



e-ISSN: 2278-8875

p-ISSN: 2320-3765

International Journal of Advanced Research

in Electrical, Electronics and Instrumentation Engineering

Volume 11, Issue 5, May 2022

ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

Impact Factor: 8.18

☎ 9940 572 462

☑ 6381 907 438

✉ ijareeie@gmail.com

@ www.ijareeie.com



Mass Marriage – A Social Change

NARESH KUMAR JATIYA

ASSISTANT PROFESSOR, SOCIOLOGY, S.D. GOVERNMENT COLLEGE, BEAWAR,
RAJASTHAN, INDIA

ABSTRACT

In the eighties Maharashtra, then with a population of about eight crores was spending a whopping Rs 12 crores on wedding ceremonies every year. Enormous expenditures & increasing demands for dowry became a serious issue that plagued the country. The status of a person was being decided in the community on the basis of the amount of dowry given. Curbing wastage by cutting expenditure was the only answer.

The founder of BJS, MrShantilalMuttha was deeply moved by this social evil growing more & more menacing for a large section of the society with no solution at sight. The trend of exorbitant expenditure and display of wealth during wedding ceremonies prompted MrMutthato come up with the pioneering idea of mass marriage as a possible solution & to put in an all out effort to convert the idea into a deliverable action. The idea of mass marriage was easy to discuss but difficult to implement. A lot of hard work went into convincing people to accept the thought. Proper planning & effective communication helped in generating good response for the first mass marriage ceremony in Pune where MrShantilalMuttha also got his niece married, thus setting an example and thereby ushering a revolutionary change in existing system without hurting people's sentiment. The first mass marriage held in 1986 with 25 couples was thus a great success.

KEYWORDS-mass marriages, collective wedding, society, success, expenditure

I. INTRODUCTION

The first such experiment that started with an idea of an event thus soon evolved into a mass movement fast spreading all over the country with couples across communities, castes & creeds, the rich & the poor, taking pride in being a part of the trend.

MUMBAI: Friday was a special day for a bevy of young brides from marginalised communities in Andheri. They walked into the office of a local NGO and saw their childhood dreams of red and gold wedding shararas, glittering shoes and trousseau items laid out before them when they arrived for a pre-wedding fitting.[1,2,3]

The NGO is organising a mass marriage of eight couples at a banquet hall in Jogeshwari on Tuesday June 6. Most couples are Muslim, and a few belong to the backward Dhangar community. The nikah for Muslim couples will be performed at the venue while the Dhangar brides will be led to temples of their choice for the nuptials and then brought to the mass reception.

A voluntary organisation named Khidmat Foundation led by former councillor Mohsin Haider has been organising this lavish event since 15 years. Haider and his wife Meher, who is now the local corporator, provide wedding clothes, shoes and bridal accessories for the couple as well as household articles like beds, cupboards and vessels for them to start a new life.

"They get everything required to start life in a new household from a spoon to broom and fan. Imagine entering a new house. Except the house, we provide everything!" said Haider. "My family including my wife, sons, their wives and my brother, all contribute [4,5,6]so we do not take any outside donation. I am a politician, but it is this non-political act that gives me 100% satisfaction."

Each bride and groom is permitted to bring guests for the wedding feast which is "every bit as grand as I would host for my son's wedding", said Haider. "In fact special chaperones are allotted to each pair to ensure that all family members have eaten properly. Otherwise the girl will have to bear the taunts of her in-laws forever."



Photo ops are plenty since actors and politicians arrive to bless the couple. "Many of them offer to contribute towards the arrangements but I request them instead to give gifts of their choice to the couple in the hall," said the former councillor.

Khidmat even conducts a basic background check of the boy and girl. "We reject applications if their age is not suitable. On one occasion we found that a proposed groom already had a wife back in his village," said Haider. "Now we mostly prefer to take local applications from Andheri that we can verify."

