 (89.3)	48 (32.0)	10.2*
6-10	3 (6.0)	25 (50.0)	4.90*	5 (10.0)	17 (34.0)	2.90**	5 (10.0)	20 (40.0)	3.46*	13 (8.7)	62 (41.3)	6.68*
11-15	-	11 (22.0)	3.52*	3 (6.0)	19 (38.0)	3.90*	-	10 (20.0)	3.33*	3 (2.0)	40 (26.7)	6.06*

Figures in parentheses indicate percentages

* and ** indicate significance of values at P=0.01 and 0.05, respectively

Gen – Generation

Table 4 : Number of handbags purchased in trousseau

Number of handbags	Ludhiana n ₁ =100			Patiala n ₂ =100			Bathinda n ₃ =100			Total n=300		
	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value	Gen I	Gen II	Z-Value
Upto 5	50 (100.0)	34 (68.0)	4.36*	47 (94.0)	28 (56.0)	4.39 *	50 (100.0)	40 (80.0)	3.33*	147 (98.0)	102 (68.0)	6.92*
6-10	-	14 (28.0)	4.03*	3 (6.0)	16 (32.0)	3.31*	-	5 (10.0)	2.29**	3 (2.0)	35 (23.3)	5.55*
> 10	-	2 (4.0)	1.43 NS	-	6 (12.0)	2.53**	-	5 (10.0)	2.29**	-	13 (8.6)	3.69*

Figures in parentheses indicate percentages
Gen – Generation

* and ** indicate significance of values at P=0.01 and 0.05, respectively
NS=Non-significant

second generation respondents, respectively. The total of 6-10 and 11-15 footwear in bridal trousseau were possessed by 41.3 and 26.7 per cent of the second generation respondents and 8.7 and 2 per cent of first generation respondents, respectively.

Handbags purchased in trousseau :

Handbags are indeed a fashion statement, when it comes to show off in Indian weddings. Table 4 shows distribution of total respondents in terms of number of handbags they purchased for their trousseau. Results indicated that all the respondents of first and 68 per cent of second generation in Ludhiana preferred to have upto 5 handbags in the bridal trousseau. Only 14 and 2 per cent of the respondents from second generation were reported to have 6-10 and more than 10 handbags in their trousseau, respectively.

Similar changes with respect to quantity of handbags included in bridal trousseau were seen in Patiala and Bathinda region also. The analysis clearly shows that the quantity of having upto 5 hand bags in the bridal trousseau have declined, while, the trend of including 6-10 and more than 10 handbags was significantly increased over two generations. The z-value further revealed that the extent of bearing hand bags in bridal trousseau was significantly increased over the periods of these two generations in both the areas, respectively.

On the whole, it is indicated that the trend of upto 5 handbags in bridal trousseau was declined significantly with increase in the range between 6-10 and more than 10 bags. None of the respondent from first generation reported more than 10 handbags in the bridal trousseau, however, 8.6 per cent of the respondents in case of second generation were reported to carry more than 10 hand bags in thebridal trousseau, respectively. The practice of keeping 6-10 handbags in bridal trousseau increased

significantly from 2.0 per cent of the first generation respondents to 23.3 per cent of second generation respondents, respectively (Bhandari, 2017 and Bhargavi, 2014).

Conclusion :

Industrialization, urbanization, demographic change, expansion of education, growth of family income could be responsible for social and economic transformation in the society. Under the influences of these changes in the society, the magnitude of trousseau articles like clothes, home furnishings, footwear etc. in Punjabi weddings have been passing through numerous changes over the period of time. The findings of the study revealed that the quantity of clothes, home furnishing items, footwear and hand bags to be included in bridal trousseau increased significantly in the Malwa region of the Punjab state over the two intergenerational periods. More or less the trends in terms of extent of trousseau articles were similar across the three cities *i.e.* Ludhiana, Patiala and Bathinda, however, Ludhiana and Patiala were found to be marginally dominated over Bathinda in terms of acquiring quantity of trousseau articles to be included in bridal trousseau.

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