

Changing trends in bridal ensemble

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■ **ABSTRACT** : This study highlights the various changes taking place in the patterns of wedding dresses of brides, jewellery, etc. at two different periods of time in Punjab. A sample size of 300 respondents was selected which spread over three districts namely Ludhiana, Patiala and Bathinda of *Malwa* region of Punjab. The findings revealed that trend of wearing *Salwar suits* and *Sarees* as a wedding dress significantly declined, while the trend of wearing designer *Suits* and *Lehnga choli* as a wedding dress has significantly increased between two intergenerational periods. Long dress turned out to be the new dresstrend being used by the bride as wedding dress in the Ludhiana region only. Significant changes were also observed in the case of procuring wedding dress. Most of second generation respondents prefer dress designer and fashion boutique for procuring the wedding dress. On contrary, majority of the first generation respondents dependent on tailor and local boutiques for stitching of wedding dress. The trend of approaching branded shop for procuring wedding dress was also reported by second generation respondents. Acquiring wedding dress on rent basis was the new emerging trend among young generation. Discernible changes were seen in case of jewellery of the bride also. Among precious jewellery, white gold, *Polki*, silver and platinum came out to be the most preferred materials by the young generation. Artificial jewellery being more appealing and was highly preferred by second generation as compared to first generation respondents. However, the pattern of *Kalire*, hair accessories and *Parandi* of the bride was significantly changed at these two intergenerational periods. The economic and social transformations in the society led to increase in the bridal articles in the trousseau both in terms of numbers and varieties. The results also revealed that the approach of procuring trousseau articles was considerably from local shops to far away cities or even out of states also.

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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 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). Ready to wear garment industry, education, media, income, mobility, etc. all these contribute to significant changes clothing as well as in trousseau. Lot of changes can be seen, not only in clothing items, but clear transition will be noted in jewellery, home furnishings, cosmetics, furniture and other accessories. Thus, it becomes prerequisite to study these changes and their impact on our life. Hence, the present study was under taken to assess the pattern of changing trousseau practices among women between two generations of *Malwa* region of Punjab.

■ RESEARCH METHODS

The present study was carried out to study the

changing trends in bridal ensemble 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 they 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 from first and 150 from second generation, (50 from each of the three selected cities) were taken for the study. In the sample, second generation respondents were referred to as 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 study was based on primary data and the data collected through well-designed, pre-tested schedule. The data were analyzed by using simple statistical tools like frequencies, percentages etc. The data were subjected to simple tabulation. However, two proportion z-test was applied to make logical comparison between two generations.

■ RESEARCH FINDINGS AND DISCUSSION

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

- Type of wedding dress
- Mode of procuring wedding dress
- Type of jewellery purchased for marriage
- Accessories purchased for marriage
- Procurement of wedding and trousseau articles
- Type of wedding dress.

A wedding dress is the clothing worn by a bride during her wedding ceremony. Colour, style and ceremonial importance of the dress depends on the religion, culture and economic class of the families. In Indian wedding, rituals and clothes make the wedding excited for the bride and her groom. The bride is dressed up in auspicious colours, whereas the bridegroom is dressed to exude a regal aura. Both look their splendid

best in gorgeous clothes. Moreover, the family members, relatives and the guests of the wedding function are often seen dressed upto the teeth. All the folks attending the marriage are decked out with gold jewellery including the bride and groom. The ladies are additionally adorned with henna patterns all over their palms, hands, forearms, legs and feet (Anonymous, 2017).

Data regarding type of dresses purchased by the respondents for their wedding in three cities is presented in Table 1. The dresses have been classified as *Salwar suit*, designer *Suit*, *Lehnga choli*, *Saree* and long dress. In Ludhiana city, most of the first generation respondents (78%) opted for *Salwar suit*, whereas, only 6 per cent respondents of the second generation purchased *Salwar suit* for the wedding day. The Z value (6.85) indicated that there was significant variation in generation I and II in this respect. The trend of *Designer suit* and *Lehnga choli* was not found in the first generation. However, 76 per cent and 30 per cent of the respondents from second generation preferred to purchase *Lehnga choli* and designer *Suit* for marriage, respectively. Similarly Long dress was preferred by second generation only. The trend of wearing *Saree* as a wedding dress decreased from first generation (26%) to second generation (16%).

