

**EXCHANGE MARRIAGES: A CASE STUDY AREA IN
KHAIRPUR MIRS SINDH**



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**“Thesis submitted to the Department of Sociology, Quaid-i-Azam
University, Islamabad, for the partial fulfillment of the degree of
Master of Science in Sociology”**

By

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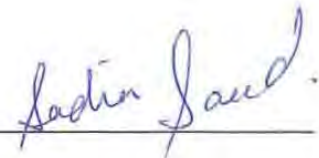
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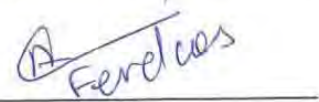
FINAL APPROVAL OF THESIS

This is to certify that we have read the thesis submitted by Mr. Ali Jabran, 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 Sociology".

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Abstract

The exchange marriages have been studied by researchers globally. As far as Pakistan country is concerned that the exchange marriages are still prevalent, and people exercise this practice at their areas. And more importantly this practice has been observed mostly in rural areas in comparison urban areas. This research area has been attempted in district Khairpur Mirs where the exchange marriages are widely practiced. This marriage is considered the forced and without the consent of male or female who become part of exchange marriages. There are many important ingredients that promote exchange marriages including socio-cultural, family (parents' decisions) and caste factor as well. The aim of this study is to dig out main causes and significant reasons, to know deeply the terms and conditions in two families while exchange marriages, and more importantly to know the function of exchange marriages. The research used the qualitative research design where in-depth interviews were conducted from 13 respondents including male and female and literate and illiterate. The research applied two theories successfully; one is "Social Exchange Theory" and second is "Alliance Theory". These school of thoughts are completely resembling to this research study. Resultantly, positive, and negative response from respondents have been given. But it was observed and analyzed thoroughly that majority of people were satisfied and want to promote this exchange marriages culture, but the minor ratio of people was not satisfied and considered it as forced and without consent marriage.

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Chapter No: 1

INTRODUCTION

Introduction

Marriage is a transaction and consequent contract in which society acknowledges a woman and a man as having a continuous claim to sexual access and the ability to give birth to each other's offspring (Haviland, 1996). Moreover, exchange marriages practice in patriarchal societies across the world, exchange marriage is common thing in south Asia mostly in Pakistan one family arranges for the marriage of a pair of sons and daughters to a second pair of family. In Pakistan, exchange marriages are restricted to cousins or members of the same caste. Marriages are more often organized by elders without or with just a rudimentary choice of a husband and bride. This sort of bride choosing entails that both spouses' relationships are dependent on each other and their separate families. According to Article 35 of the 1973 Constitution describes citizen rights and declares that the state is responsible for protecting marriage, family, mother, and child. Extramarital affairs between a man and a woman without marriage are never permitted in Pakistan, which is an Islamic country (Zaman 2012).

Exchange marriage (watta satta) is an old system that provides social security to a community in a country that cannot provide social security to its citizens. Similarly, the exchange system performs a vital role and is well-liked by the public. The state of law is superseded by the conventional exchange marriage system. In Pakistan, however, no regulation exists to address the problem of watta satta Punjabi exchange marriages. Divorce is the only option for people who have been compelled to marry. The majority of weddings take place with the couples' permission being little or non-existent, as a result of the country's existing Muslim family laws. There is a need for law that gives spouses the opportunity to choose the practice they want with mutual permission rather than the family or guardians (Zaman 2008).

In rural communities, the trading system is known as watta satta, which translates to "give and take" and is founded on the principle of equality. Two The exchange may include one or more families with a blood connection. A girl from one family is given to a son from another. If a family is unable to provide a daughter to the other family for the son's marriage, the family pledges to return to the wife giver family a woman from the next generation. Exchange marriages take place very early in the lives of potential partners, maybe even before they are born. Marriage by capture, marriage by war, and marriage through exchange are three types of early human spouse selection described by (Zaman 2013).

In Shahpur Phull, alternating marriage critically invokes concepts of honor, biradiri, land partition, and the safeguarding of own family lineage. The popular form of alternating marriage in the community limits the role of women by emphasizing men's power. The term trade means supply and take, and it refers to the rights and duties of both parties involved in the exchange process, whether they are corporations or individuals. The girls' reciprocal exchange is feasible through a verbal or non-verbal agreement, which must be widely accepted throughout both ceremonies at the time of the marriage. There are a few common trading procedures. In Shahpur Phull, wata sata forms a complex network of cross-slicing connections among the families engaged. Given that wata sata is primarily practised by the dominant caste, whose biradiri controls and manages the affairs of the village, the practice's complex implications and roots in a semi-arid agrarian financial system fed by irrigation, with low capital accumulation in general, and a historically uncertain political environment become clear. Daughters and sisters are the wealth and honour of the family, and the technique allows them to be merged together. Companies are broken up when needed to meet the needs of inter-organizational competition or disputes. Conflict or partnership may arise, with the former occurring when corporations disagree, and the latter occurring when agricultural methods necessitate trade. (Rehman and Kavesh 2012).