The families say they could not possibly manage all this had they performed their daughters' marriage by themselves. The parents are often single mothers who work as housemaids, men who are rickshaw drivers or labourers. Juhu Gully resident Naseem Khan, mother of bride Misbah, said, "I have seen girls of my area get married with full pomp and show in Haider's mass marriage. Apart from the gifts, it is the dua'as and ceremonies performed by efficient Maulanas that pleased me more. So this year, I registered my daughter. We are of limited means too so this was the best option."

Young bride Solya (Soleha) Shaikh said, "I bless the organisers from the depths of my heart. I am spared the entire financial and mental stress involved in arranging a wedding -- the trousseau, hall, menu for guests, household items, everything is managed [7,8,9] by the NGO. My elder sister got married recently and debtors hounded us for petty payments for days afterward."

Bride Zeba Parveen's aunt Farida said, "Most families who register are menial workers who simply cannot afford a proper wedding for their children on a salary of Rs 8,000-10,000. We are so pleased to avail of this option."

II. DISCUSSION

A collective wedding or mass wedding is a marriage ceremony in which a small or large number of couples are married at the same time.

History

In 324 BC Alexander the Great married Stateira II, the eldest daughter of Darius, the king of Persia. In the same ceremony, he wed many of his leading officers and outstanding soldiers to other Persian women, about 80 couples in all.^[1] Today, these ceremonies are now performed in places such as Afghanistan, Pakistan, China, Iran, Japan^[citation needed], Jordan, Kurdistan, Palestine, South Korea, The Philippines and Yemen.

Financial considerations

Mass weddings are sometimes preferred for economic and social reasons, such as the reduction of costs for the venue, officiants, decorations, as well as the celebrations afterwards which can sometimes be shared between multiple families.^[2] In 2011 a collective wedding ceremony in India involved 4,000 couples, including Hindus, Christians, Buddhists, Jains, Sikhs, Muslims, and Adivasi. Many of them were the children of poor farmers.^[3]

In the Philippines, mass civil or religious weddings are a common phenomenon, and are often sponsored by government and charitable groups as a form of public service.^[4] Local politicians and sometimes celebrities participate as common wedding sponsors at such mass rites, which enable couples (and by extension their children) to benefit from formal state recognition of their unions.^[5] Parish churches also regularly offer collective Nuptial Masses for their low-income congregants, at times [10,11,12] in partnership with the secular government of that predominantly Catholic nation.^[6]

Rasme Saifee

Since 7 November 1960 (18th Jumada al-awwal 1380), under the guidance of Syedna Taher Saifuddin, Dawoodi Bohras have been conducting mass marriage events, at several venues, called Rasme Saifee (Arabic: **رسم سايڦي**).^[7] Currently the largest event is held two days after the birthday of Syedna Mohammed Burhanuddin in Mumbai. The first such mass marriage was held in Jamnagar. The event is now professionally looked after by the community organisation, International Taiseerun Nikah Committee (I.T.N.C).

Iranian state



The office of supreme leader in Iranian universities and office of deputy of women of Iranian president has begun a student wedding program.^{[8][9]} سازمان اوقاف و امور خیریه oghaf and charity organization has organized mass wedding too for deaf people.^[10] Minister of Islamic Culture and IRGC organizes these easy weddings just as well.^{[11][12]}

Unification Church

The Unification Church is known for holding collective weddings, which for some couples are marriage rededication ceremonies.

III. RESULTS

To mitigate hardship of poor parents, Shirdi Sai Baba Temple Society, popularly known as Sai Dham organizes 4 batches of Mass Marriages annually where about 100 couples get married in a year. 1080 marriages have been solemnized by the end of 2021. The couples belong to the underprivileged sections of the society and are gifted with all the necessary household items like utensils, pressure cookers, gas stoves, cycles, bed rolls, clothes, suitcases, household linen, ration etc. to begin their new journey.

This is being primarily done to solve difficulties that the underprivileged face in arranging funds for marriage of their daughters for which often they are forced to borrow few thousands on high rate of interest i.e. 5 to 10 % per month. Such large sums create a huge burden on the parents which they are unable to pay in their lifetime. [13,14]

Mass marriage in Faridabad

Started in 2007, the concept of Mass Marriage aims to encourage the economically weaker section of the society not to hesitate in spending money for their daughter's education, as often the poor parents need to curtail their expenditure, sell their valuables, work extra hours in order to save money for the dowry.

