

# **TRADITION OF DOWRY AND ITS IMPACT ON SOCIETY**

**(A case study of Bherowal District Mandi Bahauddin)**



**Iqra Hameed**

Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfilment of the degree of Master of Science in Anthropology.

**Department of Anthropology**

**Quaid-i-Azam University**

**Islamabad –Pakistan**

**2021**

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**Final Approval of Thesis**

This is to certify that we have read the thesis submitted by Ms. Iqra Hameed. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.sc in Anthropology.

**Committee:**

1. Dr. Aneela Sultana  
Supervisor



---

2. Prof. Dr. Hafeez-Ur-Rehman  
External Examiner



---

3. Dr. Aneela Sultana  
In-charge  
Department of Anthropology



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## **DECLARATION**

The thesis work is authentic and all required references and acknowledgement were written in the thesis. There is no part of this work which is given to any other degree; it is only given in my thesis work.

I am the only one responsible for the content of this thesis.

**Iqra Hameed**

**Islamabad, September 2021**

## **DEDICATION**

My beloved parents and especially my father that he had provided me opportunity I could study in the top ranking university of Pakistan Quaid-i-Azam University Islamabad which is one of the five hundred best universities in the world. He always helps me, particularly in my studies. He is very happy and felt an honor that I completed my MSc degree successfully.

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## **ABSTRACT**

This thesis deals with the concept of dowry with its socio-economic aspects and the perspective of people who are giving and receiving it. This research was conducted in Bherowal village of district Mandi Bahauddin. This research is about the iniquity of the dowry and its effects on Pakistani society. The goal of this thesis had to verify the effect, favor, and involvement of humans within side the Dowry. The study clarifies that dowry creates an imbalance in the reput of girls and it impact girls mentally and physically. Dowry is like a motive of initial greed and conflicts in society. The majority of humans are worried regarding the dowry concept, whether they are literate or illiterate people. However, a maximum number of respondents are in opposition to this concept. Simple random sampling and question guide were used to perform this research. This study also focuses on the problem faced by the bride's family during the arranging of their daughter's dowry. Anthropological methods have been used to gather the information. Overall 25 respondents have been decided on the pattern of giving dowry. The principal findings of the observation recommend that the dowry is helpful to couples to begin their new life and dowry is a vital component for the bride because of culture, norms, and practiced tradition. The research shows that in that area this is a custom but nowadays, this is becoming a fashion and race of status. No doubt everyone is opposing the concept of dowry but everyone is also giving to their daughters because some of them are in the achievement of status and some are giving in favor of their daughters. The concept of dowry is present in this area and they are giving at their own. The main reason of giving dowry is that dowry helps maintain a new house. As the daughter left their paternal house and does not take anything with her, so dowry is given to the bride for living a better life.

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# CHAPTER 1

## INTRODUCTION

Every culture has its own set of traditions and marriage patterns and every culture's customs are important. Dowry is a custom practiced in Pakistan. Dowry is still practiced in the traditional and contemporary status of women of Asia, which includes Pakistan, Nepal, India, and Bangladesh. Thousands of young brides die each year in South Asian communities as a result of dowry disputes (Menski, 1998). Dowry refers to “the property, money, ornaments or the other variety of wealth which a person or his family receives from his wife or her family at the time of marriage. Dowry is both a practice and an issue with Indian marriage (Haveripeth, 2013). The practice of giving dowry was meant to help a newlywed couple to start out their life along with ease; however, now it's become a commercial transaction within which monetary considerations receive priority over the personal merits of the bride.

Dowry is the amount of money, goods, or property that a bride can bring to the groom's family at marriage. Dowry is derived from the Latin word “Do Tare,” which means “to endow or portion out”. Because our society is patriarchal the bride must leave her relatives and live with the groom's family after marriage. Dowry is primarily helped and supports the newlyweds' couple as they begin their new life. Dowry is made up of gifts from the bride's family to the groom's family. A dowry can be made of a mixture of any precious things. Dowry frequently consisted of cash gold/treasured metals, land/property, domestic furnishings, kitchen utensils, electronics, and more. In a few cases, a groom needed to ask his bride's permission to apply or promote positive concepts contained inside the dowry, together with land or property.

A Pakistani wedding is made up of several events that usually last longer than seven days. Every tradition refers to the manner of life of their ancestors and parents. More families give cards to marriage preparations because they do not want to be overlooked in any way, so they invest a significant amount of money in their daughter's wedding. It may be several times as much as their regular monthly payments. They run through a lot of money, which is usually managed by taking out loans and, in some circumstances, selling their property. There are

numerous capacities, for example, they begin with Mehndi and Barat, and they also include their family customs (Tirmizi, 2011).

Dowry isn't a one-time payment at the time of marriage. Instead, it release a series of high-priced rituals, gift-giving, and customary honor to the groom and his kin which continue even long after marriage on different occasions. Added to the present the wedding expenditure has also to be borne by the bride's family. Nowadays, dowry is usually paid in cash to the groom's parents and as a consequence, the bride usually has no control over the dowry she bought along. As a result after misappropriating dowry, the in-laws may feel that they will make further demands to the girl for essential dowry (Boster, 1990).

Marriage is an essential aspect of human life. It is a momentous occasion in everyone's life. The dowry system causes plenty of issues in one's life after marriage, but there is one major issue that might have an impact on one's life after marriage in Pakistan. The dowry system is the most crucial among the societal troubles that prevail and infect Pakistani culture. It has spread wildly across society, disturbing nearly every sector of the population, and it is particularly prominent in Pakistani culture (Shazia Gulzar, 2012).

A dowry system is a serious act that continues throughout Pakistan. It is a kind of discrimination against unmarried girls, whose worth is determined by the cost of their dowries. It is a huge curse, especially for parents from the lower middle class, because it is evidence of greed and selfishness. This is why people become miserable and feel cursed when their daughter is born. The dowry system in Pakistan should be banned, just as the serving of more than one dish at a wedding should be outlawed, and individuals should refuse to marry if money is asked or provided. Because it is a major source of worry for parents of girls, banning this custom leads to a better existence. Furthermore, it is not an Islamic deed. The dowry system is so deeply ingrained in Pakistani culture that it often seems as if there is no way out - at least for another century. Even today's well-educated households start saving for their daughter's dowry as soon as she is born, so what can one expect from the masses whose only form of education is tradition (S Gulzar, 2012).

The dowry system's contrast of arranged marriage and love marriage reveals a balanced viewpoint. Females getting money unfairly and girls committing suicide under dowry pressure received average responses from respondents. The majority of respondents believed that dowry stress had a mental impact on girls. Most parents also feel that the dowry causes them to lose their self-esteem; this might be as a result of fundraising or borrowing from

other parties to satisfy the dowry requirement. The majority of people believe that Muslims persecute their faith for dowry motives.

### **1.1 History of Dowry**

During the Roman Empire, the bride's family would give the groom or his family a dowry to help ease the financial burden of her living costs. While it is usually assumed that a woman will always provide a dowry to her future husband, in certain cultures, the groom will present a gift to the bride or her family upon marriage. The dowry might be given to in-laws or used as insurance for the bride if she decides to divorce her husband. It's something she can take with her if she gets divorced to protect her finances. Other words for this exchange include "bride price" and "bride wealth". Across time, it became the normal practice for families all over the world to take advantage of the dowry system in some circumstances. What began as a gift and a promise of security from one spouse to another quickly turned into a financial demand, leading to broken engagements, divorce, violence, and even death for unpaid dowries. As a result, countries such as India, Pakistan, Nepal, Greece, and Kenya have passed legislation declaring dowries illegal in any form (Salam, 2021).

The parental giving of a dowry in alternate for a daughter's marriage is a historical custom that has been practiced all around the world. Many cultures nevertheless expect, or in a few cases, call for a dowry as a circumstance to just accept a wedding inspiration. During the marriage ceremony, the custom of gifting away the bride became an acknowledgment that the dowry has been negotiated and the bride had her father's blessing. In historical times, a heavy dowry ought to serve the boom desirability of a girl for marriage. In insure cultures which include Ancient Rome, the bride father became required to offer each daughter a dowry suitable to his means. If a father became not able to provide an inexpensive dowry to his daughter, a relative or his circle of relatives may provide to assist them out and offer the dowry on his behalf. Dowry is an ancient Hindu custom, however, there may be no conclusive evidence that "dowry" can be observed by ancient Hindus. The dowry framework today frequently functions more like a commercial enterprise switch, and it has been unquestioningly accepted by way of the middle and lower classes.



## **1.2 Purpose of Dowry**

A dowry usually serves three purposes. First, it provides the bride and groom with the cash and goods they will require to establish a house together. Second, the loss of a dowry provides some protection to the bride if her husband becomes violent or the marriage ends in divorce. In historical times, a dowry turned into given to the groom and his circle of relatives in change for the bride as a manner of making sure that she is nicely sorted and comfortable. A dowry can also be taken into consideration a conditional providing that could be predicted to be again withinside the case of divorce, abuse, or some other mistreatment of the bride. If a girl died while not having any sons, her husband might need to give back the dowry to the bride's family, deducting the cost of the bride price. The bride is likewise entitled to her whole dowry after her husband's death and the dowry is simplest inheritable with the aid of using her youngsters. A dowry can be made from any mixture of treasured things. Dowries frequently consisted of money, jewelry/treasured metals, land/property, domestic furnishings, and more. In a few cases, a groom needed to ask his bride's permission to apply or promote sure gadgets contained in the dowry, together with land or property.

## **1.3 Religious Factor**

In the Muslim faith, a dowry is a gift or promise of a gift from the husband to the wife. It is commonly believed in writing shortly before the couple's wedding. It's usually in the form of gold coins, cash, or property investment. It is not handed to the woman at the time of the wedding, but she has the right to request it at any point throughout the marriage or after the divorce. Islam emphasizes simplicity and quite a minimal burden on others. Demanding the dowry from the bride's family is opposite to Allah's commandment. The most common saying of the Prophet Muhammad (PBUH) is "The most blessed marriage is the one in which the marriage partner place the least on each other".

Dowry abuse is rising in Pakistan day by day. Many women are still unmarried due to dowry. Daughters are considered a burden on the family. Now a day's a lot of problems and complications may be resulting from putting and giving the dowries, bride prices, and Mehar now no longer says substantial wedding ceremony feasts and celebrations in a few cultures which deliver the maximum unreasonable economic burden at the family's concerns.

## 1.4 Current Position of Dowry System in Pakistan

Dowry has become such a burden that many families are debating whether or not to have a girl child. The dowry system creates mental and emotional distress. Although dowry is not a notion in Islam, it is not practiced in most Muslim societies. Due to their inability to meet the dowry demand, the majority of women remain unmarried. The marriage will not take place if the bride's family does not provide a dowry. The causes for dowry payments vary across rural and urban places, as well as between high and poor socioeconomic classes. Inheritance is the most popular type of dowry, which also serves as a sort of insurance because the husband is expected to repay the dowry to his wife. The financial burden of dowry is increasing day by day, which may have a detrimental impact on families' willingness to have a female child. Families with daughters frequently feel obligated to offer dowries to their daughters to protect them in the new family, as well as to safeguard them from hardship and abuse at the hands of in-laws.

The greater the dowry and other expenses incurred in the girl's marriage, the greater the family's prestige and status in society. Dowry payments are regarded as symbols of a family's high social standing and are not regarded as illegal or unethical, nor are they viewed with disapproval by the members of society. The situation is said to be even worse in the countryside. Farmers are forced to sell their land, bullocks, and other means of subsistence to raise dowry funds for their daughter's marriages. Violence against women affects 70-90 percent of the total female population.

Dowry payments still exist in Pakistan, a primarily Muslim country, but they are not necessarily prevalent practice throughout the country. A woman has the right to inherit from her father under Muslim Sharia law. Dowry is regarded as a pre-modern payment of this inheritance at the time of marriage. It would essentially be the wife's property, which she shared in marriage with her husband. In Pakistan, however, dowry payments have evolved into a direct payment from the wife's family to the groom and his family, leaving the wife with no ownership rights to the money (Ali, 2013).

