

A SOCIOLOGICAL STUDY OF EFFECT OF COVID-19 ON MARRIAGE CEREMONY: WITH REFERENCE TO SHIRUR (KA), TALUKA OF BEED DISTRICT

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Abstract - Proposed work has been conducted in a scientific manner in line with objective 'to study the effect of covid-19 on marriage ceremony and to study the changing perspectives of the society towards traditional marriages with respect to five villages namely Rakshasabhuvan, Padli, Warni, Kolwadi and Dahiwandi in Shirur Kasar taluka of Beed district in Maharashtra region'. Google form is customized and has relied to collect data in this regard. Said investigation is based on preliminary data collected in Google spread sheet via Google form. The data is analyzed on the basis of questionnaires, observations, techniques for compiling basic facts. Although the study was conducted virtually, the sociological approach is evident. The views of 82 villagers from the above five villages have been incorporated in this study. Due to the time bounds applied by UGC for this study the limited perspectives were studied.

Keywords: Health, Community, Awareness, Marriage

Introduction - In the present manuscript, the authors focused on the changes occurred due to covid-19 situation in traditional marriage institution & in the traditional attitude of the society towards marriage institution. Marriage is an important institution in Indian society. The history of this marriage institution is four to five thousand years old and the appearance of marriages is changing in modern era. Although the institution of marriage is universal, the nature of the institution of marriage is different in every culture. Every country has a different culture and nature. Regarding the institution of marriage, Bogardus says, "The institution that allows men and women to enter into family life is the institution of marriage." According to Mukherjee, 'the formal sexual intercourse between a man and a woman through religious rites for the purpose of sex, son and religious work is called marriage'. Hindu marriages are mainly based upon the objectives viz. religious function, procreation and sexual pleasure. Marriage is necessary for the continuity of race and

society. Marriage creates marital relations and also creates a duty relationship.

Corona is a name of a group of viruses. India suffered a lot due to this virus. SARS discovered in 2003, and MERS discovered in 2012, are also diseases caused by the corona virus. But the corona virus that was found in the outbreak of the disease in December 2019 in Wuhan, China is different from the previous one, so it is called the novel Corona virus. The World Health Organization has named the disease Covid-19. COVID-19 is the name given by the World Health Organization (WHO) on February 11, 2020 for the disease caused by the novel Corona virus SARS-CoV-2. It started in Wuhan, China in late 2019 and has since spread worldwide. COVID-19 is an acronym that stands for Corona virus disease of 2019. The virus is also named after its shape which takes the form of a crown with protrusions around it and hence is known as corona virus.

The disease has been reported in many parts of the world. India could not stay away from this disease. The Covid-19 has infected millions and killed scores of people all around the world. Marriage is an integral part of society, so though the world stopped on the background of Corona, but marriages not. The marriages were organized during this Covid-19 period also, but somewhat differently. And if so, how did it happen? The present study has been undertaken to present the new approach regarding Indian marriages.

Importance of Study:The research presented is important to understand the impact of traditional Indian society on marriage ceremonies, the resulting costs, the current perception of simple & short marriages in society and the direction of future marriage institutions.

Study Method:For this study, five villages of Rakshas Bhuvan, Padli, Dahihandi, Kolwadi and Warni in Shirur Kasar Taluka of Beed district of Maharashtra were identified and selected. Authors intention in selecting these villages was that a special camp of our Kalikadevi

College's National Service Scheme was held in these villages. Since the study was conducted during the lockdown period, Google Forms were used for data collection. We reached out to the villagers on social media and the questionnaire was filled out by the people. A total of 82 villagers participated and filled out the questionnaire online.

Objectives of Study:

1. To study the effect of COVID situation on organized marriage ceremonies
2. To study the modified attitude of the society towards traditional marriages

The study is presented in accordance with these objectives. As the research study was conducted by the Department of Sociology, some of these questions were asked from the sociological point of view.

Data Analysis: Table No: 01

Wedding ceremonies during the lockdown Period

Sr. No.	Wedding ceremonies	Total	(%)
1	Reduction in Number of attendees	70	85.04
2	Keeping social distance distance	41	50.00
3	Simplicity	37	45.01
4	Refused marriage organization	04.	04.09

(Multi Respondent Table)

According to **Table 1**, out of 82 villages in Shirur Kasar taluka, 85% of the respondents said that they got married in the presence of less bridal party (Number of attendees) congregations. According to 50% of the respondents, the marriages were solemnized on the basis of social distancing and 45% of the respondents were married with simplicity. Only 5% said they refused to marry during the lockdown period.

Table No: 02

A changing perspective on marriage during the lockdown

Sr. No.	Changing Perspectives on Marriage in Covide-19 Period	Total (Out of 82) (%)	
1	The imitation of a big wedding ceremony gota split	41	50.00
2	This avoids the cost of orphans at the wedding ceremony	63	76.08
3	To organize a small ceremony was approved by the society	36	43.09
4	More money should bedemanded from bridal family as the marriage expenses were reduced	09	11.00
5	Rituals are important in a wedding ceremony	36	43.09
6	In future, the government should legislate to ensure that only fifty people attend awedding ceremony	39	47.06
7	No one was upset during this period as not invited for weddin	34	41.05
8	Our daughter's wedding cost a lot and her expenses were saved, so many people were upset	07	08.05
9	If the marriage is simple and cheap, there will be a less burden on the bride parents	43	52.04

(Multi Respondent Table)

According to 82 respondents from five villages in Shirur Kasar taluka, covid-19 among the majority, i.e. 76% respondents, has reduced the orphanage expenses incurred on marriage ceremony. Also, 52% of the respondent's opinion is that if the marriage is organized with simplicity and in a low cost budget, burden of bridal family is reduced. According to 43% respondents, small weddings are socially accepted in the society, so the imitation of big

weddings is rife because 41 per cent said that no one is upset because they did not invite them to the wedding. In the wedding ceremony, the appearance and the bridal party congregation are not important, the ritual is important. This fact is recognized by the society. According to only 11% of respondents, a short and simple marriages saves money of bridal family hence more money should be demanded.

Conclusion - In the studied Shirur taluka region, covid-19 has curbed the grandeur of marriage ceremonies by emphasizing the importance of marriage rituals, so it seems that people will prefer small wedding ceremonies in the future. It was also seen that there is a mindset that the government should legislate for small marriage ceremonies. The less number of girls in Shirur taluka due to the orphanage expenses incurred in the marriage ceremony will tend to increase the proportion of girls.

In short, in Shirur taluka, Covid-19 situation has reduced the cost of traditional or ceremonial expenses, and it has been seen in the mindset that it should remain the same in future.

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