In Patiala city, the trend of wearing *Salwar suit* and *Saree* as a wedding dress was replaced by *Lehnga choli* and designer *Suit*. The proportion of the respondents preferred *Salwar suit* as wedding dress was 86 in first generation and it declined upto 40 per cent in second generation. Similarly, the proportion of the respondents, who preferred *Saree* as wedding dress was declined from 32 to 14 per cent in case of first to second generation, respectively. As against this change, the proportion of the respondents, who preferred *Lehnga choli* and designer *Suit* as wedding dress was 2 and 12 per cent in first generation which was increased to 82 and 60 per cent in second generation, respectively.

Statistically, the changes observed between the two generations on account of all the above said dresses were significant.

In Bathinda city, the trend of wearing *Salwar suit* and *Saree* as a wedding dress was completely disappeared in second generations. These dresses were reported by the first generation only. Similarly, the trend of wearing designer *Suit* and *Lehnga choli* as a wedding dress was not prevalent in first generations. These dresses were reported by the second generation only.

Overall all in the three cities, the results together indicated that the trend of wearing *Salwar suit* and *Saree* as a wedding dress was replaced *Lehnga choli* and designer *Suit*. The proportion of the respondents, who preferred *Salwar suit* as wedding dress was 75 in first generation and it declined to 15.3 per cent in second generation. Similarly, the proportion of the respondents preferred *Saree* as wedding dress was declined from 32.7 to only 3 per cent from first to second generation. As against this change, the proportion of the respondents, who preferred *Lehnga choli* and designer *Suit* as a wedding dress was 4.6 and 0.6 per cent in first generation and increased to 86 per cent, in the second generation, respectively. The changes observed between the two generations with respect to all the above said dresses were statistically found to be significant. None of the respondents of first as well as second generations preferred long dress as wedding dress in Patiala and Bathinda city, while this trend was prevalent in Ludhiana city only. The ever-increasing bridal magazines, websites and the rise of the domestic fashion industry has propelled the Indian bride to forsake dresses handed down by mothers and grandmothers in favour of high-end designer clothes. The change in trends could be due to urbanization, exposure to media and changing values with the modernization of society. Increase in availability of stitched dresses and changing attitudes are also

Dress	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
<i>Salwar suit</i>	39 (78.0)	3 (6.0)	6.85*	43 (86.0)	20 (40.0)	4.76*	30 (60.0)	-	6.55*	112 (75.0)	23 (15.3)	10.33*
Designer suit	-	15 (30.0)	4.20*	1 (2.0)	30 (60.0)	4.66*	-	2 (4.0)	1.42 NS	1 (0.6)	47 (31.3)	7.05*
<i>Lehnga choli</i>	-	38 (76.0)	7.83*	6 (12.0)	41 (82.0)	7.01*	-	48 (96.0)	9.50*	6 (4.0)	129 (86.0)	14.27*
<i>Saree</i>	13 (26.0)	8 (16.0)	1.23 NS	16 (32.0)	7 (14.0)	2.14*	20 (40.0)	-	5.00*	49 (32.7)	3 (2.0)	4.79*
Long dress	-	4 (8.0)	2.04**	-	-	NS	-	-	NS	-	4 (2.7)	2.38**

[^] Multiple response
Gen – Generation

Figures in parentheses indicate percentages
NS= Non- significant

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

responsible for the changes in type of dresses purchased for marriage (Bhandari, 2017).

Mode of procuring wedding dress:

The cost and mode of procuring dresses for marriage are interlinked. It could vary according to the availability of budget and social status of the individual in the society. Table 2 shows how the respondents of first and second generation opted the mode of procurement. The city wise distribution of respondents shows that 80 per cent of the first generation respondents of Ludhiana city wore tailor made wedding dress, whereas only 6 per cent were in favour of buying their wedding dress from branded shops. On the other hand, most of the second generation respondents (60%) bought their wedding dress from the dress designer followed by fashion boutique and branded shops, respectively. Very few respondents borrowed their wedding dress on rent. On comparing both the generations, results were found to be highly significant.