The alternative marriage device, reciprocity of a sister, daughter for a son's wedding, brother has a long life. It is seen as a device for social welfare, health, and the building of familial alliances to safeguard the socio-political interests of the families involved in the exchange. Various studies are being conducted right now to manage the marital system via trad. However, in certain societies, such marriages are frowned upon, but they are also well-known among the females who live under the influence and common sense of the prevailing society. for example, said that in rural China, females were no longer always willing to marry based on their mother and father's choice. Zhang, on the other hand, no longer explains why the girls have been fighting their parents' wedding exchange choice. His look reveals a preference for an individual's liberation from the status of a dependent. Unlike Zhang's study, Jacoby and Mansuri (2008) revealed a woman's readiness to have an exchange marriage in a Pakistani study. The pursuits and welfare of women are well-served in the trade, according to this observation (Zaman et al. 2013).

Watta satta is plainly not a good answer to the problems that come from the wedding agreement being incomplete. As previously stated, restricting the number of weddings between siblings from the same family reduces the pool of eligible spouses, potentially decreasing the average suit first-rate. This form of charge might also explain why watta satta is so prevalent in Pakistan's rural areas. Any further limitations enforced by watta satta are superfluous, given the high degree of endogamy induced by clan, caste, village, and socioeconomic status. It's also likely that marital choice has only a modest influence on health quality. In 94 percent of successful watta satta marriages, at least one brother-sister pair is present, and the majority (72 percent) have a brother-sister pair (Jacoby and Mansuri 2010).

Marriage is seemed because the embodiment of a settlement that can never be made ideal. The situations and specifications of this contract can possibly in no way be completely satisfied. Several traditional societies,

acknowledged for possessing a vulnerable legal framework for women, recollect female virginity to be of maximum fee given the notion that marriage results in a radical shift of power within the man's want. Exchange Marriages in Pakistan, known as 'Watta Satta,' include the simultaneous marrying of a sister and brother pair from two homes. Watta Satta is quite common in rural Pakistan, particularly in rural Sindh. Exchange Marriage is practised in many traditional communities in the same way as education dowries are practised in many traditional civilizations. Despite the fact that dowry has been disputed at various stages by numerous philosophers, commercial marriage has not been able to attract much attention. Exchange Marriage has been justified as a suitable marriage mechanism in situations where there are low salaries and ineffective legal systems. In such a situation, exchange marriage is thought to be the most advantageous option accessible to the bad in order to avoid domestic violence (Soomro et al. 2013).

The exchange marriages are restrained to cousins, near household, similar caste, and ethnicity in Pakistan. Four The marriages are in addition organized via the elders without or nominal choice of someone concerned (husband and wife). This type of partner choice has circumstance that the members of the family of each pair of spouses depend on each other and their respective families. Both two pairs and the households concerned have dependency of courting in suitable in addition to in hard times on the second pair and the own family. This dependency syndrome is developing several social issues: toddler marriages, violence and emotional stress to the actors worried inside the system. In case, the young generation deviates from this tradition, they are inclined and need to face similarly violence due to the social mechanism worried in the system of the change marriage. There is no precise law on the problem of watta satta [Punjabi: exchange marriage system] in Pakistan. The only choice for the man or woman of compelled marriage is to take divorce. The Higher Courts in Pakistan have confirmed their displeasure over the exchange marriages

and that they termed it a primary contributor to the own family disputes in Pakistan. So, a long way the parliament has proven no ruling about change marriage machine. Most marriages occur with nominal or no consent of the spouses, that's being dealt with current Muslim Family laws of the country. There may be a want for a selected law that guarantees freedom of choice of partner selection and mutual consent of the parties involved as an alternative than the family or guardians (Zaman 2012).

The exchange marriage device used in the rural hamlet of Kabir Wala in Pakistan's South Punjab. In the native language, it is referred to as watta satta, which literally means "give and take," and is founded entirely on the concept of equality. The commerce may also include two or more homes, many of which are linked by blood. One family provides their daughter to be married to the son of the second family, and the second family responds by giving their daughter to be married to the son of the primary circle of relatives. If a family's own family is unable to reciprocate a girl to the opposite family for the son's marriage right now, the family's own family promises to go (Zaman 2013).