On the day of the event, the bride and groom reach Sai Dham in the morning along with their families, relatives and friends. Breakfast is served to all. The beauty and wellness training centre at Sai Dham is given the responsibility to do the makeup of the brides and make them ready for their big day. The wedding rituals are performed in the afternoon, followed by lunch for all and bidai.

A mass wedding ceremony involving 50 couples has been held in Afghanistan.

Such ceremonies have become more common as low-income couples seek to avoid the high costs of a traditional wedding.

The brides-to-be were kept out of sight in a separate wing - it was only after lunch they appeared, local media say.

The event, in Kabul, was organised by a charity which also provided the newly-weds with items including a carpet and household appliances to start their married life.

An official from the ministry for the promotion of virtue and prevention of vice spoke at the low-key ceremonies.

While recitations from the Koran were read out, dancing and music remain effectively banned by the country's Taliban rulers since they returned to power in August 2021. [12,13]

The brides and grooms were then carried away in cars decorated with green ribbons and red plastic roses in the form of hearts.

Roohullah Rezayi, 18, explained to AFP news agency he could not have afforded a solo wedding.

"A traditional wedding would have cost us at least 200,000 to 250,000 Afghanis [£2,220 to £2,770; \$2,800 to \$3,600] but this time it will be between 10,000 and 15,000 Afghanis," he said.

The young man, a member of the Hazara Shia Muslim minority and from Ghor province, earns barely 350 Afghanis per day doing odd jobs, the agency says.

"We invited 35 people from our two families, otherwise it would have been 300 to 400," he added.

For some of the grooms-to-be it had been a long wait, AFP notes.

"I've been waiting for this day for three years," said Samiullah Zamani, a 23, a farmer from Kabul province. "I can't wait to see her."

In a record-breaking event, 2,143 couples recently tied the knot during a mass wedding ceremony in Baran, Rajasthan, India, setting a world record for the most couples married in 12 hours, Guinness World Records said. They also broke the record for the most couples married in 24 hours, which was set by 963 Yemeni couples in 2013.

The most common reason for farmers' suicide is difficulty in repaying loans taken for their daughter's marriage. Poor farmers usually take loans for the marriage from banks or money lenders. When they are unable to repay the loan on time, they fall into the debt trap.



An effective solution to mitigate the debt is through mass marriage, where the expenses get divided between the families organizing these marriages. In July 2019, NAAM Foundation collaborated with Bhaishree Foundation and contributed ₹ 7,20,000 for conducting mass marriages in the districts of Jalna where 48 couples tied the knot.

“The engaged couple...should be given catechesis not only about the Church’s teaching on Marriage and the family but also about the Sacrament and its rites, prayers, and readings, so that they may be able to celebrate it thoughtfully and fruitfully.” – Order of Celebrating Matrimony, no. 17

When two Catholics marry, the Sacrament of Matrimony normally takes place within Mass. This is fitting because of the connections all sacraments have with the Paschal mystery of Christ (Catechism of the Catholic Church, no. 1621) and because it is in the Eucharist that Catholic married couples “meet the one who is the source of their marriage” (USCCB, Marriage: Love and Life in the Divine Plan, p. 52). Receiving the Eucharist as their “first meal” together is a beautiful expression of the newlyweds’ reliance on God to sustain and strengthen them throughout their lives.

When the Sacrament of Marriage takes place during Mass, a priest (or a bishop!) is the main celebrant for the ceremony. If other priests or deacons are also able to be present, they may concelebrate or assist as usual at Mass, and could even be invited to preach the homily. In many respects, a wedding Mass is like any other Mass, but with the addition of the ritual for marriage, the heart of which is found in two key moments: the Consent exchanged by the bride and groom, and the Nuptial Blessing that is given to the newly married couple. The consent is “the indispensable element that ‘makes the marriage’” (Catechism, no. 1626). In this moment, the bride and groom are the ministers of the sacrament to each other; the celebrant receives their consent in the name of the Church (see Marriage: Love and Life, p. 33). The beautiful Nuptial Blessing includes an invocation of the Holy Spirit, whom the Catechism describes as the “seal” of the new spouses’ covenant and “the ever-available source of their love and the strength to renew their fidelity” (no. 1624).