In the event of a daughter's marriage, dowry is displayed to the relative by the bride's family to show their social status. Across educational levels and caste backgrounds, the women interviewed reported greater knowledge of the consequences of dowry. Many married women pointed to dowry as the source of cruelty and unhappiness in their marriages. As a member of

society, a woman is as valuable to a man. Women and men are treated equally in front of God in terms of punishments and rewards. The Holy Quran says:

### **1.5 Organization Working Against Dowry System in Pakistan**

Dowry is significant to in-laws and parents because it protects daughters from disgrace in their husband's home. Mental violence is more severe than physical violence, and both are caused by dowry. Mental harassment causes mental wounds, and physical violence occurs as a result of dowry. Dowry is an issue in our society many older sisters are awaiting marriage due to a lack of dowry; their family history is good, but they lack the financial means to pay for a dowry. Before getting married, every woman needs to work.

Dowry victimization is most common when a woman lives in an extended or joint family with her in-laws. In such situations, the woman is more likely to be mistreated since additional family members help the husband in committing the crime. In Islamabad, these organizations fight for dowry.

- Aurat foundation
- Pakistani women's human rights organization
- SACHET

"FAD (Fight Against Dowry) has fought for the continuity of a continuing conversation on the concerns of Dowry in major print and electronic media", organizers claim. In the development sector, It has reignited the subject of "Accidental range deaths". The Family Planning Association of Pakistan, a well-known non-governmental organization, has begun a project on the topic of women being burned with the help of the EU (European Union). As indicated with the aid of using numerous midterm studies papers and thesis generated in this subject matter withinside the closing years in Pakistan, college students and younger leaders in improvement are listening to dowry violence. The effect of FAD in Pakistani society is stated withinside the country, gender evaluation document 2005, posted with the aid of using the World Bank in 2006. FAD's institutionalization as FADAN (Fight Against Dowry Advocacy Network) is an effective indicator in and of itself. Dowry bills and dowry money owed was related to home violence and were established to boom the danger of home violence. In Pakistan, home violence, extensively Intimate Partner Violence (IPV), is an

issue, with an alarming share of girls reporting verbal, physical, or sexual abuse from their spouses. In 2007, five percent of girls stated their husbands had verbally abused them, and eighty percentages stated they were bodily abused.

Financial factors (financial reliance, unemployment, and a lack of resources) have been identified as a major cause of domestic violence as well as a contributing factor. According to studies, women who have dowry agreements in place at the time of marriage are more likely to experience domestic violence, and those with ongoing dowry payments have even greater odds. Dowry difficulties were more frequently reported as a motivation for in-law abuse than for spouse abuse (Rnadóttir, 2013).

The current research is focused on the Bherowal district Mandi Bahauddin dowry custom. Dowry is a custom that exists in all societies. The study's goal is to determine the effects of dowry on those who bring or do not bring a dowry with them. What are the in-law's tendencies? Dowry is becoming more common by the day. There are two types of monetary systems: one that is one-sided and one that is two-sided. The bride's family is the one who fulfills the requests, whereas the groom's family is the one who sets the demands. In the Bherowal area, dowry is quite countable and valuable. Dowry is a gift presented by the daughters to their parents. Every society has its unique marriage and dowry rituals. The importance of customs in culture cannot be overstated. People in the Bherowal area have kept this tradition and try to provide more and more stuff in dowry. Dowry is an essential component of any marriage. In-laws will not consent to marry their sons without a dowry. The daughter's parents make every effort to provide all dowries, including needles. They want a happy life for their daughters. Parents who cannot afford a dowry try to provide the fundamentals of a dowry even if they are living hand to mouth to save their children.

## **1.6 Statement of the Problem**

Dowry is a centuries-old South Asian custom in which the parents of a Pakistani bride give money, jewelry, or clothes to the groom's family as a symbol of their love at the time of marriage. The problem of the research is to know about the traditions of dowry and how people practice it now a day. The purpose of the research is to analyze how the bride's family arranged the dowry for their daughter and what kind of burden they faced what are the reasons behind giving dowry and to find how dowry helps the newlywed couple.

The study will take into account various socio-cultural and economic factors that make dowry indispensable for the success of their daughters married life. The focus of the study deals with those reasons that are responsible for the continuation of the tradition of dowry and what kind of impact it has on the lives of those who are arranging them.

### **1.7 Objective of Research**

Every research has some aims to explore which made an integral part of the research. These objectives are the explanation or further understanding of the research topic. The aims are following;

- To find out socio-cultural factors that persuades people to practice the tradition of dowry?
- To find out economic constraints parents have to face while arranging dowry items?
- To find out significance of dowry from cultural perspective?
- To document the consequences of not giving dowry?
- To examine in what ways dowry facilitates the marital adjustment of newlywed couples?

### **1.8 Significance of Study**

The researcher's specific interest is executed on the tradition of dowry and its impact on society. Almost in all communities across the world, marriage is one of the most important events. As a result, the rituals and ceremonies associated with this event are also highly respected, and dowry is one of these traditions, in which the bride brings property and commodities from her family to the groom's family. The research will be helpful in future academic and anthropological research on dowry and its marriage relationship. It will be beneficial to future academics who wish to do the study on the tradition of dowry items to open up new avenues. This study deals with a variety of dowry patterns and their impact on society. This study provides a chance to learn how dowry affects marriage adjustment and how dowry elevates a bride's prestige among the groom's family. The most important purpose of the study is to know the attitude of the people towards the dowry system and the problem faced by parents in arranging the dowry. The study aims to get knowledge about how dowry helps newlywed couples and people's perceptions about dowry. Approximately, this research may be useful to non-governmental organizations, governments, and policymakers in taking

additional efforts to address this pressing issue. As dowry is a complex issue and it is still practiced in Pakistan. It varies from one society and culture to another. It needs huge attention. Dowry is a complicated topic. In Pakistan, it is still widely done. It differs depending on society and culture. It necessitates a great deal of focus. If a girl does not bring a dowry, she will be subjected to violence. The girl's parents confront a variety of issues as well; some parents refuse to pay a dowry to their daughters because they cannot afford it. The majority of parents took out loans to meet the groom's family's criteria to save their daughter's life. Some parents can afford to pay for a dowry, but they are always afraid that their in-laws would demand more and more dowry in the form of a car or a motorcycle, and that they would require financial assistance. Which types of dowry and for what reasons are the daughter's parents unable to meet each demand? When I first started my research, I came realize that dowry was a problem in many cases. This is a problem that affects all households. They belong to any class.

## **CHAPTER 2**

### **REVIEW OF THE LITERATURE**

A critical description and assessment of the current state of or act of knowledge in a certain topic is known as a review of the literature. The review of literature greatly aided me in gaining and understanding of the key aspects of my topic. It added to my prior knowledge and provided me with new perspectives on the information and debates that were occurring. It also assisted me in compiling appropriate outcomes from my research findings. The literature review adds a new dimension to the research. Good research cannot be documented without a literature review, in which the researcher critically reads papers, consults books, journals, and the internet, and correlates all available data before continuing to research while staying within specific parameters. The history of dowry may be traced back to ancient times, and it is now considered a custom in Pakistan. That is because when Muslims and Hindus in India lived together, they shared same rituals, one of which is dowry.

The main purpose behind this literature review is to define and describe people's perceptions and attitudes towards the dowry. The majority of people want more things from the bride's family at the time of marriage. Some other concepts are interlinked like bride status, bridewealth, Haq Meher with marriage. The Meher's major purpose is to offer a sum of money to the wife to help her get through difficult times or to provide her economic security. The modern woman who works for herself and is frequently perfectly capable of handling the entire family may find the latter portion superfluous.

“The rituals and ceremonies of a specific community are prescribed by their performance doesn't depend solely on the whim of an individual, but are expected by others under the specific circumstance and in a specific manner” (David, 1976:336).

Rituals and ceremonies are significant aspects of culture, and they are symbolic of people's behavior. The way rituals and ceremonies are observed in the prescribed manner is determined by culture. Not only individuals participate in rituals and ceremonies, but the whole community does as well.

Marriage is an essential ceremony in practically all countries, and the first and most important component of it is dowry. Marriage is defined as a socially acknowledged relationship between men and women that establishes legal status. It resulted in the affinal link, which is one of the most essential kinship relationships. Dowry refers to property given to the groom and his family in a social context. The modern occurrence of dowry is incompatible with previous notions of bride price and traditional notions of handing the property to the bride herself. The dowry system is not accepted in Muslim society's faith or law, yet it has spread there. In contrast, Islamic Law recognizes Dower as a means of elevating women's status. Only the dower or Mehr is presented in Islam, and the Holy Quran proves it.

“And give the women (on marriage) their Mehr as gifts” (Quran, 4.4).

“Bride's families send groom's families dowry of money, household items, jewelry, or property to ease what is seen as an upcoming burden on the new in-laws. While the custom dates back to the Greco-Roman era, it has grown in popularity in South Asia over the last 20 years as modernization and desperation have combined to drive dowry demands to extremely high levels. Land, animals, furnishings, cars, and tens of thousands of dollars are among the costs” (Juliette, 2004).

*“Dowry is serving as means to the family make a public display of its social status on the occasion of daughter's marriage” (Bahl, 2007).*

Dowry refers to the goods and valuables that the bride brings to the wedding. On the occasion of a daughter's marriage, dowry is now used as a tool for a family to make a public display of its social position.

*“Dowry means money, goods or estate that a woman brings to her husband at marriage. It is a property which a woman brings to her husband at marriage” (Diwan, 1990).*

Dowry means good, money, or property which a bride can bring to the groom's family at the time of marriage. Dowry is made up of gifts from the bride's family to the groom's family. A dowry can be made of a mixture of any precious things.

“Marriage is publicly recognized and culturally sanctioned union between male and female which is intended to be enduring to give primary sexual rights in each other to the couple and to fulfill further social functions, child-rearing, the economic partnership between husband



and wife and the formation of alliances between kin groups are characteristics of marriage" (Philip, 1976).

Marriage in Islam is a common agreement that comprises an offer and acknowledgment between two qualified gatherings within the sight of two observers. The groom is needed to pay a wedding blessing (Mahr) to the bride, as specified in the agreement. The Holy Qurans says:

*"Whoever works righteousness, man or woman, and has faith, verily to him will we give a new life that is good and pure, and we will bestow on such their reward according to their actions"* (Babur, 2007).

“Marriage is an auspicious sacred rite that unites our bodies and souls into one and it isn't most effective a bonding of human beings however a robust bond that brings households collectively in step with their tradition in organized marriages” (Jyoti, 2014).

Dowry has a significant impact on society and has several undesirable outcomes. Bride burning, physical attacks, and mental torture by husbands and their families are among the daily media headlines in India. Women leave their homes after marriage to enter their husband's home and begin a new life with one person, whether she knows them or not, but her new life begins with her spouse and their family (Krishan, 2000).

Although society has various institutions, the most important is the family, which has a long tradition. Marriage is the beginning of the family institution. Marriage is linked to the culture in which a person lives (Trivers, 2000).

In Pakistan, poor parents find it extremely difficult to secure a dowry for their daughters. Dowry enhanced the amount of money spent by parents on their daughters' weddings. Women were also used as a means of capital transfer. As a result, collective marriages benefit the respondents financially by paying a dowry and arranging wedding ceremonies. The dowry received as a result of the collective marriage eased the girl's parents of the financial burden of numerous daughters the financial load that many daughters had to bear (Hughes, 2006).

Parents attempted to get a dowry by taking out loans. At the end of the day, all families were financially bonded for a long time. Collective weddings, on the other hand, have had a good impact on society. Because people marry at the same time and go through the same process,

society becomes more equitable. Because mass marriage involves the government, a public-benefiting NGO, or social workers, it encourages mutual collaboration and unity. Because the government-supported women and their parents attempted to alleviate their concerns, the status of women increased as a result of mass marriages (Ejaz, 2006).

Dowry is necessary for the bride's protection and status after her wedding. Furthermore, they stated that the groom's social status is enhanced by dowry. As a result, the bride had more power and control in her home, resulting in a decrease in marital violence. As a result, many parents of young girls are unable to marry their daughters due to a lack of dowry payments. The government has recognized this as a serious social issue and took steps to encourage the people by instituting group marriages (Bedi, 2007).