The exchange marriage (watta satta), a traditional method of marriage popular in Pakistan's rural areas, involves two families exchanging wives. Both families trade brides at the time of marriage in this tradition of trading brides. Bride trading, also known as birder in Turkey, Badal in Jordan and Palestine, and Watta satta or bad do in Pakistan (literally, "give-take"), is the practise of marrying a brother and sister pair from different households at the same time. Surprisingly, watta satta money was owing for almost a third of all weddings in Pakistan's rural communities. Watta satta is a Punjabi and Sindhi custom. Exchange marriages frequently result in problematic situations such as physical abuse, slaps, kicks, punches, and strikes. Psychological abuse, constant belittlement, intimidation, humiliation, and intercourse publications are also common. Due to a lack of economic ability and assistance, worry for the children's emotional reliance, a lack of education, and the support of friends and

family, a woman's reaction to abuse is frequently muted. Divorce is a societal shame for women in Pakistan. Women who have been abused have never informed anybody about it. In watta satta, one brother and sister marry each other couple from a member of a different family—often a near kin. More rarely, an uncle-niece pair, or cousins, may be transferred by a single family; nonetheless, this is a remarkably uncommon tradition. Exchange marriages are more common among blood relatives, although first-cousin weddings, such as those between a brother and a sister watta, always result in a sister in legal terms, and their spouses are invariably first cousins as well (Bhutto et al. 2015).

Marriage and kinship are frequently referred to as social anthropology's "traditional heartland." The study of tribal society's marriage systems reveals not only the affinal links between bride and groom's kin and hence the ideological principles of descent, but also "provides clues to much more - such as belief systems and concepts of the person," as M. Chilver (pers. com.) points out. I am not qualified to undertake the first because I have no professional anthropological background, but I would want to take up Chilver's argument. What does a study of 8j Yamba marriage forms reveal about their belief systems and self-perceptions? (Exchange marriage) was a long-ago custom when people didn't understand what marriage was.... I'll come see you if I see your daughter and think she's cute. "Yes, this is your daughter, and I like her company," I'll say. Come in and have a look around my compound. Which of my girls do you prefer? "This one appeals to me," you remark. Aha! You come to my compound, and I go to yours. You should bring me some palm wine. I take some palm wine and bring it to you, till your daughter is old enough to drink it. After that, I'll take my wife with me. You'll take her and hand her over to me. "Come, take my daughter!" I'll tell you when my own daughter has grown up. You then take her with you. Since the British outlawed the practice of exchange marriage in 1924, when they applied (Gufler 1995).

Children suffer as a result of family problems and become the emblem of parental animosity in the event of a war or divorce. The children find themselves in the centre of their mother and father's feud. They don't get the proper socialising. Children are vulnerable and are more likely to fall into These traps lead to delinquency and put their education in jeopardy. Because of their susceptibility, children become deviant and engage in anti-social conduct. The majority of the uneducated or less educated society who follow the traditional device is the device of the changing marriage. They pay a lot less attention to human rights accords all around the world. Those feuds, on the other hand, might appear in various traditional or even cutting-edge marital systems. A knowing spouse may have a similar issue with their children, whether intentionally or unconsciously. However, it is most likely limited to offspring of single parents. The second couple and their children are revered in the trade system, which is no longer the case with cutting-edge marriages. Regardless, this observation (Zaman 2013).

All transactions in this category entail the exchange of human rights, most commonly in the form of dependent women and children, and many of the category's values are expressed in terms of kinship and marriage. Weapons, specialty equipment like divining devices, and other products that are rarely employed in trading situations are all kept out of this plan or strategy. I have no foundation for categorizing these issues because I have no recollection of hearing them discussed in a conversational setting—and I doubt Tiv would either. My objective in reporting these categories isn't to be pedantic by categorizing every commodity into one of them; rather, the categories are intended to demonstrate the essential notions of Tiv trade (Bohan 1955).

Watta Satta or bridal change marriage is any other form of marital association that caused the divorce of Naila (age 35) residing in the refuge domestic. In some societies it turned into endogamous marriages are preferred. Bride alternate marriage includes the simultaneous marriage of a

brother-sister pair from one family to a sister-brother pair in another own family. Nails says, “My brother’s partner did now not behave properly with him or his dad and mom. She wanted a separate home. I, then again, turned into glad from my marriage and evolved accurate family members with all. My brother’s partner demanded a divorce and in return my ex-spouse also divorced me.” Marriages gotten smaller to settle disputes additionally have lesser chances of achievement. Nasreen turned into married off to a relative’s son in settlement for a property dispute. They mistreated her from day one of the marriage. Refusing meals, snatching away her jewelry, locking her up, and beating her had been some of the matters they did to her. Divorce seemed to be the simplest way out of that misery (Malik et al. 2021).