Similarly, 78 per cent of the first generation respondents from Patiala were also in favour of tailor made wedding dress. These were also procured from local boutiques by 22 per cent of first generation respondents. An equal percentage of second generation respondent’s customized their wedding dress from tailors and dress designers, followed by fashion boutique and branded shops, respectively. None of the respondents from first and second generation were in favour of procuring wedding dress on rent basis.

Eighty per cent of first generation respondents from

Bathinda region had worn tailor made wedding dress. None of the first generation respondents from Bathinda region wanted to procure dress from branded shop neither they wanted to take them on rent. Most of second generation respondents opted for fashion boutique (40%) followed by dress designer (36%) and branded shops (24%), for obtaining their wedding dress, respectively.

Taking into consideration all the three cities together, the respondents of second generation were more likely to approach dress designer (41.3%) and fashion boutique (28.7%) for procuring wedding dress. On contrary, majority of the respondents of first generation *i.e.* about 79 and 19 per cent were found to be depended on tailor and local boutique for stitching of the wedding dress. It is indicated that the trend of approaching branded shop for procuring wedding dress was also significantly increased as only two per cent of the respondents of first generation and 21.3 per cent of the respondents of second generation reported this mode of procuring wedding dress. Acquiring wedding dress on rent basis was the new emerging trend among young generation while this option was not available for first generation. This trend has been becoming popular more among brides to avoid spending too much on bridal wear. A wedding dress is worn only once and spending worth of Rs. 40,000-50,000 is not worthwhile (Bhargavi, 2014).

Type of jewellery purchased for marriage:

Jewellery is an important ornament for a woman in all special occasions’ like- wedding, anniversary, birthday etc. Different types of precious and imitation jewellery

Source of procurement	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
Customised												
Tailor made	40 (80.0)	5 (10.0)	7.04*	39 (78.0)	14 (28.0)	4.40*	40 (80.0)	5 (10.0)	7.03*	119 (79.3)	24 (16.0)	11.06*
Dress designer	2 (4.0)	30(60.0)	6.00*	3(6.0)	14 (28.0)	2.93**	-	18 (36.0)	2.34**	5 (3.3)	62 (41.3)	8.04*
Fashion boutique	-	10 (20.0)	3.33*	2 (4.0)	13 (26.0)	4.00*	1(2.0)	20 (40.0)	4.66*	3 (2.0)	43 (28.7)	6.39*
Local boutique	8 (16.0)	3 (6.0)	0.00	11 (22.0)	6 (12.0)	1.10 NS	9 (18.0)	-	3.14*	28 (18.7)	9 (6.0)	3.23*
Ready made												
Branded shop	3 (6.0)	7 (14.0)	1.33 NS	-	13 (26.0)	3.87 *	-	12 (24.0)	3.69*	3 (2.0)	32 (21.3)	5.13*
Rental												
Rent	-	4 (8.0)	2.04**	-	-	NS	-	-	NS	-	4 (2.7)	2.38**

[^] Multiple responses Gen – Generation Figures in parentheses indicate percentages NS= Non- significant

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

are available in the market. For the marriage purpose, majority of the women would like to wear gold or white gold jewellery. Sometimes, imitation/artificial jewellery, matching or contrasting colours with the bridal dress was also used. Table 3 exhibits the type of jewellery purchased by the respondents for their wedding. The results revealed that the gold jewellery was the most preferred jewellery in Ludhiana by both the generations, however, the trend of gold jewellery was marginally declined. About 86 per cent of the respondents of first generation and 62 per cent of the respondents of second generation reported to prefer gold jewellery. Among precious jewellery, diamond, *Kundan* and platinum made jewellery turned out to be the latest trend and preferred by the young generation only. There were no significant changes reported in case of *Kundan* jewellery between two generations. Artificial jewellery being more appealing was highly preferred by second generation as compared to first generation.