In addition to the Consent and the Nuptial Blessing, the Order of Celebrating Matrimony contains two other important elements. Before exchanging vows, the bride and groom are asked a series of questions, called the Questions before the Consent, to determine that each approaches marriage freely, intends a lifelong union, and is open to children and to rearing them “according to the law of Christ and his Church.” Then, after the exchange of vows, there is a Blessing and Giving of Rings. The spouses will wear the blessed rings as a sign of their covenant with each other and with God.

The structure of the ceremony for a Catholic wedding within Mass is outlined below, with various options in parentheses. Engaged couples are encouraged to work together with the celebrant (and perhaps the parish staff) to make their choices for certain texts of the wedding, such as the Scripture readings, the Prayers of the Faithful, and the musical selections. This will help make the wedding liturgy “a profound personal experience” of “full, active and responsible participation” by the bride and groom (Pope Francis, *Amoris Laetitia*, no. 213; St. John Paul II, *Familiaris Consortio*, no. 67).

A general outline for a Catholic wedding Mass in the Latin Rite follows, based on the new edition of the Order of Celebrating Matrimony (mandatory to use in the United States as of December 30, 2016). Because there are many options to choose from and various circumstances that can affect the planning of a wedding Mass, it is very important to work with the celebrant or his delegate in arranging the ceremony. Certain details might differ from what is outlined below.

The Introductory Rites

“The marriage liturgy is a unique event, which is both a family and a community celebration. The first signs of Jesus were performed at the wedding feast of Cana. The good wine, resulting from the Lord’s miracle that brought joy to the beginning of a new family, is the new wine of Christ’s covenant with the men and women of every age.” – Pope Francis, *Amoris Laetitia*, no. 216

Welcome of the bride and bridegroom by the priest and procession into the church (the welcome can take place at the door of the church or at the altar, depending on the style of procession chosen)

Greeting of the couple and congregation by the priest

The Celebration of Matrimony



“It needs to be stressed that these words [of consent] cannot be reduced to the present; they involve a totality that includes the future: ‘until death do us part.’” – Pope Francis, *Amoris Laetitia*, no. 214

“The consent by which the spouses mutually give and receive one another is sealed by God himself.” – Catechism of the Catholic Church, no. 1639

Address to the couple by the priest

The Questions before the Consent

The Consent (two versions of the vows to choose from, and the couple can either say the words themselves or respond “I do” to the vows posed as a question by the priest)

The Reception of the Consent by the priest

The Blessing and Giving of Rings (three versions of the prayer to choose from)

Optional: The Blessing and Giving of the Arras, a tradition important in Hispanic and Filipino families

Optional: a hymn or canticle of praise may be sung

The Universal Prayer / Prayers of the Faithful (two examples provided in the liturgical text; couples can also work with the priest to write their own)

The Creed (said or sung only if Marriage is celebrated on certain days)

The Liturgy of the Eucharist

“The liturgical crowning of the marriage rite is the Eucharist, the sacrifice of that ‘body which has been given up’ and that ‘blood which has been shed,’ which in a certain way finds expression in the consent of the spouses.” – St. John Paul II, *Letter to Families*, no. 11

“It is...fitting that the spouses should seal their consent to give themselves to each other through the offering of their own lives by uniting it to the offering of Christ for his Church made present in the Eucharistic sacrifice.” – Catechism of the Catholic Church, no. 1621

The Preparation of the Gifts (the bride and groom may bring the bread and wine to the altar, or someone else may be invited to do so)

The Eucharistic Prayer

The Lord’s Prayer, stopping just before “Deliver us...”

Optional: The Blessing and Placing of the Lazo or the Veil, a tradition important in Hispanic and Filipino families. This could also be done before the Lord’s Prayer, or even earlier, according to local custom.