Marriage is the embodiment of an unfulfilled contract. Its provisions can never be completely specified in advance or enforced after the fact. As a result, a large body of scholarship has focused on the role of post-marital bargaining in deciding intrahousehold allocations (seminal papers consist of McElroy and Horney, 1981; Mansur and Brown, 1980; and Lundberg and Pollack 1993). In traditional civilizations, where women's formal criminal rights are typically limited, divorce is deeply stigmatized, and woman virginity is highly valued, bargaining power might change significantly in favour of the person after the lady pledges herself to marriage. This reality must have ramifications for the marriage ‘contract’s form; in particular, its ex-ante clauses must reflect the wife's and her family's interests in discouraging or minimising ex-publish misbehavior on the husband's behalf. Bride exchange, also known as watta satta (literally, 'deliver-take,') is the practise of marrying a brother-sister couple from two homes at the same time. Surprisingly, watta satta debts account for almost one-third of all weddings in rural Pakistan. Watta satta is more than just a daughter swap; it also establishes a shadow of mutual danger between the spouses. A husband who mistreats his wife under this arrangement might

expect his brother-in-law to respond in like, as the watta-bride says so eloquently. (Jacoby and Mansuri 2007).

Marriage exchange in its double feel refers to the float of unions among changing social units and to other transactions which accompany marriage, along with bride wealth. These latter transactions can be an accessory to the transfer of rights in persons or may additionally facilitate long-term cycles of generalized exchange. In substituting reciprocity in matters for reciprocity in humans, but they may be additionally visible to subordinate the alternate of spouses to encompassing structures of popular change family members (163), and ultimately to promote a pass in the direction of complicated systems (139; cf 84) where such trade ceases to be of "structural" importance. Melanesia turns into huge on this scheme as a place where "the ex-alternate of other halves is also related to the prohibition of cousins a point taken up via Muller (139). Sister exchange, that's often stated from Melanesia, may be subsumed beneath the overall phenomenon of reciprocity. Yet the truth that a woman has been given for a lady (sister change) truly neither exhausts nor completes the present bestowal or classify as generative. Brothers-in-regulation are engaged in a separate set of male transactions a phenomenon some other place characterized as double affinity (Strathern,1984).

Some years ago, in 2017 selection of marriages among my brother and sister's kids passed off with mutual consent and happiness among elders. Children were happy too (information among cousins made it easier to just accept that choice) as the households have been educated living in urban regions. Nikah between two brides and grooms came about and it turned into decided that rukhsati could be held after year or with mutual consent. After every so often family conflict started out to stand up among elders and the severity of those conflicts became so gross that divorced took place between couples according to the will of elders. My brother in regulation (whom daughter become affected) took that divorce of her daughter to heart and he have become significantly ill worsened his

condition as he was already on dialysis for renal failure and affected by cardiac illness. My brother-in-law died after a while and my sister became widowed and on my own as her brother changed into now not inclined to keep any courting with her sister. Families were given separated, lives damaged bond torn aside and entire structure of own family bonding collapsed due to barter marriages (Asad 2019).

A watta satta (exchange marriage) instance in which a five-year-old girl was going to be sacrificed isn't an isolated occurrence or storey. According to a study conducted by the World Bank in 2007, roughly one-third of marriages in rural areas are watta satta. Watta satta, according to Niaz, makes girls the target of vengeance. 6 A female kid suffering from vani isn't always a fresh tale, and it isn't always covered in the news. Girl children, particularly those living in Pakistan's rural areas, can easily become victims of vani. To end the conflict, the lady/girls are married to the opposing group in vani/swara. According to the State of Pakistan's Children (2010), there have been 29 occurrences of vani and 26 cases of (Zahid 2011).