Almost, similar results were found in Patiala. Since the gold jewellery was the mostly preferred jewellery, but the trend of gold jewellery was significantly declined. It was seen that majority of the respondents *i.e.* 94 per cent from first generation and 68 per cent from second generation opted for gold jewellery. *Kundan*, diamond, white gold, *Polki*, silver and artificial jewellery has been becoming more popular among second generation, respondents only. The preference of *Kundan* set was more or less same between the first and second generation, respectively.

Again, gold jewellery was the most preferred

jewellery in Bathinda by both the generations, respectively. White gold, diamond jewellery, *Kundan* and artificial jewellery has been becoming more popular among second generation in this area.

Overall in all the three regions, the majority of the respondents of both the generations preferred to purchase gold jewellery, but its trend significantly declined between two intergenerational periods. It was seen that 90 per cent respondents of first generation and 72.6 per cent from second generation opted for gold jewellery. In nutshell, it may be concluded that pattern and type of jewellery has been changed considerably over the period of time. Among precious jewellery, *Kundan*, diamond, white gold, came out to be the most preferred materials by the young generation. These ornaments were in latest trends among second generation, however, this trend was not there for first generation, respectively. The results also revealed that the gold jewellery was replaced by white gold, diamond, *Kundan*, *Polki*, silver and platinum made jewellery. Artificial jewellery being more appealing was highly preferred by second generation as compared to first generation.

Results were also supported by Bhargavi (2014), who described the significance of gold in Indian marriages. Gold is an auspicious precious metal and is considered as the symbol of the Hindu Goddess Lakshmi. It can be converted to cash anytime when an emergency arises. People of all ages, whether they are from the girl's side or the boy's side, wear attractive gold jewellery. It is believed that if a bride will wear gold on their wedding, it will bring luck and happiness throughout the married life.

Type of jewellery	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
Precious												
Gold	43 (86.0)	31 (62.0)	1.50 NS	47 (94.0)	34 (68.0)	3.31*	45 (90.0)	44 (88.0)	0.32 NS	135(90.0)	109 (72.6)	3.78*
White gold	-	-	-	-	17 (34.0)	4.52*	-	5 (10.0)	2.30**	-	22 (14.7)	4.81*
Diamond	-	13 (26.0)	4.25*	2 (4.0)	16 (32.0)	3.64*	-	17 (34.0)	4.52*	2 (1.3)	46 (30.7)	6.94*
<i>Kundan</i>	7 (14.0)	11 (22.0)	1.04 NS	10 (20.0)	15 (30.0)	1.0 NS	-	22 (44.0)	5.31*	17 (11.3)	48 (32.0)	3.75*
<i>Polki</i>	-	3 (6.0)	17.6*	-	7 (14.0)	2.74**	-	-	-	-	10 (6.7)	3.08*
Silver	-	-	-	-	2 (4.0)	1.43 NS	-	-	-	-	2 (1.3)	1.37 NS
Platinum	-	5 (10.0)	2.30*	-	-	-	-	-	-	-	5 (3.3)	1.87 NS
Imitation jewellery												
Artificial jewellery	-	19 (38.0)	10.32*	-	12 (24.0)	3.70*	5 (10.0)	5 (10.0)	NS	5 (8.0)	36 (24.0)	4.04*

[^] Multiple responses
Gen – Generation

Figures in parentheses indicate percentages
NS= Non- significant

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

Type of accessories purchased for marriage:

Results for accessories purchased for wedding by the bride are furnished in Table 4. In Punjabi culture, wearing of *Choor*a symbolizes the newly wedded bride. It is a ritual in Punjabi custom to wear a *Choor*a for a minimum period of one month which could extend to one year also. All the respondents of first and second generation of Ludhiana city purchased and wore the *Choor*a during their wedding. *Kalire* was worn by 90 and 94 per cent respondents of first and second generation respondents, respectively. Further, it was seen that 36 per cent of first generation respondents wore *Parandi*, whereas, *Parandi* was purchased by only 4 per cent of respondents of second generation.