In Pakistani Muslim society's, dowry bears in mind part of the non-secular lifestyle that they comply with it must. This exercise suggests that they comply with their compulsory Islamic trends. In the report, there are 95% of households in Pakistan switch dowry to boy households. There may be a fashion of the dowry but in Islam, while Prophet gave dowry to their daughters and took Mahr is an Islamic fashion (Ansari, 1978).

On prior occasions, the uses of dowry on marriage ceremony of action were less. The dowry comprises straightforward things like family, steers, and land. In the principal time of Islam, marriage was a straightforward occasion. Consumptions on services were straightforward Families aren't accepting dowry as a burden. The bride's family gave things as indicated by their methodology, nobody thinks about its anything but a status (Webster, 1979 ).

In a financial and money-related exchange in the relationships, the guardians of the bride did not give a cast straightforwardly to the groom's family, yet they pay as a substantial dowry (Baum, 1981).

The comprises of costly things are indicated as most standard relationships are joined by marriage installment, which in social orders, legitimizes the marriage contract, with no putdown accounts. The expansion of the financial skyline and the flood of new abundance seem to have brought about the expansion of marriage installments. Wherever it is felt that the assent of the two players to marriage ought to be acquired and incredible endeavors, social and lawful, ought to be made to forestall swelling and abuse of the arrangement of marriage installments (Mazumdar, 1978).

Some people's father sells their girls into marriage. The groom or his kinfolk makes an installment to the spouse's family; normally as far as dairy cattle. This installment is called bride wealth (Rooster, 1974).

The dowry of the American state is alternate, they accept cash rings, dowry, everything being equal, and new garments have a place with the dowry. Yet in America, these things appeared to be a 'feeling of need' in American couples. Dowry mention to the property, cash, trimmings, or some other type of surplus which a man or his family gets from his better half or her family at the time of marriage (Cottles, 1980).

Hoebel has defined marriage as; "The complex of social norms that controls and defines the relations of a mate-pair to each other, their, kinsmen, their offspring and to society" (Hoebel).

Marriage refers to the institution or system of rules that govern the relationship between parents and their offspring. It's also known as a legally recognized and valid union between men and women. Dowry is the most important factor, particularly in the case of a girl's marriage. However, after many years of partnership with the Hindu community, it has become part of Pakistani culture as well.

"Dowry becomes an economic burden, that there is an economic burden of providing a dowry to a daughter's marriage which makes the girl child a liability for the family. In contrast in a certain part of Pakistan, bride price is paid by the bridegroom to the parents of the bride" (Patel, 1979).

There are numerous arguments in favor of making the dowry payment obligatory, such as Surah al-Nisa, verse 4:

"And give the women (upon marriage) their (bridal) gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease".

In Surah al-Nisa", verse 24:

"So for whatever you enjoy (of marriage) from them, give them their due compensation as an obligation".

Ibn Hajar reported: Umar said,

"Do not exaggerate in the dowry given to women". A woman said, "You cannot do that, O Umar, for verily Allah said: And you have given them a great amount of gold," (4:20) and

this was according to the recitation of Ibn Mas'ud. So Umar said, "The woman has opposed Umar and she has overcome him." In another narration, Umar said, "The woman is right and the man is wrong." The basis of this story is the statement of Umar, "Do not exaggerate in your charity towards women," as recorded by the compilers of the Sunan books and authenticated by Ibn Hibban and Al-Hakim

Anas ibn Malik reported:

Abdur Rahman ibn Awf married a woman and he gave her the weight of a date stone in gold as a dowry. When the Prophet Peace and blessings are upon him' noticed the signs of happiness on his face, he asked him about it and Abdur Rahman said, "Indeed, I have married a woman and I have given her the weight of a date stone in gold" (Source: Sahih Bukhari, 4853).

The ceremonies of marriage and the public display of dowry serve as a public statement of one financial position and are meaningful to other members of the local community (Hazlehurst, 1970:652).

The quantity of dowry raised the social and economic position of both the bride's and groom's families. The groom's family also gains status as a result of the large and well-paid dowry they get from the bride's family. If a husband is highly qualified but the bride is not, and if she does not have beautiful looks, dowry will be utilized to compensate the bride. When a considerable amount of dowry is requested from the groom's side, and the bride's family is unable to meet the demand, girls frequently commit suicide by burning themselves. If the bride's family cannot afford a large dowry, most of the girls are left unmarried.

According to Parveen, "In any field of the world, there are certain factors that more strictly regulate the dowry practice to ensure the continuity of the dowry practice, for example:

1. It is considered to attract more suitable partners
2. Submit to the requirements of a "suitable partner".
3. Used as an excuse to reject women's inheritance rights (That is, the dowry and wedding ceremony charges are unilaterally determined via way of means of the own circle of relatives male to switch the inheritance via way of different means).

4. It is taken into consideration an amazing aid mechanism to assist beginners to get off to a handy beginning in actual life".

The dowry is one of the maximum not unusual places sins in Pakistan. It isn't an inconvenience that human beings face today, however, it has affected human beings for centuries. Women's rights had been violated withinside the call of the dowry. So many ladies in Pakistan are nevertheless now no longer married due to the fact their parents can't offer for them. The life of a (full) dowry is visible as evidence that ladies need to pay to get married (Tertilt, 2005).

A female property or a woman of the property, this means traditional articles such as jewelry, cooking utensils, or other home supplies, which means clothes that accompany its atmospheric houses(Tambiah, 1973).

"Dowry" refers equally, and occasionally exclusively, to the "gifts" that the bride's mother and father regularly consider as a fee request on behalf of the bride's mother and father (Beck, 1972).To the groom, or the groom himself, to enjoy as they or he wants. Previously, they may include modern consumer goods such as refrigerators, scooters, cars, and even homes, but most often transactions are detailed in cash.

The growth in Indian dowry has been regular as proof that ladies are more and more at a downside withinside the marriage marketplace and ought to pay for marriage. He additionally claims that the excessive dowry contributed to the death of ladies (bride) as it irritated the dilemma of parents with daughters (Edolund, 2006).

Although social anthropologists frequently mentioned ethnography specializing in different subjects, their reasoning became commonly restrained to explaining it due to Sanskritization. Since dowry has historically been a not unusual place in marriage transactions for the supreme (intellectual) caste, Sanskritization is describing the shift from loneliness to dowry found in all different lessons as upward moving mimicry behavior. Evidence indicates that the addiction of giving dowry is historically extra, not unusual place withinside the north than in southern India, and is visible extra typically amongst intellectuals than others withinside the latter region (Miller, 1980).

Arranged marriage characterizes the Indian marriage system; a daughter's parents are frequently willing to offer a very good dowry to make certain her appropriate husband, in element to keep away from the chance of a daughter having to be long-time period depending

on her parents. (Krishnaswamy, 1995) For example, Muslims and tribal humans have decreased popularity than others who're much less supportive of dowry. These variations indicate nicely for social extrude best if the share of the population in those Groups increases, which isn't always true (Srinivasan, 2004).

The dowry dispute gave upward push to what the clicking defined as "dowry-associated assassinations" in which ladies had been burned alive with the aid of using the ancestors in their husbands. Thus, dowry aggression does now no longer without delay affect the expenses related to the wedding made at the time of the wedding, however, instead the extra bills required with the aid of using the groom's circle of relatives after marriage, in which the husband regularly mistreats the girl to extort cash large transfers (Bloch, 2002).

The dowry has given upward push to many socio-monetary issues with very severe consequences. Multiple instances of burnt wives, instances of harassment and bodily torture of newlyweds, and special kinds of strain approaches through husbands/regulations to lobbying for greater pressure have compelled social reformers and intellectuals to noticeably reflect on consideration on numerous elements associated with the dowry (Sachdeva, 1998).

## CHAPTER 3

### RESEARCH METHODOLOGY

Many anthropological methods are used in conducting research. Anthropologists use different techniques and methods to study a community. Without a research method, no research can be successful. So anthropologists are free to choose the data collection tools. In this research, numerous tools and methods had been used to take a look at the community. The methods used are following.

- Participant observation
- Rapport building
- Focus group discussion
- Sampling
- Case study
- In-depth interviews
- Observation
- Key informants

#### **3.1 Participant Observation**

Participatory observation is a unique anthropological method where anthropologists stay in precise groups and search for native people. You stay and take part in all people's daily activities due to the fact you need to recognize their cultural existence patterns, norms, values, and perception systems. It refers to all activities fulfill through native people. In different words, this approach gives a possibility for researchers to mingle with native peoples due to the fact they give interviews related to their tradition. The researcher stayed in the Bherowal community and spent 15 days withinside the village, watching the activities and surroundings of the respondents, how they felt, reacted, and took part in cultural tradition and behaviors, their behavior closer to each other. The custom of displaying dowry items and gifts is common in Bherowal. Both families of bride and groom display each thing to the society. The attitudes and behaviors of mothers were closer to the bride and dowry. It is extensively utilized in a wedding ceremony which the researcher attended for the duration of fieldwork to study the custom of dowry withinside the village. The researcher observes the people, the conflict of parents for the dowry, and the attitudes of the society. In this study,

participant observations were used to verify the data. Researchers learn language and track people, activities, and habits. The wedding was assisted during fieldwork to view dowry items. One wedding took place during the fieldwork. Guests and neighbors were invited to the wedding. The parents of the bride send a dowry to the groom's house a week before the wedding. Those people are invited to view the items of the dowry presented by the groom's family. Women are interested in seeing the dowry and talking to each other about the dowry items. Thus, by observation, researchers know their way of life, their psychology, and their locality.

### **3.2 Rapport Building**

Building a good relationship is the most important technique; without it, no research will take place. Building rapport refers researchers to collecting key data. A good relationship with people helps to gather specific and meaningful information on local area research topics. The researcher first tries to learn the language and then understands the customs and traditions of the community. A researcher has established a harmonious relationship with people through friendly communication. Firstly they are not comfortable in giving interviews they think I'm coming from some news channel or NGO. After spending time with the native peoples they feel comfortable and told me about their culture. After that, they feel happy to give interview they thought their interview will telecast on TV. The researcher additionally defined the reason for the investigation. The interview permits human beings not only to offer actual and real statistics, however additionally to recognize that their statistics are confidential, and researcher made them believe that their information will not be released. The first field assignment was to establish a good relationship for data collection and conclusions with local respondents. First of all, I was informed about this research and the purpose of conducting this research. The daily activities of the people in the first days were observed. Women are reluctant to give information. A friendly and candid environment has been created for obtaining information about the locals. Trust was established that their information was used only for academic work.

### **3.3 Group Discussion**

Group discussions are often informal meetings between the researcher and the member of the community. Group discussion was used because it generates relevant information and provides useful data to the researcher. To generate a debate and gather useful information



regarding the study, a researcher has employed the technique of group discussion. The topic of the group discussion was "tradition of dowry and its impact on society". Women and girls were active participants in the conversation. They were freely expressed their point of view. Group discussion was also attended by men. They were interested in this topic because they are responsible for the economy. This method provides a chance to listen to too many people at a time, and observe their behaviors as well as their opinions in comparison to each other.

### **3.4 Sampling**

Sampling is another important data collection tool. Researchers collect samples from places that represent the entire region. Field workers use this technique when it is difficult to cover the entire society because a researcher must study the entire region, making it difficult to observe and interview all members of the community in a short period. This is a very important technique in research because it determines the validity and reliability of the data. Unrepresentative samples can lead to incorrect addresses and useless information. To understand the social and demographic characteristics of a community, the researcher used random sampling and selected 25 people. Then sampling of 25 interviews was conducted to obtain qualitative data. The researcher uses simple random sampling to get relevant and meaningful data for her research work. The reason for choosing random sampling is that the population of Bherowal is 8,184 and it is difficult for the researcher to approach every house.

“Simple random sampling is a method of selecting a sample of a given size from a given population in such a way that all possible samples of this size that could be formed from this population have equal possibilities of selection” (Ibid, 1996).

Informal interviews were also conducted with the interviewee’s parents and in-laws to gain a broader understanding and views on this subject from different social classes.

### **3.5 Case Study**

A case study is a complete study of a social unit association, whether it is a person, a group of people, an organization or country, or a family. A case study is a research project that focuses on a person's life. In the case study approach, the researcher extracts a single person's true feelings and ideas to investigate many aspects of their life.