Every other partner from every other family—regularly near relatives—are wedded to one brother and sister in watta satta. Rarely, if ever, can an uncle-niece pair, or two cousins, be exchanged by a single family; nonetheless, this is extremely unique, and most commonly performed. When a first cousin marries in a brother-sister watta, the subsequent sister in laws and their husbands must also be first cousins. Conflicts in marriage are a classic example of stresses. Furthermore, conflict between one of the spouses puts the entire family, as well as their counterpart family, under extreme stress, and has a negative impact on the parents' and children's psyche. The majority of blunders have less to do with what is said and heard and more to do with what is assumed and inferred. Watta satta (exchange marriage) is a common practise in Pakistan. This is a stone-age ritual, yet it is still observed in all rural parts of Southern Punjab. Although it is not always desired by many individuals, it is nonetheless performed

for a variety of reasons. Poverty is one of the most important factors, followed by illiteracy. For a clean and calm living, several habits and practises are inherited from new immigrants or observed from their forefathers and neighbours. Human nature prefers comfort and convenience, yet each individual want to remain with his or her beyond. Some traditions are only valid for a certain period of time. issue then there may be a terrific need to change those customs and lifestyle. Increasing the opportunities of education for children may provoke awareness about the terrible effects of exchange marriages (Bhutto et al. 2015).

The difference among watta satta and "traditional" marriage have to now be clean. Marrying a son to a son-in-law's sister establishes reciprocity. In a nonexchange marriage, parents haven't any manner to retaliate in kind if their son-in-law punishes their daughter, because their son is married to someone else's sister. This yields an empirically testable implication: Marital inefficiency or discord is much less probably to arise in a watta satta marriage. Watta satta is no longer the only achievable mechanism for restraining husbands, but it can be the most inexpensive and most dependable one inside the context of rural Pakistan. One can believe an arrangement, as an instance, wherein dad and mom promise to make a lifetime stream of bills of cost $B + e$ to their son-in-law conditional on his persevered desirable treatment in their daughter.¹⁰ In precept, this kind of scheme should obviate the lack of dedication by way of the son-in-law not to mis deal with his wife, despite the fact that, within the face of uncertainty, preserve-up is continually a possibility and the scheme Could destroy down. Furthermore, preserving their son-in-law's true conduct involves a real useful resource fee to the dad and mom of $B + e$, one which is not present below watta satta. This isn't to suggest that watta satta is itself costless, most effective that during an surroundings with generally low and variable earning, lax felony enforcement, and strong codes of circle of relatives honor, this group may be the best method to be had to save you marital discord (Jacoby and Mansuri 2010).

1.1 Research questions

This research study was supported with following broad questions and research objectives.

Q1 Why people give preference to exchange marriages rather choose to arrange marriage?

Q2 To know the perspective of satisfaction of spouses with exchange marriage?

Q3 Why family in rural area does not allow it's children get marry to other caste?

1.2 Hypothesis:

Null Hypothesis.

There is no cause-and-effect relationship between two variables exist.

Alternative Hypothesis:

There is no cause-and-effect relationship between two variables exist. Resultantly, the alternative hypothesis has been done with this research work because there is a close relationship exists.

1.3 Research objectives

- To know the causes and reasons behind the exchange marriages.
- To know the rules and regulation of exchange marriages.
- To know the function of exchanges in the socio-cultural sphere of the society.

1.4 Statement of the problems

It has been thoroughly observed that exchange marriages are widely practiced at global level with different levels. As far as Pakistan country is concerned that exchange marriages are still exercised and practiced. The researcher made his topic on exchange marriages in district Khairpur Mirs.

This practice is observed in rural and urban areas, but it is found in rural areas comparatively more in urban areas. The researcher of this research study found that there are many responsible factors that support and promote exchange marriages. And these factors including parents' decisions, socio-cultural factors, and more importantly the dominant caste system. Owing to these factors the exchange marriages are practiced and people are also satisfied while taking decisions for exchange marriages of their daughters and sons. But apart from it, there is significant ratio of people disagreed with this culture of exchange marriages because they consider that exchange marriages are forced oriented and without the consent of male and female member who get into exchange marriages. It has been also analyzed that when the exchange marriages happen between two families then the terms and conditions are often settled. For instance, if the family of girl provides dowery to her daughter then they expect same things from the family. Moreover, both families seem satisfied while establishing this social relationship through exchange marriages. In social and cultural terms, the exchange marriages are often done because these families are also found in agreeing the collective decision of social and cultural aspect. Furthermore, apart from above analysis, there is a significant ratio of people in district Khairpur Mirs that disagreed with this sort of exchange marriages culture because it is forced oriented and without out the consent of others. If it is without consent, then they this exchange marriages can be said a crime act not good.

1.5 Significant of the Study

The importance of this study is to know about the exchange marriages. There are multiple studies on exchange marriages in Pakistan. Followingly, this research is requirement for the exchange marriages in Khairpur mirs Sindh. Thought this research we can find that why people give preference to exchange marriages. The Aim of this research to know the reasons behind the exchange marriages in Khairpur mirs Sindh. The researcher of this study found that there are many responsible factors

including parents' decisions socio culture factors and more importantly the dominant caste system. These factors of the exchange marriages are practiced, and people are satisfied while taking decisions for exchange marriages of their sons and daughters in Khairpur mirs Sindh.