In Patiala, no significant changes were observed in case of Bangles, *Choor*a and *Kalire*, while massive changes were seen in case hair accessories, *Parandi*s and other accessories between these two generations, respectively. Majority of the second generation respondents (80%) used different hair accessories like stone studded pins, clips, bands etc. Whereas, 54 per cent of first generation respondents wore *Parandi*. Although, Patiala is famous for designer *Prandi*s but with time fashion has changed. Sometimes, girls wear it in *Jagoo* ceremony. Percentage of women, who wore *Choor*a was less as rest of the respondents belongs to a *Baniya* group.

Similar pattern was observed in Bathinda city. Majority of the respondents of both first and second generation each purchased bangles, followed by 80 per cent of both generation respondents, who bought *Choor*a. No significant difference between the first and second generation was found. *Parandi* was purchased by 40 per cent of first generation respondents, which is significantly varied with second generation. As *Parandi*

was least favoured by second generation respondents.

In comparison of first and second generations, it was noted that no significant difference was found regarding the preference for *Choor*a and bangles. Although there is change in designs, patterns and colours of *Choor*a from contemporary *Choor*a which was available in single colour only. Wearing bangles, especially *Lac*, glass and sea shell are a must for hindu married woman. However, the material and colour varies from region to region. While in north India, mostly Punjab, the ivory bangles (*Choor*a) were mandatory for married ladies. Transitions from ivory bangles to metallic bangles, in different colours, matching with wedding dress were noted. There were no significant changes reported with respect to the pattern and type of bangles and *Choor*a among two generations. However, the pattern of *Kalire*, hair accessories and *Parandi* of the bride was significantly changed between intergenerational period.

Procurement of wedding and trousseau articles:

Source of procuring articles for trousseau has been categorized as local shops, shops from other cities, shops from out of state and any other sources includes online shopping. The data pertaining to this was furnished in Table 5. It was seen that most of the respondents (72.0%) of first generation from Ludhiana city, purchased from local shops, followed by 28 per cent of the respondents, who procured trousseau articles from the shops of other cities. In case of second generation, 54 per cent of the respondents preferred the shops of other cities for the purchase of articles for trousseau followed by out of state shops, which were preferred by 52 per cent of the respondents, respectively. Only, 18 per cent of the respondents did online shopping, followed by 16 per cent of the respondents, who preferred shopping from local

Cities	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
Bangles	38 (76.0)	31 (62.0)	1.51 N.S	37 (74.0)	34 (68.0)	0.66 NS	45 (90.0)	45 (90.0)	N.S	120 (80.0)	110 (73.3)	1.37 N.S
<i>Choor</i> a	50(100.0)	50 (100.0)	N.S	37 (74.0)	37 (74.0)	NS	40 (80.0)	40 (80.0)	N.S	127 (84.7)	127(84.7)	0.00 N.S
<i>Kalire</i>	45 (90.0)	47 (94.0)	0.73 N.S	42 (84.0)	42 (84.0)	NS	25 (50.0)	45 (90.0)	4.36*	112 (74.7)	134 (89.3)	3.31*
Hair accessories	33 (66.0)	45 (90.0)	2.90*	25 (50.0)	40 (80.0)	3.14*	15 (30.0)	50 (100.0)	7.34*	73 (48.7)	135 (90.0)	7.76*
<i>Prandi</i>	18 (36.0)	2(4.0)	4.00*	27 (54.0)	11 (22.0)	3.30*	20 (40.0)	5	3.46*	65(43.3)	18 (12.0)	6.07*
Any other	2(4.0)	8 (16.0)	2.00**	-	5 (10.0)	2.29**	-	-	N.S	2 (1.3)	13 (8.7)	2.91*

[^] Multiple responses Gen – Generation Figures in parentheses indicate percentages NS= Non- significant

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

shops, because of time constraint. Mostly people use to visit Patiala, Amritsar (with in state) and Chandigarh and New Delhias out of state source for trousseau shopping. Difference between first and second generation was found to be significant for all the categories.

Trousseau articles from local shops were acquired by 58 per cent of first generation respondents in Patiala, as it has number of shops offering wide range of traditional and contemporary articles for trousseau, followed by 36 and 30 per cent of the respondents, who purchased their articles for trousseau from the shops of other state and cities, respectively. In case of second generation respondents, it was observed that most of clothing was purchased from the out of city shops, followed by 40 per cent of the respondents, who went to the out of state shops for shopping. Local and online shopping was done by only 16 per cent of the respondents each by second generation respondents.