### **3.6 In-Depth Interviews**

An in-depth interview is a method for gathering detailed information about a topic from a participant that is open-ended and discovery-oriented. In-depth interviews are a qualitative research method that aims to look into a respondent's thoughts, feelings, and viewpoints in greater depth. To acquire an inside look into the specific study, the researcher used an in-depth interview technique. For qualitative research, this is the best method to use.

Researchers can obtain detailed information from informants using this method. In-depth interviews are used not only to collect data qualitatively, but also to analyze the data and come up with an explanation. It also provides a proper method and direction toward the research's goal. This method is very effective for researchers when they are asking open-ended questions to interviewees and they are also looking for the basic known and true information. To concentrate exact, correct, and solid information, in-depth interviews were designed carefully and with complete emphasis, keeping in mind the importance of the study purpose and social conditions.

Apart from the originality of the local phrases and examples, the meanings in the local dialect were deciphered. However, these quotes were afterward transcribed into English dialect for writing purposes.

### **3.7 Observation**

Observation is a universal phenomenon, people see other people's behavior, their emotional behavior, and comprehension ability through observation. This is a data collection process mainly through vision, but all senses are used to collect data. Observation must be direct and intuitive. Vision makes direct images easier to see and understand, and this method provides reliable data which a researcher needs to know. Regarding the requirements of this research, I used different types under different circumstances according to the situation, but most of the time I stayed as a participant-observer and transitioned from one observation type to another according to the needs of the situation.

### **3.8 Key Informants**

Key informant is respectable and trustworthy one that connects the investigator and respondents and provides him/her a reliable knowledge and has abundant information regarding the locale. The cooperation of the key informants proves implausibly supportive,

observing, and cross-checking the data that the researcher received from respondents. Following 3 were my key informants. Bilal was my 1st key informant. He was a student and twenty-five years old. He guided me regarding the respondents, as a result of his information about the area, I selected him and visited some houses.

My second key informant was Bushra bibi. She was a teacher and thirty years old. She has a degree in Mphil (botany). She also helps me very much in meeting people.

My third key informant was Nabeel Nawaz. He has graduated. He helped to require interviews from men. All of them were implausibly subsidiary in serving to me within the locale that they had sensible knowledge about the area.

### **3.9 Data Collection Tools**

In the qualitative model, information might be productive and based totally on openness and flexibility. The process of gathering data from all relevant sources to find answers to the study challenge is known as data collection. The researcher used the following tools for collecting data.

#### **3.9.1 Fields Notes**

During research, field notes are often recommended as just a method of collecting important relevant information. Every researcher's field notes are unique. It is written in an unstructured and instinctive style that the researcher may easily understand. It is connected with the researcher's daily dealings with or handling of huge amounts of information. I utilized the note for creating a written record after reading all types of notes because I was a part of a certain field where I was conducting my study. When I interviewed in person, I used to write down notes on the spot in the form of jotting.

#### **3.9.2 Audio Recording**

The recording technique was used to record the focus group discussion and other important meetings with the native people. In research, recording is a tool that is used to obtain high-quality data. The voice notes and recordings of the responders assist me in making the most use of the data I've collected.

### **3.9.3 Photography**

Photography is one of the methods used to capture an image, a piece of information, or an event in the field. The researcher clicks some of the images, which depict various parts of Bherowal culture and surroundings.

### **3.9.4 Interview Guide**

Interview guide prepared by the researcher according to the research objective. Interview guide is a list of questions that investigators asked and create in face-to-face situations with people. Data was collected for the current study using an interview guide, which is a set of questions asked by the interviewee in face-to-face interaction with the respondents. The structured interview schedule is one in which the questions, their wording, and the order in which they are asked are all the same for each respondent. The unstructured interview schedule is based on the interview guide, which specifies topics linked to the study proposition and allows respondents to express themselves freely.

### **3.9.5 Diary**

Diary is simple and effective. When I came back to my room I wrote a diary having a detailed description of every evening. I wrote a diary of my daily activities every day during fieldwork.

### **3.10 Fieldwork Issues Facing**

I faced some issues during fieldwork in village Bherowal. The issues encountered during the investigation are, First, make sure you clearly state the purpose of your thesis. My key informants were very helpful in telling them that it is an academic activity. I also clearly told them I'm not giving you any financial aid. Second, we visited several homes to build trusting relationships in the area. People asked about me and my research. I told people why I was doing this research initially. The woman didn't want to say anything, but after spending some time she was feeling good, she told me everything I asked about the research topic. After a while, they were comfortable and told me. Language is the basic problem for me because I am not fully recognize with Punjabi language. When I start interviews I face language issue. But spending times with the natives I familiar with their language. My key informants help me a lot in understanding the language.

## **CHAPTER 4**

### **AREA PROFILE OF BHEROWAL**

#### **4.1 The Locale**

There are several places in the Islamic Republic of Pakistan wherever people follow dowry and inheritance is common. However I have chosen the area of Bherowal district Mandi Bahauddin, where the people own lots of lands, many of us belong to the class and therefore the practice of dowry is additionally common and solely few people enable their daughters to require share in the property.

#### **4.2 District Mandi Bahauddin**

The name of Mandi Bahauddin was essentially Chak No.51 throughout ancient times. The name of Mandi Bahauddin originated from 2 sources, Mandi was a grain market and Bahauddin was a Sufi saint, whose topographic point is in or close to by ancient village Pindi Bahauddin. Mandi Bahauddin is a city in vital Punjab. It's near at the northwest through the Jhelum stream, at the southeast through Chenab River that separates it from Gujranwala District and Gujarat District, and at the southwest via way of means of the Sargodha district. My study area is Bherowal.

#### **4.3 Location**

Bherowal is 36 km from Phalia and 65 km from Mandi Bahauddin. It is positioned at the southwest side of Mandi Bahauddin. It is a hub among many villages. It is placed on Phalia Bherowal Road.

#### **4.4 Brief History**

Bherowal is claimed to be named after Bhero Singh, a Sikh who originally came to settle here. It is vital to note that Bherowal's location is not original. It used to be located where the Western Graveyard is now. There was a mosque where there is now a "Janaz e Gah" (Place for Janaza Prayer). It was burned by the Ranjhas of Tehsil Phalia in the 18th century because residents of Bherowal refused to pay tax to them. When English forces acquired control of

South Asia in 1857, they declared Bherowal to be a "CHURMAIL" village, meaning there is no single proprietor of the village; instead, all of the citizens own it.

#### **4.5 Historical Places**

The "Dharam Saal", where Hindus worshiped their Gods, was located at present-day Masjid – e- Muhajreen in Bherowal's main bazaar. "Siwas" is where Hindus burn their bodies. It is located where a rooster form of Mian Zafar currently stands. It is built in a very high place. In addition, it was made of special bricks but unfortunately, it was damaged by the Muslims in 1947 after the departure of the Hindus and Sikhs. Several buildings from this period can still be seen on the northwest side of the city. A small well built-in Dharam Saal is still intact but it is covered with concrete and a shop is built on it. It is important to note here that the murders of Muslims in India in 1947 have nothing to do with this. This happened due to the old animosity of the villagers.

#### **4.6 Neighboring Villages**

The neighboring villages are Thakkar Kalan, Miana Thakkar, Waryaam, Tahli Adda in the southwest. Hawaii, Manak, Gharrha, Basti Makhdum to the east. Chot Kalan, Chot Khurd, Khamb Kalan, in the northeast. Mosa Kalan, Mosa Khurd to the north. Raan is to the west, while Kot Hast Khan is to the northwest.

#### **4.7 Bazaar and Markets**

These are four "Bazars" (Markets) withinside the middle of the village. They divided the entire village into four parts. There is a vegetable market (Sabzi Mandi) that is held at Lari Adda (bus station). There are ponds withinside the village, one to the west and the second one to the east. They assist to store water.

#### **4.8 Major Castes**

Bherwana, Sundarana, Haral, Gondal, Sipra, Tarar, Chaddha, Sangri, Moralia, Rajpoot, Marrha, Gondria, Kathia, Baryar, Araeen, Ranjha, Machi [Khokhar], Lohaar [Mughal], Mochi [Ghoraya], Dhabba, Muslim Sheikh, Nai, Mirasi [Qureshi].

#### **4.9 Climate**

In Bherowal, the summer season is long, sweltering, humid, and clear and winters are short, cool, dry, and mostly clear. For the year, the temperature typically varies from  $42^{\circ}F$  and is rarely below  $37^{\circ}F$  or above  $111^{\circ}F$ .

#### **4.10 Boundaries**

On the north, the Jhelum River separates it from Jhelum district; at the west, Sargodha district; at the south, the Chenab River (which separates it from Gujranwala and Hafizabad districts); and at the east, Gujarat district.

#### **4.11 Means of Earnings**

Almost 85% of the population is attached to the agriculture sector. The rest of the 5% population work in transport, trade, and factories. In the past Government employees are very few but nowadays there are many government employees like government teachers.

#### **4.12 Mosques**

There are seven big mosques in the village if we include all other mosques this figure goes up to 14. There are three madrassas as well in the village.

#### **4.13 Shrines**

There are two shrines in the village one is called Shrine of “Shah Choorā” and the other is called Shrine of “Shah Madaar”.

#### **4.14 Schools**

There is one government school for girls and one government school for boys But there are four private schools in the village these are

1. Pilot Public High School
2. Millat e Islamia High School
3. Pakistan Cadet High School
4. Sir Syed Middle School (which is now closed)

in private schools, education is given to girls and boys together.



Figure 1: Government School for Boys



Figure 2 : Government Girls High School

#### 4.15 Hospitals

There is one government hospital in the west of Bherowal.





**Figure 3: Government Hospital**

#### **4.16 Area**

The district encompasses 2,673 square kilometers in total (1,032 sq mi). Mandi Bahauddin, Phalia, and Malikwal are the tehsils that make up the district.

#### **4.17 Population**

Bherowal has an estimated population of 8,184 people. One can know the way around the village, you can complete a round in under an hour. Everyone is very well with members of their community.

#### **4.18 Tehsils**

Mandi Bahauddin has three tehsil. Mandi Bahauddin is itself a tehsil. Phalia and Malakwal are tehsil of Mandi Bahauddin.

**Table1. No of Union Councils**

Name of Tehsil	No of Union Council
Mandi Bahauddin	30
Malakwal	20
Phalia	30
<b>Total</b>	<b>80</b>

#### 4.19 Union Council

There is 1 union council in the village of Bherowal dist. Mandi Bahauddin.



**Figure 4: Union Council**

#### 4.20 Settlement Patterns

According to Marshall, “Household refers to a group of person sharing a home or living space that aggregate and shares their incomes as evidenced by the fact that they regularly make the meals together” (Marshall, 2006:283).

There are three types of houses in Mandi Bahauddin.

1. Pacca house
2. Kacha house
3. Semi-Pacca house

**Table2. Settlement pattern**

S.No	Houses	Response	Percentage
1	Pacca House	82	82%
2	Katcha House	03	3%
3	Semi-Pacca house	15	15%
4	<b>Total</b>	<b>100</b>	<b>100%</b>

This is an average ratio of houses.

Pakka houses were made up of cement, bricks are on the roof.

Each Pakka home had around five to six rooms, with magnificent dinnerware on the "Parchatti" (shelf). This Parchatti was attractively ornamented with appetizing coverings. A mud tandoori (oven) was built in one corner of the courtyard. The Pakka home was typically enjoyed by economically powerful households. Mandi Bahauddin, consisting of three tehsils Mandi Bahauddin, Phalia, and Malikwal.

#### **4.21 Ethnic Groups**

Ethnic groups of Mandi Bahauddin are Sipra, Bosal, Chaudry, Gondal, Sundrana, Bhatti, Gujjar, Pathan, Syed, Mughal, Qureshi, Tarrar, Dabby, Musli, Machi, Mochi, Trakhan, Lohar, Teili, Dendar, Warriach, Jatts consisting of sub-castes Gondal, Warraich, Tarar, Ranjha and Sahi.

“Zamindar” and “Patydar” are the two prominent castes in the district. Patydars are individuals who buy land to cultivate crops, while zamindars cultivate their property. The zamindars are people who work in agriculture, either directly or indirectly, and for a long time. For landowners in Mandi Bahauddin, the land is a major source of income. They have a

better social status since they have exclusive land ownership. Both groups possess tractors, trolleys, and treasures, and the zamindar hires farm labor. It is hereditary to classify landowners as zamindars. All local cast own land, but they are not referred to as zamindars because their zamindari is obtained rather than inherited. Among the other casts of Mandi Bahauddin, the Gondals are the most numerous. The majority of them possess the land and personal property. They cultivate their land, but many landowners have entrusted their land to tenants.