Chapter No: 2
LITERATURE REVIEW

2.1 Historical background of exchange marriages:

Wife's or marriage ward without giving one in change-is every man's purpose. A spouse is historically received through being granted a sister or cousin (any woman in one's marriage-ward sharing group the ignoble group of Akiga 1939 and Abraham 1940) to alternate for a spouse, either without delay or by means of bride wealth. A wife whom one acquires in another manner is not the priority of one's marriage-ward sharing group due to the fact the lady or other property exchanged for her did now not belong to the marriage-ward organization. The daughters of any such spouse are not divided most of the individuals of a person's marriage-ward organization, but most effective among his sons. Such a spouse is not best indicative of a man's ability and achievement financially and individually, but rights in her are the simplest form of property which isn't always ethically challenge to the needs of his agnates. However, In reaction to what appeared superficially to be famous call for, the Administration (encouraged by the Missions and with the apparent concurrence of the tribal councils) abolished exchange marriage and substituted for it a form of marriage through bride wealth (Bohannan 1955).

Moreover, As noted beginning, control over marriage is also expected to be stricter in patrilineal societies than in matrilineal ones. In matrilineal societies children belong to their mom's lineage, and the mom's brother features because the guardian, or "social" father of her kids. In those societies, therefore, there is little need to control the premarital sexual conduct of females. Even if a woman offers start earlier than she is married, the kid will revel in regular club inside the mom's lineage, just like youngsters who're born inside marriage. In patrilineal societies, however, youngsters usually belong to the lineage of the man who paid the bride wealth; consequently, marriage according to see is extra crucial in patrilineal societies. Similarly, the truth that marriage plays a less vital position in matrilineal societies is confirmed by way of the decrease occurrence of ceremonial unions the various Baoule and the other Akan

agencies. Consistent with the modernization argument stated at the outset, older girls are more apt than more youthful ladies to have reduced in size a ceremonial union. Likewise, urban, and literate ladies are less apt to have a ceremonial first union than their rural and illiterate counterparts (Meekers 1971). Additionally, whereas traditionally, the marriage market was a woman's primary source of economic security, including her in both production and domestic duties within the house and providing a respectable level of protection in the case of widowhood, the combined factors have changed that. Capital concentration, proletarianization, male out-migration, and, increasingly, female out-migration Misogynistic government policies have placed her in a position where she is reliant on two marketplaces. In Her position was both weak. Whether and when, economic existence was perilous. She may have entered one or both. There was some freedom of choice, but it was limited to a significant extent. There was a decision between the devil and the deep-blue seductress (Gitins 1983).

Marriage between couples who practice different religions is referred to as interfaith marriage. Although this sort of marriage was not frequent until the contemporary era, it has become increasingly popular in recent years. With the fall of empires in the twentieth century, a combination of population, mobility, and economic movement led to a rise in the incidence. marriages of this type. The inflow was prompted by the third world nations' economic woes. many individuals to relocate to more rich nations Many things happened because of this challenges that are difficult to solve Mixed marriages are one of these challenges. The very first group of Immigrants did not usually enter such unions to the extent that the consequences were severe. Interfaith weddings come with a lot of societal duties. The couples must be prepared to be shunned by society. "My mother could not tolerate it, my brothers and other relatives could not and genuinely could not accept it," Jolanda reported from a Chinese woman who married a Muslim man. It was quite difficult for me. Those who have

no other option than to marry may adopt the viewpoint of scholars who support such unions. To put it another way, a Muslim woman's marriage to an ahi al-kit male can be regarded lawful under extreme circumstances. 37 It is believed that the Prophet declared, "My people's disagreements are an indication of division God's blessings "3. As we've seen, the Massachusetts Supreme Court and the Indonesian Supreme Court both looked at interfaith marriage. While the Supreme Court of Massachusetts approved the Ottoman Empire's shave rule annulling a woman's marriage, convert The Indonesian Supreme Court endorsed interfaith marriage on the grounds of human rights, bypassing the shave law's rules. Interfaith marriage conflicts appear to be set to remain a fixture in the legal system for the foreseeable future (Kiado 2015).