Similarly, in Bathinda region, 84 per cent of first generation respondents did shopping from local shops, followed by 36 and 32 per cent of respondents, who preferred shopping from out of city and state shops, respectively, for trousseau articles. Most of second generation respondents (64%), preferred shopping form other cities, like Ludhiana, Patiala, Chandigarh, etc. for their trousseau articles, followed by shopping from other states, such as Delhi, Bombay etc. and local shopping by 44 and 22 per cent of the respondents, respectively. Only 12 per cent of respondents did online shopping.

On the whole, it was observed that most of first generation respondents (71.3%), purchased articles from local shops for their trousseau, where as in case of second generation, about 50 and 45 per cent respondents favoured shopping from the out of city and state shops, respectively. Difference between first and second generation for procurement of trousseau articles was

found to be significantly different in all the four categories. The results revealed that the approach of procuring trousseau articles was considerably spread from local shops to far away cities or even out of states also. The approach of the respondents of first generation were limited to local cities only, however, the respondents of second generation moved to big cities and out of states to procure trousseau articles as according to them big cities offer wide range of latest fashion articles and even sometimes in reasonable price also.

Conclusion:

On the basis of the for going analysis, it is revealed that the trend of wearing *Salwar suits* and *Sarees* as a wedding dress significantly declined, while the trend of wearing designer suits and *Lehnga choli* as a wedding dress has significantly increased between two intergenerational periods under study. Long dress turned out to be the new wedding dress I being used by the bride as wedding dress in the Ludhiana region only.

Significant changes were also observed in the case of procuring wedding dress. The respondents of second generation were more likely to approach dress designer and fashion boutique for procuring wedding dress. On contrary, majority of the first generation respondents depend upon tailor and local boutique for stitching wedding dress. It is indicated that the trend of approaching branded shop for procuring wedding dress was also significantly increased as only two per cent of the respondents of first generation and 21.3 per cent of the respondents of second generation reported this mode of procuring wedding dress. Acquiring wedding dress on rent basis was the new emerging trend among young generation while it was completely unavailable among first generation.

Discernible changes were seen in case of jewellery

Table 5 : Procurement of wedding and trousseau articles[^] (n=300)

Source of procurement	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
Local shops (with in city)	36 (72.0)	8 (16.0)	7.10*	29 (58.0)	8 (16.0)	4.34*	42 (84.0)	12 (24.0)	6.01*	107 (71.3)	28 (18.7)	9.34*
Other cities	14 (28.0)	27 (54.0)	2.64**	15 (30.0)	21 (42.0)	1.25 NS	18 (36.0)	32 (64.0)	3.5*	47 (31.3)	80 (53.3)	3.90*
Out of state	12 (24.0)	26 (52.0)	2.88**	18 (36.0)	20 (40.0)	0.41 NS	16 (32.0)	22 (44.0)	1.23 NS	46(30.7)	68 (45.3)	2.64**
Any other	-	9 (18.0)	3.14*	-	8 (16.0)	2.94**	-	6 (12.0)	2.52**	-	23 (15.3)	5.16 *

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

of the bride. Among precious jewellery, white gold, *Polki*, silver and platinum came out to be the most preferred materials by the young generation. These ornaments were in latest trends among second generation, however, this trend was not common among first generation, respectively. The results also revealed that the gold jewellery was replaced by white gold, diamond, *Kundan*, *Polki*, silver and platinum made jewellery. Artificial jewellery being more appealing was highly preferred by second generation as compared to first generation.

There were no significant changes reported with respect to the pattern and type of bangles and *Choori* among two generations. However, the pattern of *Kalire*, hair accessories and *Parandi* of the bride was significantly changed at these two intergenerational periods. 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 results revealed that the approach of procuring trousseau articles was considerably spread from local shops to far away cities or even out of states. The approach of the respondents of first generation were limited to local cities only, however, the respondents of second generation moved to big cities and out of states to procure trousseau articles of latest fashion.

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