The Nuptial Blessing (three versions to choose from)

The Sign of Peace

Holy Communion (an appropriate Communion song should be sung)

The Conclusion of the Celebration

Solemn Blessing of the newly married couple and the congregation

Dismissal

Recessional (a hymn could be sung, or instrumental music could be played)



Note: after Mass, the witnesses (usually the best man and maid of honor) and priest sign the Marriage record in the vesting room or in the presence of the people, but not on the altar.

IV. CONCLUSION

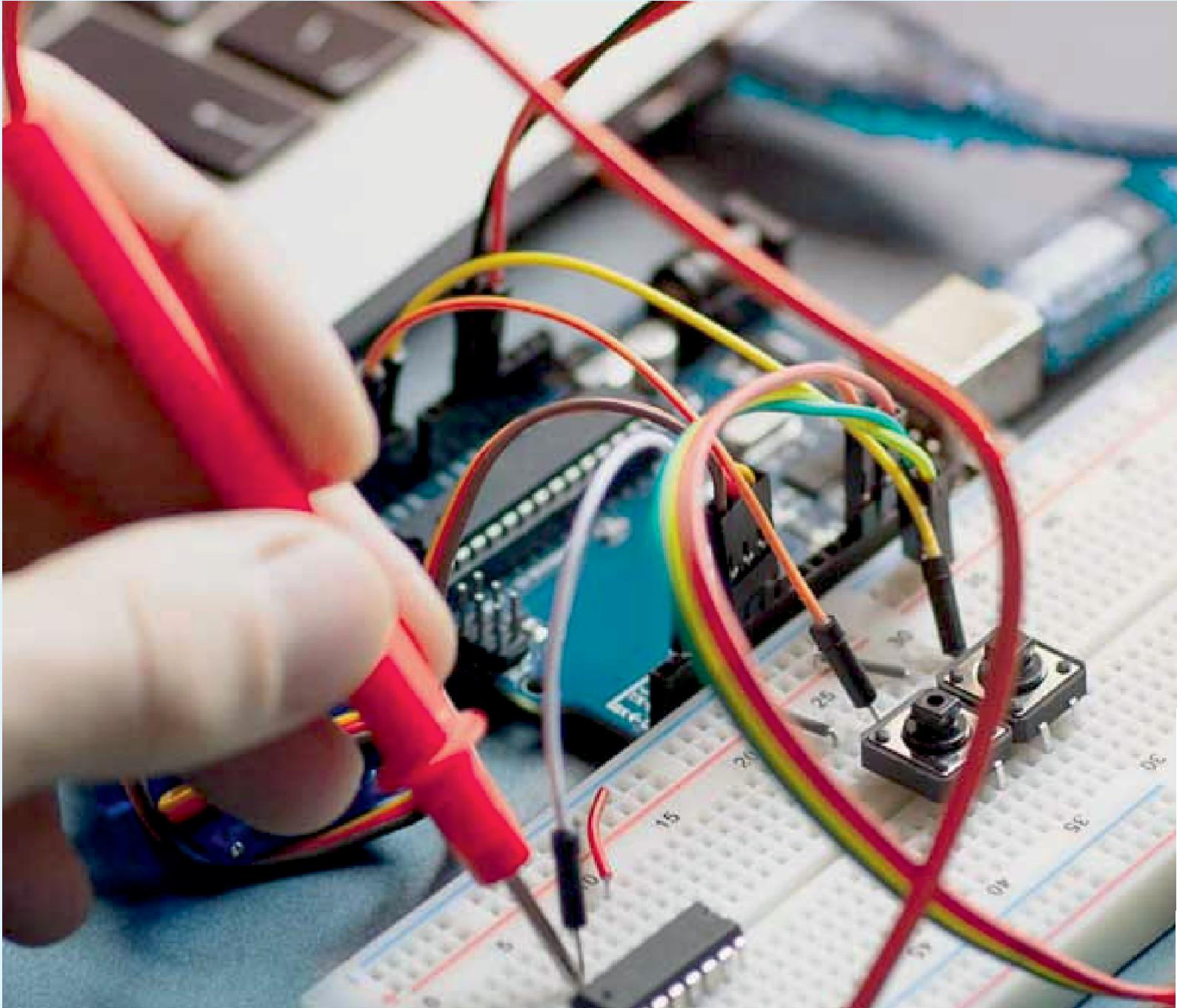
In a mass marriage ceremony, at least 51 couples from underprivileged backgrounds from different areas of Kashmir tied a nuptial knot at the marriage hall in Baba Demb Srinagar on Thursday.