2.2 Sister exchange marriage:

In short, Marriage anywhere is a social agreement, incorporating no longer only criminal or quasilegal entitlements but additionally ethical ideas of truthful treatment and honorable behavior. Comparative research of marriage has a tendency either to pressure the variations in its contractual content material from one society to any other (monogamy, polygamy and so on) or view it in organizational phrases, with each marriage link forming a factor of a much broader sample of social structure (endogamy, exogamy and so on). Although these studies of the legal and structural aspects of marriage are essential, they are now not enough for expertise a selected form of marriage as a social organization. Concepts and private critiques of an ethical kind-how humans "ought" to act and why-are also lots to the point. On the surface sister-alternate has often seemed to be a simple institution, clean to explain as a primitive form of marriage settlement. For example, Sir James Frazer noticed it as economic not unusual feel early in human - records, earlier than guys had belongings. A sister was the most precious asset a man had, and he could certainly good deal her away for a wife. Robin Fox follows Frazer in giving sister-alternate an early vicinity in social improvement, however he ascribes it to

collective and adaptive rationality in place of individual (and male) selection making. Claude Lévi-Strauss has dealt with sister exchange as a mainly clear and easy manifestation of a precept of mutuality or reciprocity that runs, from time to time at a subconscious degree, thru all structures of kinship and marriage (and different additives of subculture). Far from being a simple integrating group, sister-trade, like some other contract, defines an area of capacity struggle through the pursuit of rights by either facet. Traditionally one of the principal sources of war is the situation of a female who is married off to finish an alternate, possibly to an older man she does not recognize. Her position is visible by way of the Komo as being a sad one, specifically whilst the dating couple who took the initiative in arranging the alternate are content material with each other; she cannot need to harm her brother via refusing to stay along with her allotted husband. She on occasion does refuse, however, and her instant relations, possibly her father, will take her aspect in opposition to the elders of her clan who've agreed to the trade (James 1975). As this collection of marriage data from heads of families in the hamlet of Aba Bulcho demonstrates, SISTER EXCHANGE is the most common among the Gumuz. Nearly 90 percent of the 371 marriages spanning four generations involved recent exchanges or exchange follow-ups, such as the replacement of a deceased wife or a widow's inheritance. Fewer than 10% of marriages entailed "theft" without a later exchange, and many couples expected to "pay back" eventually. There were only two known bride wealth weddings, both under unusual circumstances. The large number of daughters (lower-generation women) exchanged reflects the Gumuz's strong sense of clan and familial power. Sister-exchange, rather from being a simple integrating institution, establishes an area of possible conflict via the pursuit of rights by either party, much like any other contract. The scenario of a girl who is married off to complete an exchange, potentially to an older man she does not know, is traditionally one of the primary reasons of conflict. The Komo considers her situation to be miserable, especially because the courting couple who initiated the swap are pleased

with one other. She will not want to offend her brother by refusing to live with her assigned husband. She does resist on occasion, and her close family, maybe her father, will stand with her against the elders of her tribe who have agreed to the trade. This type of event resulted in an armed clash and a fatality in the Sudanese-Ethiopian border region late last year. When a promised transaction does not occur, retaliation is only natural. In the event of a quarrel, one death is avenged by the death of another, or the transfer of a lady without marriage is returned. The present condition of affairs, in which money plays an increasingly important role, broadens the basis for marital conflict. When traditional conceptions of fair claims and reasonable rights are transformed into money, they become shabby. The use of cash in marriage will not have a significant impact on society if the basic structure of Komo production and economic exchange stays outside the currency sector. Money obtained in marriage will be put away for future weddings and integrated into the current economic and social ethical structure (James 1975).

The structuralists and social exchange theorists link the exchange marriage system to economic objectives, political and social alliance building, and the establishment of a familial network. They do not, however, address the exchange system's inherited issues. The good and negative sides of the trade and the social exchange cycle are discussed in this article. The concept of sufficient social exchange is the subject of this study. The research uncovers contradictions between individual and group viewpoints, as well as the conditions under which they are progressively and subtly modified by the concept of sufficient social interaction. Exchange marriage is a type of marriage in which two groups trade spouses in a planned and reciprocal exchange. Exchange marriage is most popular in civilizations with a unilineal descent system stressing the male line (patrilineality) and a persistent expectation of living with or near the groom's family after marriage (patrilocality). When a marriage is planned between a daughter from group A and a son from group B, a marriage is

likewise arranged between a daughter from group B and a son from group A. A traditional goal among certain Australian Aborigines and American Subarctic peoples was for a brother and sister from one family to marry a sister and brother from another. Cross-cousin marriage is a phenomenon that occurs when these steps are replicated by consecutive generations (Zaman 2008).