The Syed cast claims to be the Holy Prophet's descendants (S.A.W). There are several residences of Syeds, as well as the imams of their mosques. As a mark of respect and in recognition of their position, they are referred to as "Shah G".

The Mughals, Qureshi, and Ansari live in Mandi Bahauddin. Some of them are employed at a Pakistani ordnance manufacturing. They're also connected to the corporate world. Some of them choose to live in another country. Cultivators and masons are persons from these castes who work in the lower classes.

In the village, "Nai" serves as a messenger for various events like marriages, births, and boy circumcisions. He is always given a few rupees when he is dispatched to convey pleasant news to relatives from each house. The Nai's wife assists in the household on many occasions, washing dishes, cooking, and applying oil to the hair of elderly women. She looks after the landowner's woman after she gives birth for forty days and washes the mother's and feasts' clothes. He shaves the people, circumcises the children, and trims their hair. People frequently enquire with them about village matters because their understanding of family internal affairs is highly reliable. At the funeral, they also prepare meals.

Only a few tarkhans remain in their profession today. For the zamindar and others, they manufacture wooden doors and windows for their homes. The bulk of tarkhans work as masons and each tarkhan in Bherowal have his own Pacca house. One of the tarkhans' daughters works as a teacher at the girls' school. She educates the girls about the Quran while also teaching them how to sew. Taille is held by a small number of Houses. They sell oil in the hamlet, which is used to light the shrine's lamps. "Surson" is used to make the oil.

Mochies repair the locals' broken shoes and produce traditional Khussa. They purchase the raw leather at a market. They are not considered "clean" individuals since they are strewn

with villagers' shoes and hence lack the sense of cleanliness. They, too, have landowners in their step. Two households are currently employed in the village, while others have retired.

#### **4.21.1 Food**

The locals eat simple foods, but as time passes, the residents of Bherowal are adopting new food items as well. Vegetables, meat, and wheat are the basic components of food. People's eating habits vary depending on their socio-economic status. People who belong from wealthy households can eat whatever they want. People in the middle class eat fine cuisine as well, but those in the lower class consume plain meals. They are unable to afford a variety of foods. In Bherowal, the media has had a significant impact in influencing rural dietary patterns.

#### **4.21.2 Dress**

Villagers wear a uniform style of clothing. "Shalwar kameez" with "chadar" on shoulders are worn by men. At numerous events, young guys dress in "cotton" and "bowski" clothing. Turbans are worn by only a few of the elderly peasants. Women cover their heads with dupatta and wear shalwar kameez. When young women travel to another village or town, they wear burqas or chadars to respect parda. When they visit their relatives and neighboring communities, the newly married women wear their gold jewelry.

#### **4.21.3 Language**

Punjabi is the first language of 97% of the population, and Urdu – of 2.5%. Still, everyone can speak Urdu easily. Punjabi is the main language spoken here but there are also some other languages spoken here. Urdu is the national language so it is understood and spoken here. English is also understood and spoken by educated people. The importance of language in communicating cannot be overstated. We communicate with others through language. It is critical to grasp a region's language to comprehend its inhabitants. "Punjabi" is the village's primary and most widely spoken language. The majority of the population speaks Punjabi and Urdu.

**Table3. Language**

Language	No. of household	Percentage
Punjabi	22	88%
Urdu	3	12%
<b>Total</b>	<b>25</b>	<b>100%</b>

Source: Field Data

This table shows that the majority of people speak Punjabi language. Punjabi is their native language. Somehow, 3% of population speaks Urdu.

#### **4.21.4 Gossiping**

Gossiping is a frequent habit among women in the village of Bherowal, and it is primarily done between two neighbors. Men and women of both sexes carry on gossiping in various places when ladies go to someone's house to bake bread, while men chatter in shops or at the "*dara*", where they sit and talk to each other.

### **4.22 Kinship and Social Organization**

#### **4.22.1 Social Structure**

According to Hoebel, "social structure is how groups and individuals are organized and related to one and other in the functioning entity that is society. (Hoebel 1958:308)

#### **4.22.2 Family**

According to Hoebel, "Marriage establishes the family, a group consisting of mated spouses and their offspring. It defines a set of statuses and related roles and expectancies governing the relations of the nuclear group as spouses, parents, offspring, and siblings. It defines their statuses and roles for a wider group of kinsmen and to the wider world of non-kinsmen. Marriage is an institution; the family is the group or body of personnel, whose actions are directed toward fulfilling the aims of the institution (Hoebel 1958: 356).

In Bherowal, the Joint and Extended family systems are mostly used. The most common type of family system is the nuclear family system. The joint family system is used for economic reasons. As a result, people live together because they cannot survive on their own. There are three kinds of families.

#### **4.22.3 Nuclear Family**

"The term Nuclear Family refers to simply the two adults of the opposite sex living in a socially approved sexual relationship and having their children. It is a familiar unit of mother, father, and children. Nuclear families are those where only two generations, parents, and children live together. Even if the children move out the empty nest is still considered a nuclear family" (Ullah, 1968:406).

A nuclear family is a family unit that consists of two married parents of opposite genders and their biological or adopted children who live in the same house. A nuclear family is a family that consists of only the father, mother, and children. There are fewer nuclear families in Bherowal. Nuclear families are those who migrate from villages with their children in this area.

#### **4.22.4 Joint Family**

"Joint family is different from nuclear family as it involves three generations residing at the same household at the same time. It comprises of person siblings, parents. Grandparents are and also sometimes uncles or aunts" (Ullah, 1968:406).

A type of extended family that consists of parents, their children, and their children's spouses and offspring all are living in the same house. It is a community of people who live together and share the same residence and economy. It is extremely common in Bherowal. People live together and work for a living.

#### **4.22.5 Extended Family**

"Extended family refers to a social unit including parents, children and other relatives. Pre-dominant this unit is also called consanguine family because it is also blood-based tie" (Ullah, 1968:406).

Grandparents and other relatives are part of a family that extends beyond the nuclear family. The extended family is made up of two generations: the father and mother, as well as their married son and his children. People in Bherowal also live in extended families.

#### **4.22.6 Marriage**

Marriage is a major event in the life cycle because it refers to the relationship between a sexually associating pair of adults within the family. The most common and culturally preferred pattern is first cousin marriage. The parents of the child choose the spouse, and accepting the parents' wishes is regarded as the ideal behavior of the children. The marriage age ranges from 18 to 25 years. Marriages are arranged by the household elders after consultation with the “*biraderi*” members. The groom is usually the one to take the initiative. The groom's relatives visit the prospective bride in her birthplace. On both sides, inquiries are made from the neighborhood, which has proven to be the best source of information. After a thorough review, the proposal is accepted, a date is set, and wedding begins.

Most people prefer to marry within their family, caste, and sect. Exogamy marriages have been recorded in the village. They prefer to marry within their sect and within their caste. They also marry within the village, and outside of it. There are currently some examples of levirate in Bherowal. Previously, the levirate system was widely used, but now the daughter-in-law is not forced to stay. However, if she wishes to remain, she is permitted to do so.

### **4.23 Economic Organization**

#### **4.23.1 Occupation**

According to Marshall Occupation refers to, "An economic role separated from household activity as a result of the growth of markets for labor. Such roles form part of a wider economic division of labor in an industrial enterprise, formal organization or socio-economic structure"(Marshall 2006:457).

There are few occupational groups in my locale such as businessmen, travel agents, judges, lawyers, ASI. The majority of people do work in the field based on daily wages.



### **4.23.2 Agriculture**

The district's elevation above sea level is 244 meters. The climate is harsh, but it is ideal for agriculture. Beginning in April, the district begins to warm up. May, June, and July are the hottest months. During this time, the average maximum and minimum temperatures are around 39.5 and 25.4 degrees Celsius, respectively. Winter officially begins in October. December, January, and February are the coldest months. Frost is common in January and February, with temperatures dropping below freezing on a few nights. Days in the winter are generally pleasant. During the winter, the maximum and minimum temperatures are approximately 21.5 and 5.1 degrees Celsius, respectively. Rainfall varies greatly across the district; with an annual average rainfall of about 435 mm. Mandi Bahauddin is a fertile agricultural belt where the main crops grown are wheat, maize, sugarcane, and tobacco.

### **4.23.3 Main Crops**

The main crops grown in the district are sugarcane, wheat, and rice. In addition, Jawar, Bajra, Tobacco, Mash, Moong, Masoor, Gram, Maize, and Oil Seeds such as Rape/Mustard, orange are grown in minor quantities in the district.

### **4.23.4 Income**

Income is very important for people. Most people rely on daily wages. The people of Bherowal do farming and agriculture. Most people run their houses by doing work in the fields.

### **4.23.5 Education**

Education is the most important factor in every person's life. In Bherowal most people are educated. People send their children to different colleges and universities outside of Bherowal. People know the worth of education. So they send their child to different cities for their higher education. In Bherowal, there are no colleges and universities for students to get their higher education. So, people send their child to other cities to get better education.

**Table4. Education of Respondents**

Sr.No	Categories	Responses	Percentage
1	Illiterate	5	20%
2	Primary-Middle	3	12%
3	Matric	7	28%
4	F.A and above	10	40%
<b>5</b>	<b>Total</b>	<b>25</b>	<b>100%</b>

Source: Field Data

#### **4.23.6 Schools**

Schools are essential in every aspect of life. Education would be impossible without them. A school has a significant impact on the development of a person's personality. There are three private and two government schools in my study area.

#### **4.23.7 Bank**

There is only one National bank in the village of Bherowal. The villagers keep their money and take loans from it. They cannot go to other cities for their transaction or other matters.

## CHAPTER 5

### BURDEN FOR BRIDE FAMILIES

Dowry is a burden not only for society but also for the breadwinners of the family. High society people easily manage dowry, but that is the problem of the middle class and especially the lower class. Sometimes poor families take loans just to arrange a dowry for their daughter. The main reason is social pressure and fear of public ridicule. People question their daughter's honor and respect. In some cases, girls face the negative consequences of not carrying a dowry.

Second, there is a burden on people and people do not want girls. Dowry changes the model of the community and people now want a son, not a girl. Third, dowry causes late marriages because people cannot afford the cost of dowry. Fourth, the dowry will also include social problems in the community, such as girls, in the relationship between girls as a source of comparison.

Dowry is a burden on society as well as burden for bread earners of the families. The families arrange dowry because it is a tradition and fulfill at any price. The pressure on dowry increases and the families take loan to fulfill their obligations. The demand of the people related to dowry also increases, before marriage groom's parents decide that what is given in dowry and what are the items they want in dowry. Another issue is most girls are still unmarried because their parents are unable to provide a dowry. Dowry is a big financial problem. No one affords the expense of a dowry. If parents are unable to fulfill the demand, the daughter faces the negative consequences of not bringing dowry. So mostly people influencing male child preference, if in a family there are 3 daughters, they face a heavy financial burden because they have to made dowry for their 3 daughters, which is quilt costly. Most parents arrange the dowry at a very early age, to prevent them at the time of marriage. After marriage, the demands never ended. They increase afterward.

#### 5.1 Family's Burden in Arranging Dowry

Dowry is a financial strain for families, and the pressure of dowry can lead to families taking out loans to meet their responsibilities. Parents pay dowry to their daughters based on their financial capabilities, however, women from poor families are occasionally left unmarried

due to their parent's inability to afford a dowry. When parents/brothers can't afford to live on their own due to a limited budget, the additional cost of dowry might be damaging to their family's economics. Dowry is sometimes requested not only at the wedding but also for a long period afterward. One of the respondents said:

*“It is a tradition after marriage that parents send gifts on all occasions like if mango season comes so parents send 5 kilos mangoes to their daughter house. They said it is an essential part of a daughter's life. We are unable to get against it because it's the matter of our daughter's life”.*

If parents are unable to meet those needs, their daughter may suffer unfavorable effects. Dowry is one of the characteristics that influence male child preference because dowry is a significant financial burden for a household with several daughters. It is common for parents with more than three daughters to struggle with dowry management. Parents begin preparing dowries for their daughters at a young age to avoid financial strain when the time comes for them to marry.