The event was organised by the NGO “We The Helping Hand,” spearheaded by young activist Umer Wani.

“We provide all the assistance to these couples who belong to underprivileged sections of society,” Wani told Greater Kashmir. Wani said that they have already performed the marriage of 850 girls.[14]

REFERENCES

1. Arrian of Nicomedia describes this event in section 7.4.4-5.6 of his Anabasis.[1] Archived 2016-08-26 at the Wayback Machine
2. ^ McBee, Randy D. (2000). Dance hall days: intimacy and leisure among working-class immigrants in the United States. New York: New York University Press. pp. 222–228. ISBN 0-8147-5620-4.
3. ^ Thousands marry in big Indian wedding, AFP, February 2, 2011
4. ^ Clapano, José Rodel (17 January 2013). "Erap plays 'ninong' at Tondo mass wedding". The Philippine Star. Archived from the original on 24 January 2021. Retrieved 8 July 2013.
5. ^ "Thousands tie the knot in Philippines mass wedding". CNTV English. China Central Television. 15 February 2012. Archived from the original on 21 March 2013. Retrieved 8 July 2013.
6. ^ Rosero/KG/HS, Earl Victor L (12 October 2012). "Half of married Pinoy Catholics did not get married in church". GMA News Online. Archived from the original on 8 July 2021. Retrieved 8 July 2013.
7. ^ <http://www.taiseerunnikah.org/rasme.php> Archived 2015-02-24 at the Wayback Machine?
8. ^ "اذ بار اسد تادها - اذ بار اسد فهان - ریو صت + ناهفصا هاگشناد رد ییوچشناد جاودزا گرزب نشج یی اپرب" "minsaT | ت سذ یم | minsaT | ت سذ یم (in Persian). Archived from the original on 2021-03-13. Retrieved 2021-07-08.
9. ^ "اصد فهان امروز". "نیالنا زورما ناهفصا «تسرا ری دقت لباق جاودزا منسح تنس جیورت رد نیریخ شالت" (in Persian). Archived from the original on 2021-06-20. Retrieved 2021-07-08.
10. ^ "زورما ناهفصا «ناهفصا (هر)س لجم دمالع مربقم رد اونشان جوز ۱۰۰ ینامسآ دنویپ نشج یرازگرب" (in Persian). Archived from the original on 2020-07-24. Retrieved 2021-07-08.
11. ^ "ذ برگ زاری مهر | اذ بار اپران و جهان | ycnegA sweN rheM | دش رازگرب یناهفصا جوز ۱۱۰ جاودزا نشج" (in Persian). 2021-06-21. Archived from the original on 2021-06-23. Retrieved 2021-07-08.
12. ^ "راسم جشن ازدواج آسان در اهواز بزگزار شد"م". www.irna.ir. Archived from the original on 2021-07-08. Retrieved 2021-07-08.
13. ^ Despite controversy, Moon and his church moving into mainstream Archived 2006-05-25 at the Wayback Machine Chicago Tribune, April 11, 2006.
14. ^ At RFK, Moon Presides Over Mass Wedding Archived 2019-01-19 at the Wayback Machine, The Washington Post, November 3, 1997



INNO  SPACE
SJIF Scientific Journal Impact Factor

Impact Factor: 8.18



ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA



International Journal of Advanced Research

in Electrical, Electronics and Instrumentation Engineering

 9940 572 462  6381 907 438  ijareeie@gmail.com



www.ijareeie.com

Scan to save the contact details