Another respondent stated that:

*“When I was getting married I see my father is gone through some mental stress. As I belong to a middle-class family, so it is difficult for my parents to arrange dowry for their daughters. My father took a loan to give me dowry. He provides me with all the things which girls need for her new house except a sewing machine. After my marriage, my mother-in-law taunts me you bring useless things in your dowry. This taunt I get from her because I didn't take sewing machine with me”.*

## **5.2 Parental Motives behind the Practice of Dowry**

To comprehend the presence, commonness, and change in marriage exchanges in the locale it is imperative to realize what propels guardians to pay dowry. There can be two non-exclusive reasons for a bride's family to pay the dowry. First, the dowry could be voluntary giving the daughter a legacy so that she can enjoy better status at the home of her in-laws, where she will move after marriage. This type of legacy also serves as an early inheritance for daughters who do not have the same rights to the father's property as their brother. The temptation to

inherit a legacy must not have negative social consequences, especially if the daughter's statutory rights of inheritance are restricted. The dowry can be paid to meet the groom's demand or to attract a better groom. This is the type of dowry that can lead to a significantly negative outcome in society. If the dowry is truly a legacy to the daughter, the groom's characteristics, such as age, education, or land ownership, should not play a role in determining the dowry.

### **5.2.1 Case Study**

Mr. Mansha 65-year-old man has 2 daughters and 3 sons and yet all are bachelors. The family is not stable financially and they are dependent on income which they earn through labor on daily basis and the savings of the family are dependent on the earnings. When it comes to the wedding ceremony Mr. Mansha has a knot the hope from the landlord of their area who helps them in arranging the wedding items. Mr. Mansha was also willing to fulfill the other required wedding items by getting some loans. He was of the view to give a balanced dowry to each of his daughters. According to Mr. Mansha, the dowry is compulsory in his "*Bradary*". If he ignores the dowry the in-laws of his daughters will taunt him and his daughters. Dowry is compulsory to maintain their status in his "*Bradary*". Brides take interest in making her dowry and sometimes she demands some specific items. The giving of dowry in less or more does not affect the status but it affects the daughter's relation towards her in-laws. If he doesn't give dowry then it depends on the in-laws whether they are satisfied or not. Dowry is given on compulsion, not by their will. They are making dowry of their daughters from their childhood.

### **5.2.2 Case Study**

Mr.s Khalid Mehmood belongs to 38 Chak. He was 50 years old. According to him, dowry plays an essential part in every girl's life. Without giving dowry, the future of the girl would not exist. If a girl doesn't take dowry, her mother-in-law curses her for the rest of her life. No one respects her. This becomes mental torture for the bride's parents. Dowry will become responsible for their daughter's happy married life. If they give excessive dowry her daughter's life will be safe and no one taunts her. He said that from the time of marriage till their daughter's death, in-laws always aspect from brides parents to give something to their daughter.

*(Nouh day kafan wasty v pekayan nu vekhdy o an tay una da laya gya kafan una did he nu paye)*

“At the time of the daughter-in-law's death, they always look up to the parents of the bride to come and bring grave clothes”.

He said even on the 3rd day of death; in-laws expect a death meal from the bride's parents.

**Table5. Dowry is a Burdon**

Dowry is a Burdon	No. of respondents	Percentage
No	6	24%
Yes	19	76%
<b>Total</b>	<b>25</b>	<b>100%</b>

Source: Field Data

The above table tells that 76% of respondents thought about the dowry as a burden for the lower working class. The lower class family can't manage the cost of it while the working-class families offer numerous things to gather the dowry for daughters. Other 24% of respondents feel that dowry isn't weighted it is the present for the bride. Guardians give it as a gift to their daughters.

### **5.3 Sell the Property for Dowry**

Parent sold their property for the satisfaction of the custom. Guardians attempt to do everything. As indicated by them, they would prefer not to send their daughters with practically nothing to their significant other's families.

*“Change oh e a jehri bharyan hathan nal avy”*

“That lady is acceptable which comes with brimming hands”.

Lucky man guardians additionally offered the property to do the marvelous Walima and gather the commendations from individuals. However, for the most part, lady families do this to gather the settlement for her.

## **5.4 Family Members of Groom Force to Receive Dowry**

In each family, every lady additionally assumes an indispensable part inside the home they have the opportunity to settle on the choices. This general public is male-centric however inside the house and in the settlement, choice ladies have right of it over the men.

### **5.4.1 Case Study**

One of my respondents' names is Nadeem. He was 35 years old. His qualification was MBA. He shared his dowry point of view. He said at his time of marriage he refuses to take dowry. But his family members forced him to ask for dowry from his in-laws. He refused and convinced his family that he is not taking any dowry. His perception was that he has everything in his house to use so nothing to take from the bride's family. He doesn't want to make trouble for the bride's family. He also tells that he made her wife dowry after his marriage with his own money. He gave some money to his wife after every week. She collects all the money and buys those items which were necessary for them. After buying those items she sends them to her mother's house then his brother or parents visit her they bring those things with them. The purpose of doing this was to show her in-laws that these things were brought by her parents. Her in-laws were happy and they live a very happy married life.

## **5.5 Continuity in the Tradition of Dowry**

In Bherowal individuals consider that Dowry is "Warasti Haq" of the bride. A lady is perceived through her share. Thus, every bride wishes that she should go to her parents-in-law with a great measure of dowry. Individuals additionally comment that they up bring their girls so they can't send them to parents in law with void hands and that is the way they need to follow the custom of dowry. Individuals say that settlement is perceived as custom or customs along these lines they need to perform it. It is likewise present for the bride from her folks. More often than not dowry turns into a source to flaunt the riches and status of the bride's family and for the most part, guardians offer to share to their daughters since they can bear the cost of it. One respondent is of the view that:

*“She was illiterate and had 2 sons and 3 daughters. She belongs to a poor family. She shared her experience that when her daughter was getting married, the landlord helped her in making dowry and wedding meals. In*

*return for this fever, the bride's brother works as a landlord for 1.5 years to return his entire loan. She said by doing this our daughter get married. She is of the view that at any cost we give our daughter dowry whether we took loan or sale of property or something else”.*

## **5.6 Dowry is Competition**

Dowry is the issue for ladies. Dowry makes contest among ladies. The ladies issues start after marriage contest likewise exists between the devrani's and jatani's. In case the devrani's bring a lot of the dowry she has a right to the house. She is respected by all of his family members. The right of the room is the individuals who bring a lot of shares. One of the respondents stated that:

*“She said at her time of marriage she brings all needed items in her dowry. Her in-laws made a new house before her marriage. They divided 3, 3 rooms for their daughter-in-law's dowry. Two rooms were filled with her dowry. After 5 years, his brother-in-law gets married and his wife brings a lot of dowries. All the room gets filled with dowry items. After that Sitara's in-laws taunt her about her less dowry. She said from that day her mother-in-law taunt her about her dowry”.*

In this situation, dowry created negative consequences in a girl's life. People take it as competition without knowing the consequences.

## **5.7 Inheritance Compensate with Dowry**

There is a distinction between settlement and legacy. The meaning connects with dowry and legacy.

*"Dajj hek laanat hai jad kay wirast sada haq aay”*

“Dowry is a curse, while the legacy is our right”.

Yet, the practices are unique. Legacy repays with the share from multiple points of view. The dowry of bride is considered as her property. On the off chance that the bride got a lot of property, the family assumes no liability for them. Bride got various gifts from family. Periodically and occasionally as garments, shoes and in some cases help to give her cash and



essential things which she needs. Guardians would take loans for girl dowry, yet not give her offer in the property their insight is that the ladies are the things of others (*Paraya Dhan*) they wedded and moved to another house. While the land (*maa hai*) resembles the mother a lot never left their home. One of the respondents stated that:

*“After my sister got married we all brothers decided to give our sister her share withinside the property. But my mother secretly pushes my sister not to take this share. If you take it your brother will cut off from you and you never see them or can visit their houses. When they call her at their house and talk to her if she needs or wants to take the share they will give her. But she refuses to take it”.*

### **5.8 Dowry as a Burden in Society**

Dowry is highly valued in Pakistani society, according to the participants. This appears to be a significant strain on the family's breadwinners. Dowry has become a custom that must be followed at all costs over time. My respondent says that:

*“In-laws always compare daughters-in-law dowry. They always support the one who brings more dowries. The bride with a lot of dowry is become respectable in the society. Everyone respect her and value her”.*

For a few people, dowry is turning into a status symbol, so they are trying to make sure to present the pleasant viable dowry to their daughters. The daughter-in-law with the maximum dowries is reputable maximum amongst all of the daughters-in-law withinside the family.

### **5.9 Bride’s Family View of Dowry**

According to the perspectives of the bride's family, that dowry is a gift through mother and father to show love and affection to their daughters at the time of her marriage. Nowadays it is meant to be a present now no longer for daughters however additionally for in-laws. In-laws of brides shamelessly and bluntly ask their needs to be met. In present-day instances dowry is fashioned on luxuries, not necessities, the principal motive for divorce as mother and father observation is much less quantity of dowry. When mother and father fail to provide all luxuries of life to their daughter then in-laws begin to tease her which sometimes

affects in committing suicide. Usually, people do not consider it essential that how they may be giving dowry to their daughters due to the fact they simply need to offer an amazing quantity of dowry. A woman faces mental and social troubles withinside the absence of dowry. Due to fewer dowries, nobody gets ready to offer her recognize and nobody desires to set up a relationship with the bride's circle of relatives next time. Even in a few cases, it's been observed that in-laws demand dowry from the bride's parents after marriage and it often takes place withinside the case of fewer dowries. Now in-legal guidelines suppose that it's miles their proper to taunt the bride. Here borrowing cash for dowry may be a very not unusual place however maximum of the time it turns very hard for the bride's parents to return it. A respondent is of the view that:

*“If someone from the groom’s family demands dowry to bride's parents the marriage will not take place. The poor family of the bride didn’t arrange it and the marriage didn’t take place, because they are not financially strong to full their demands along with dowry items. But a rich family can fulfill the entire demands. Because they are financially stable to redeem all the demands”.*

**Table6. Responses on Perception**

Sr.No	Responses	Percentage
1	Dowry increase respect of bride	10%
2	Dowry is favorable custom	10%
3	Refusal of marriage without dowry	5%
<b>4</b>	<b>Total</b>	<b>25</b>

Source: Field Data

### **5.10 Dowry and Social Class**

Dowry and Social Class also are related to each other. Our society comprises are Upper Class, Middle Class, Lower Class. Every class desires to marry inside the same social class. In all social classes, dowry is being practiced according to its status and affordability. Huge variations were located among those financial classes. An atmosphere of competition has been created in dowry dealings. Although lower and middle classes cannot compete for a top-class they do their best to lend a big variety of items in dowry. Respondents of the middle and lower classes say that they do not provide less quantity of dowry to their daughters they

provide all essential or treasured things in dowry and sometimes even better than an elite class, for this motive additionally they take credit from different sources. So, the lower or middle class offers dowry to their daughters according to their financial status, commonly they pay extra attention towards quantity, not quality. While the upper class practices land transference in dowry however for the lower class, it is not possible because of their weak financial position. In this way, the upper class enjoys a better social reputation and prestige. It is located that brides' families can demand Haq-Mehr according to their own will from the groom's family through giving expensive dowry. They normally need to write the quantity of gold and Haq-Mehr is not in thousands but lacs.

**Table7. Middle and lower class practice less amount of dowry**

S.No#	Responses	Percentage
1	Taking loans for giving dowry	25%
2	Not practiced	0%

Source: Field Data

This table shows the responses of respondents about dowry. The dowry carried by bride belongs to a middle class family. 25% of the respondents are of the view that in any situation whether we have enough money or not whether we took loans we have to give our daughter's huge amount of dowry. So, she can live a peaceful life in her husband house.

## CHAPTER 6

### PERCEPTION AND PRACTICE OF DOWRY

In this chapter, researcher discusses the various perceptions and opinions of the people about Dowry (*Dajj*). The researcher found it to be culturally and socially part of the Bherowl community. Even though it is an evil and practiced at a broader level in the community. People think that is the basic right of women. A dowry is a tool for ensuring a stable marriage. It is regarded as a symbol of pride and dignity in the community. The majority of female respondents gave the same answer for dowry. According to these findings, a dowry includes everything given to a daughter from a parent at the time of marriage.

#### 6.1 Practice of Dowry

Historically, the concept of dowry has been different. Some respondents said that this tradition comes from the Hindus. Before the split, most traditions were exchanged between Muslims and Hindus, and this tradition came from them, but few respondents said that the practice of dowry according to the Sunah of Hazrat Muhammad (P.B.U.H), because it gave to his daughter Fatima (R.A). According to respondents, they believe in Islam and follow the rules of Islam. They know dowry and Sharia law. They know what Allah says in the Quran about this. But socially and culturally, their concept of dowry is completely different.

#### 6.2 Marriage

Marriage is a significant occasion and a defining moment in human existence. It assumes a huge part that give rise to numerous issues after marriage. A wedding function goes through numerous occasions like Dua-Khair, Mangni, Mayon, Mehndi, Barrat, Rukhsti, Walima, and *Badfaira* (Maklawā).

Dua Khair, when the people of any family choose the bride for their boy then the two families concur and submit that the girl presently are to be hitched to the picked accomplice (*kuri sadi hoye*). This service is known as dua khair which is held in the home of the bride.

After Dua-e-Khair the function of Mangni is held. The family of the boy brought few suits, jewellery, cosmetics, shoes, undergarments for the girl and desserts for the bride's family and

they trade the rings with one another. All family members are welcome to this function and desserts are conveyed among the relative.

Mayon and Mehndi: When the date of marriage is fixed by the elderly folks of the two families. Then, at that point, the girl is bound inside four dividers of the home. On Mehndi bride wears the yellow dress and do various practices like put mehndi and ubtan (ubton is a glue of turmeric powder and sandalwood). At this event, the groups of the bride welcome the entire *Biradiriy* (community) of the town and set up the extraordinary food. The bride's family burns through a wide range of food costs.

Rukhsti and Barat: When the groom comes into the place of the bride with all his family and family members which are known as Barati. The nikkah is a significant piece of the service and it is a legitimate agreement. The function of this agreement is held within the sight of the two families. Nikkah is enrolled as Nikkahnama. At the point when a bride, get to the place of Groom. This period is called Rukhsti.

Walima is another ceremony celebrated on the other day of Barat. The groom's family celebrated the ceremony. The bride and groom's family give a grand party for friends and family. After the ceremony, the bride returned to her home and lived with her parents for three days. This period is called *Badfaira* (Maklawaw).

All interviewees said: *"In our society, the bride's parents face many problems during the selection and marriage ceremony. The bride's parents pay more attention to the honor of the groom's family than to their own. The poor face more problems and difficulties and cannot afford these expenses"*.

### **6.3 Perception of Dowry**

The dowry consists of many things, such as jewelry, clothing, furniture, electronics, and crockery, *Charpai*, Bisters, *Peryan*, *Petiyen*, in some caste buffalo (*majh*). All of these are the most needed in the family. The surveyed communities implemented a joint family system. The house is full of these things, but people still ask for dowries. The demand for dowry shows people's greed for material things.

An interviewee stated that the dowry supports the groom's family financially. Another said it was a curse. It should end. There is no concept of a dowry (*Dajj*) in Islam. But what matters

is how a person feels. In our society, if the bride does not bring a dowry, it has no value in the father-in-law's home. Many poor people cannot afford a dowry.

**Table8. Practice of dowry**

Practice of dowry	No. of Respondents	Percentage
No	4	16%
Yes	21	84%
<b>Total</b>	<b>25</b>	<b>100</b>

Source: Field Data

The table shows respondents' opinions about dowry practices, 84% of whom agree with it. They say that dowry is an important part of our social marriage. When the daughter was born, the parents began to collect the dowry in various ways and cash. And only 16% of women opposed this practice. They want to end all of this because the dowry trend is damaging the basic human rights of women.

### 6.3.1 Case Study

Ms. Naseem Begum was 55 years old. She has 2 daughters and 1 son. Her 2 daughters were married. She told that in the making of dowry the main role played by the bride's parents. They arrange the dowry for their daughter. She told that she follows the custom of Bherowal. She said dowry is given for the security of their daughter that she spend a luxurious life and no one teas her. She told that she makes dowry for her daughters from their childhood. And she follows the custom according to society. She made all the needed items for her daughters like dresses, furniture, electronics, charpaiyan, bister as the custom followed in Bherowal.

### 6.4 Items in Dowry

In dowry, there are numerous things like adornments, dress, furniture, and kitchen and hardware machines. On the other hand, they too allow the dress to the family and relatives of

the groom. The furniture incorporates room things such as a bed, a couch set, tables incorporate eating, sides table, dressing table, cupboard, closet, plastic chairs set, bedding comprises, bistery, *talaye*, *razaie* and takkiay, *charpaiyan*, *perhey*, *kheas*. Electronic apparatuses incorporate a fan, washing machine, juicer machine, blender, iron, cooler, TV, and stove. In porcelain each and each sort of utensils incorporate plastic set, chini set, steel set, set of glasses, containers (plastic and kaanch) plate, *Dorae* (langri), spoon set, *sandook* (an enormous steel box), *bakksy* (little packs) water cooler, *daickchy*, and *trami*, etc. Dress and adornments incorporate in two gold rings, Kangan, chooriyan, baaliyan, jewelry, or gold chains. Whereas in dresses in this range, individuals give a most extreme of 10 to 12 suits and six to eight sets of shoes. Dowry moreover highlights the status of the family. Most individuals hone this since they are cognizant of their status within the community.

**Table9. Dowry items**

Dowry items	No. of Respondent	Percentage
Dress, Furniture, Gold, and Household items	23	92%
Property	0	%
Buffalos	2	8%
<b>Total</b>	<b>25</b>	<b>100%</b>

Source: Field Data

This table shows the items which are included in dowry in Bherowal. Bride's parent gives their daughter all dowry items which are useful for her. 23% respondents are of the view about dowry items. They say that these items are important to start a new life in a new house and also protect their girl from any

#### 6.4.1 Case Study

Ms. Sakina bibi was 30 years old lady. She got the education at B.A level. She was a teacher by profession. She tells about her marriage and dowry. She told that she had married her mother's sister's son. She had brought everything in her dowry. She shared her experience, sakina's in-laws were so happy to see her dowry. Everyone appreciates that she bought

everything in her dowry. She was happy to see everyone happy. Then, she lives a very happily married life.



**figure5: dowry items**



**figure6: charpaiyan**





**figure7: cupboards & Utensils**

### **6.5 Bari**

Barri is display of all those things brought by the groom's family. It is included sweets, dry fruit, gold gems, a make-up pack, sets of shoes, and a dress for the bride. Grooms family moreover brought the dress for the family individuals of the bride. Those dresses are considered a blessing. When Barrat came to Bride's parents at that point they have shown all these things. This practice of showing things is known as Barri. In Bherowal, the tradition of displaying dowry is very common. When a dowry is shifted to the groom's house before marriage, they display all the things of dowry to their relatives and guests. People visit their houses to see the dowry items and comment on the dowry whether that's comments are in a positive sense or in negative.

### **6.6 Impacts of Dowry**

“WE LIVE IN A SOCIETY WHERE GIVING  
AND TAKING DOWRY IS A PRIDE”

Many countries, including Pakistan, have adopted this tradition. Dowry is a term to refer to the items that a girl's parents give to her daughter in preparation for her marriage. There is no need to provide dowry in Islam. Cash payments are not the only part of a dowry. Dowry can range from 10 to 15 dresses for the woman, as well as outfits for the in-laws, clothing that the husband and wife can use for a year. Crockery, furniture, electronics, quilt, gold and bed

covers are examples of dowry. Participants reported that upper-class in-laws demand a dowry in the form of a home, vehicle, motorcycle, or money. As per the respondents:

*“Dowry significantly affects the bride's conjugal life. The act of dowry unfavorably affected the nearby local area. In case people offer dowry with their girl, it has naturally influenced different young ladies. Mothers imagine that their daughter's dowry can secure their future in their in-laws. Guardians likewise feel fulfilled that they had sent their girl with completely given. Assuming a bride doesn't carry a dowry with her, people talk about her and her family. Assuming parents can't bear the cost of a dowry for her, people start tattles and those tattles are as under”.*

*“Sari zindgi kamondayan ty udouneyan lag gye, ty kuryan wasty kuj ni banaya”.*

"He spends his entire life simply in eating and wearing without gather or make the things for the daughter both should think about her girl's marriage”.

*“itna kuj kol haes jay dheyou nu day chady ty ki ho jana as”*

“He has so much, if he gives some of it to his daughter, what will happen?”

### **6.7 Dowry Secure the Marital life**

Even though Parents considered the dowry as a burden on him yet, due to set the conjugal status of their daughter so they practice it. Under the steady gaze of the marriage, parents-in-law said that they don't require anything and won't take the dowry of any sort and a few groups say it up to guardians what they need to give their girl, everything is gifted to their girls we do not need anything. But, the perspective of certain respondents was that a bride who, take less dowry with her the demeanor of parents-in-law impolite. The purpose for the expansion of share altogether affects their conjugal status because costly dowry thought about honor for the bride. During the fieldwork, the researcher go to a wedding function around there, so the researcher sees that before the bride arrives at the wedding place, they like to see her dowry and the amount she carries with her.

### 6.7.1 Case Study

Miss Nusrat Batool was 47 years old married woman. She has 4 sons and 2 daughters. Her 2 children were married. She belongs to “Fiqa Jafria” and she does not believe that dowry is a curse. And this custom is running from “Karbala”. She had a belief that dowry is her daughter’s right. No matter how much she gave to her daughter, she did not have to take anything else to expect dowry. My four sons are earners they make their sister’s dowry but she told them how many things are added to dowry. There is the custom in their family, any family which is financially stable they give dowry as much they can give because they believe this is their daughter’s right. They can give the dowry regarding their custom. As their custom is to give dowry is a good thing so she gives her daughter everything necessary. She said their daughter would not take part in making dowry .but she said the daughter must have to take part. She said in our family my uncle gives dowry to their daughter and then we give more than them to our daughter. After all, our daughter did not feel ashamed because we are both financially stable. She said I give everything necessary but in their custom gold was given by the groom’s family how much they can give there is no limit. She said I think dowry has a little part in marriage because it depends upon their in-laws. But dowry is must be given because if their in-laws separate their son then their daughter did not need to buy new things. After all, we give all things which are necessary for a house. She said there is no demand from their in-laws. And she said if there is any demand from the groom’s family then marriage would not proceed. She said people will talk every time if we give more, then they will say why you give more than custom and if we give less than the custom they will say same thing. But I made all the things for my daughter’s happiness and if my daughter is happy then we will be happy.

**Table10. Dowry secure the marital life**

Dowry helpful for marital life	No. of Respondents	Percentage
Yes	24	99%
No	1	1%
<b>Total</b>	<b>25</b>	<b>100%</b>

Source: Field Data

## **6.8 WattaSatta (Exchange of Bride)**

Endogamous marriages are normal around here. The most favored example of the marriage between first cousins. Other than marriage with close family members or town endogamy in which, the bride and husband to be are from a similar natal town. They know one another since youth.

Like the WattaSatta which implies the "Exchange of Bride" is to some extent found. WattaSatta includes a joint marriage wherein a sibling and a sister of one family wed a sister and sibling of another family. It's dangerous be that as it may, it tends to be useful in some specific circumstances. At the point when the bride traded then the share additionally traded. Then, at that point, the one bride brought the less dowry the other bride additionally took the less dowry, afterward the disposition of parents in law not become impolite and does not insult on them. These practices are generally in joint families.

### **6.8.1 Case Study**

Ms. Bibi rani was my respondent. She is from Mian wali but live in Bherowal. She told that she is practice a tradition of wattasatta. She married her daughter to his brother's son and brings her brother's daughter as her daughter-in-law. She said that the dowry which her daughter-in-law brings to her house same was given to her daughter by herself. Her daughter-in-law brings 1buffalo also with dowry essentials. She also gives the same to her daughter for the security of her happy married life.

## **6.9 Perception of Girls about Dowry**

The bride's discernment about the settlement is that it is our right and obligation of the bride's folks to give us share. Without share nobody acknowledges. Generally, ladies said that the helpless family can't bear the cost of dowry. This revile should end. Some said that share gives yet these depend on the necessities of life which will use in the future for her.

### **6.9.1 Case Study**

Ms. Bushra was 22 years old. She has 1 sister and 1 brother. Her 1 sister and 1 brother were married. According to her, she needs everything double from their sister's dowry items. She asks her mother to arrange a dowry double for her sister. She thinks that girls who bring more

dowry live happily in her husband's home. According to her, dowry plays a very submissive role in families. Without dowry women have no value and respect. She thinks if she brings more dowry her parent-in-law become happy and value her.



**figure8: charpaiyan**



**figure9: Perhry**





figure10: Peti Set & Crockery

## 6.10 Negative Consequences of not Giving Dowry

### 6.10.1 Dowry Problems Created by Parents-in-Law

Dowry has the potential to be a source of violence. When a dowry is not sent, this often starts with the in-laws' parents, who may get abusive against their daughter-in-law. The daughter-in-law is subjected to verbal and emotional abuse in the lack of dowry gifts. Mother-in-law and sister-in-law will tease her for not bringing dowry.

*The participants agreed that the parents-in-law were to blame for the majority of dowry issues. The in-laws were thought to be the ones who demanded dowry and who did not always follow the usual dowry customs.*

Another respondent stated that

*"I belong to a very poor family. After my marriage, one day I was cleaning the house suddenly I change the place of the bed. I slightly drag it and my mother-in-law insulted me that why you are dragging this is not from your parents' side. You didn't bring even a bed in your dowry and you are not supposed to drag my bed".*

### **6.10.2 Divorce**

In divorce, the wife is entitled to the money she brought through into marriage, hence in-laws and husbands are resisted to give divorce.

Because of the money (Haq Meher) in divorce, which he has to owe to his wife according to religious conviction, which was already decided at the time of their nikah (wedding), and he can't afford to give it back, he doesn't want to give her a divorce." They're scared of losing money.

### **6.10.3 Dowry a Source of Comparison**

In-laws frequently use dowry as a point of comparison among daughters-in-law. The daughters-in-law are always compared by the in-laws. They always prefer the one who brings the most dowries. Some people are of the view that dowry as a status symbol, and they strive to provide their daughters with the best possible dowry. Among all the daughters-in-law in the family, the one with the most dowries is the most respected.

## **6.11 Positive Consequences**

### **6.11.1 Dowry Give with Good Intension**

Dowry is now known by a variety of titles, and parents claim that they are giving it to improve their daughters' future and happiness. Parents want to give their daughters the nicest dowry they can afford. Parents just want their daughter to have the best residence. As a result, they provide their daughter with a large amount of money as well as other goods as dowry. They want their daughter to have a solid social standing.

Parents provide their daughters with household supplies and money so that they can be self-sufficient. Parents provide their daughters with household supplies and money so that they can be self-sufficient. Dowry is offered in the hopes of ensuring the happiness of the daughter in her married life. Parents aim to provide a substantial dowry for their daughters to be self-sufficient, avoid in-law taunts, and earn their respect.

To prevent experiencing these types of conditions (violence) in our families, parents attempt to provide enough for their children, so that at least their daughter does not have to rely on others for tiny things. They believe that if we can assist her, she will no longer be dependent

on others, including her in-laws. If the parents have enough money, they may even assist their son-in-law in starting a business and provide him with a large sum of money.

### **6.11.2 Support Daughter-in-Law**

Some in-laws believe that a man may get money from his luck, so they won't tease the daughter-in-law for not bringing dowry, according to one participant. In some circumstances, a wife who does not bring dowry is nonetheless welcomed by her in-laws. A husband can also be a source of support for his wife.

“If a husband wants to help her, he should convince his mother and sister that if my wife hasn't brought dowry, it's possible that it's not in his luck”.



## CHAPTER 7

### CONCLUSION

This research is conducted to find out the perception of people related to tradition of dowry and what are the problems of women who bring or not bring dowry with them. What are the socio-economic factors behind this? Dowry is a type of wedding present that is also known as the groom's price. Dowry is defined as money or property given by a bride to her husband at the time of marriage. This custom has become established in agricultural societies, where it can play a significant role in a marriage's financial arrangements. Dowry usually consist of property such as furniture, money, jewelry, and other household things, as well as domestic animals and even servants, and rarely include a share of the bride's patrilineal inheritance, which consists of land and buildings.

It is concluded that dowry is a social evil that must be outlawed in the country. It contributes to the propagation of numerous conflicts, quarrels, and greed in society. The findings of this study reveal that Pakistanis are well aware of the dowry system and its terrible abuses in both loves and arrange marriages. In Pakistani society, dowry is practiced by both educated and uneducated people. Nevertheless, the public is opposed to the system. Furthermore, the burden of dowry has a mental impact on females, and it harms parents' self-esteem.

Dowry is the type of money and gift which the parents provide for their daughter on her marriage, to develop the new house. Due to the impersonation of one another the custom of dowry expands step by step. Parents gave the dowry to the daughter as per their monetary status, it is remembering for, adornments, garments, furniture, electronic, kitchen machine and that load of things which are utilized in day by day schedule. Families (particularly lower class) are bearing a significant burden on their shoulders. Guardians decided to deal with the issues of collecting the share and maintaining the situation with their daughter and her in-laws. Without the dowry the connection isn't set up with parents in law they intellectually torture the bride and insult her and utilize unseemly words for her parents. A few respondents remunerate the dowry with legacy since they got no offer in property. Also, as indicated by the share, they own properties that protect their conjugal status in the spouse's home and keep her safe from the insults of her husband's family and other outsiders.

This shows that the dowry is significant for the marriage and without the dowry marriage won't occur. As indicated by respondents we pay the dowry as their legacy share. Since the dowry is simply not given on their marriage, it has the diverse shape which we give our daughters till death. It is as garments and others which give them on different events, occasions and the introduction of a new youngster.

Every country has its own set of norms and customs that regulate marriage and dowry. Customs are significant components of our culture, and people desire to not only maintain but also enhance their customs by doing so. Similarly, dowry has become a social custom. It is intended to provide financial security for the bride while also serving as a prestige symbol for the bride's family. People make it so that the family's reputation and dignity are preserved. On the other side, due to the greedy character of people, the bride's parents have little choice but to submit and obey society's customs.

Although parents wish to ensure their daughters' better futures, most of them (daughters) do not have access to their legal rights, which is why dowry violence is so common. The rate of dowry-related violence is constantly growing. Although females are regarded as God's blessings, all of these factors have rendered them a liability for their families. If one believes that the utensils that the bride brings to the groom's house are the girl's share in the property and that women's status is determined by the quality and amount of dowry given to them, they must also remember and accept the fact that "women go from their parental homes into their homes, and her legitimate status comes when she lives in her husband's house".

The bride was identified by her dowry and was treated with respect as a result. If she spent her dowry money on expensive items, she got more respect from her in-laws and spouse. As a result, it became a girl's goal to receive a large dowry to have a good status in the family.

On the basis of dowry, many inequities and discrimination were noticed between bahu (daughters-in-law). The daughter-in-law (*nouh*) who brought dowry will not only enjoy high status, but she will also not be compelled to do a lot of domestic tasks by her in-laws, but those who brought less dowry will be forced to do a variety of domestic chores to compensate. However, this compensation is not always achieved.

The groom received a watch, a gold ring, and a chain from the bride's family, and the mother-in-law received a gold ring. These presents governed the long-term connection between husband and wife, as well as the relationship between the bride and her in-laws. Although

pricey presents did not bring her good fortune, they did assist her in living a happy life. Brides with a large dowry have more influence over household decisions. In-laws thought it was necessary to get her input on any topic. The parents employed a variety of methods to collect the dowry of their daughter. It also depended on the person's social situation.

Women were mostly treated to emotional and physiological torture. They are an important part of society and development because they contribute to half of the country's population, yet they are sadly wasted. The girls suffered quite serious consequences as a result of this form of violence. The physiological issues, in particular, were severe. They received no recognition, attention, or respect from society. As a result of which they were completely cut off from society. They were seen as a burden or a liability to their families. If they were married and had children, their financial issues would be even worse. If we analyze this, we must acknowledge that a woman's place in the marital system is determined by her goods, property, and dowry rather than her individuality.

## Glossary

Haq-Mehr	Dower
Jahez/Dajj	Dowry
Jethani	Groom's elder brother's wife
Dewrani	Groom's younger brother's wife
Maklawā/ badfaira home after	the married couple visits for a day to a bride's
Beyah	Marriage
Charpye	A traditional bed
Barat/Jundge/Rukhsati	wedding days
Bari	display of bride's dresses from groom's side
Bidh the nikah	A small packet that fills in sweets given after
Zimindar	landowner
Pathaydar	those who rent land for cultivation
Zaat	caste
Tarkhan	carpenter
Naih	barber
Perhey	footstool
Bister	bedding
Nouh	daughter-in-law
Chouriyān	bangles

Balyan

earrings

Langri

mortar

Sandook

trunk

Dara

a place where male sits and talks to each other

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(<http://aessweb.com/journal-detail.php?id=500>)



## INTERVIEW GUIDE

Name

Age

Gender

1. How to arrange dowry?
2. Definition of dowry?
3. Is this a tradition?
4. What things are added in dowry?
5. How can a poor family maintain these customs of dowry?
6. What are the necessary things for marriage?
7. What are the customs?
8. Is there any difference between less and excessive things given in dowry?
9. If we don't follow the custom of the culture then what are the consequences?
10. What are the impacts of dowry?
11. What problems are faced by the bride's parents during arranging dowry for their daughter?
12. Do girls take interest in less or excessive dowry?
13. Do girls demand more things in case of their parents are financially not stable?
14. What would happen if someone does not give dowry to their daughter?
15. What are the reactions of society to the bride's having fewer things in her dowry?
16. What is dowry according to Islam?
17. If Islam forbids not giving dowry then what are the factors to go against Allah's commandant?
18. What mental stress is faced by parents which are not capable of giving dowry?
19. Do in-laws demand dowry?
20. How do dowries help a newlywed couple after marriage?
21. What are your feelings about the birth of your daughter?
22. At which age of your daughter, you made dowry?
23. Which person's make greater role in making of dowry?
24. Do mothers think dowry is compulsory for their daughters?
25. Does the father think dowry helps his daughter after marriage?

26. Why is still dowry necessary when now a day's gender gets an equal opportunity in society?
27. Is dowry necessary in case your daughter is having a job?
28. Is it permissible for a woman to not take her dowry from her future husband because she is rich and successful?
29. Is dowry compulsory for the elite or middle class?
30. Is it obligatory before marriage to have a deferred dowry agreed upon?
31. If dowry does not give to the bride then what are the consequences?
32. Does love marriage overcome dowry?
33. Do groom or grooms family demand dowry?
34. How is the custom of dowry generated in your family?
35. Is dowry the cause of any physical or mental violence?
36. If parents don't give dowry to the bride then the bride can live happily in the groom's family?
37. If the demand of the groom's family did not fulfill then does marriage happen?
38. There is a sentence "**jahez ek lanat hay**" then why are the people of Pakistan promoting this?
39. Your girls are more precious than dowry than you think dower is more precious than your daughter?
40. Do you give dowry forcefully or happily?
41. According to Islam dowry is
42. Do you think we live in a society where giving and taking of dowry is pride?
43. In Islam, no need for dowry is necessary then why are you giving in large quantities?
44. In the ruler area, people give just basic items but in urban people give more items what is the reason behind this?
45. Is dowry is always from the bride's family or groom help her?
46. Is dower given with good intention?
47. What problems are created by parents-in-law related to dowry?
48. Is dowry a serious issue or not?
49. Do you think poverty and population are the main causes of the dowry system?
50. Do you think the dowry system is a necessity in our society?
51. Are you in taking or giving of dowry?
52. Do you think it is because dowry parents don't give birth to a girl child?
53. Are you in favor of ending the dowry system?

54. Do you think the dowry system is the main cause of female feticide?
55. Do you think the government should legally ban it?
56. Do you think dowry is a cause of late marriages?
57. Why women are affected by dowry?
58. Is dowry a reflection of male dominance?