Watta satta marriage occurs for a variety of reasons, including social, cultural, and economic factors. Watta satta weddings are common in rural regions of Pakistan's Southern Punjab province. Such weddings are frequently tainted, and this issue requires further inquiry to determine the root causes of this ritual and the issues it causes. The researchers identified the causes of watta satta as well as some control measures. The current study's sample comprises of all married males and females from Pakistan's Southern Punjab region. The main factors, according to the researchers, are illiteracy and poverty. To determine the connection, the Chi-Square test was used, and the results revealed a substantial and direct association between variables. A brother and sister marry a partner from another family, usually a close cousin, in watta satta. More occasionally, an uncle-niece pair or two cousins may be traded for a home, although this is rare and only done when there are no siblings in the right age ranges. Exchange marriages sometimes result in problematic scenarios such as physical abuse, slaps, kicks, punches, and strikes. Psychological abuse, relentless ridiculing, intimidation, humiliation, and sex classes are also common. Because of her weaker economic ability and support, worry for her children's emotional dependency, lack of education, and the backing of friends and family, a woman's reaction to abuse is generally restricted. Divorce is a societal shame for women in Pakistan. Women who have been abused have never informed anybody about it (Bhutta et al. 2015).

2.3 Socio cultural security emotions and exchange marriages:

Examining styles of mate choice and the center problem of employer, this short article reports on fieldwork in a far-flung network in Pakistan, where

the family continues to have supervening influence over character alternatives in mate choice through alternate marriages. It explores the position of the own family as a safety provider and demonstrates the confined scope for person corporation. The behavior of the family in mate selection, where robust protection concerns are determined, indicates a culture-centered technique to tackle the difficulty in a clan context, in which contributors attempt to maximize numerous aspects of safety within the change of mate members of the family. Intensive fieldwork suggests significant feelings of insecurity amongst people over partner selection and adoption of own family-centered alternatives. Often the families of this agrarian network give precedence to alternate marriages of their offspring, leaving restrained options for the evasion of own family manage, for the reason that social safety issues usually prevail. Exchange of sisters and daughters for marriages among families is considered as ‘trade marriage’ (watta satta and adal badal) inside the neighborhood Punjabi language in Pakistan. Moreover, focuses on why individuals conform to alternate marriage preparations made for them via others, by and large senior family individuals, and accordingly subjugate themselves as actors to the organization of corporate family systems. When it involves marriage preparations in South Asia, and not simplest in agrarian societies, the enterprise of the person is still frequently overborne by means of the worries of older own family contributors. Such issues prominently include diverse aspects of social security, frequently mixed with ‘political’ considerations in terms of gendered conflicts between patrilineal and matrilineal alliances. An essential query that South Asia specialists will want to investigate in greater depth in the coming years seems to be why conventional marriage preparations retain to play one of these significant role. The electricity dependency version promotes varieties of social exchange grounded inside the dependency of the individual on structural trade styles which can be supplying social safety to people in the form of economic, social, emotional and psycho-bodily rehabilitation. On the other hand, the nation in places like Pakistan is unable to provide structural

opportunities to man or woman actors, who accordingly have scarce options to changing conventional marriage preparations, such as family-pushed alternate styles of mate selection. Therefore, in such situations actors favor to undertake social protection in preference to feelings, feelings and intimacy and like to stay related within the social structure (Zaman 2008).

2.4 Marriage by exchange:

One of the foremost objections to marriage by exchange (from the European factor of view and that of native ladies) is that a girl is dealt with as an insignificant chattel within the palms of her brother and can be compelled to marry a man for whom she has no affection or maybe regard. Men experience complete freedom of preference, but women have none. There is a whole lot of fact on this, and it may be said commonly that one of the essential reasons for the abandonment of marriage by means of change is that girls now claim the proper to marry someone they please. It turned into said, however, via the elders of Kona that marriage through trade did not necessarily imply a complete absence of desire at a part of the ladies. Brothers taken into consideration the emotions in their sisters as tons as viable, and it became inside the pastimes of potential husbands to comfortable the affections of the ladies they wanted to marry. Indeed, a man would possibly courtroom a woman for decades before the change changed into organized, the woman choosing him from amongst a number of enthusiasts. In spite of those assertions, it's miles obvious that the wishes of the women were secondary to the ones of the men, and that many alliances have to have been shriveled which had been doomed to failure from the outset. The examples given of marriage by exchange have been taken from tribes which can be progressively forsaking the institution or have already given it up. But there are numerous tribal agencies which nonetheless instruction marriage via change, with none interference from the Government. It can be requested why the group must were prohibited in some regions and no longer in others (Meek 1936).

When two individuals marry for the second time, each trading a daughter with the other, this is known as a daughter exchange. The 'reciprocal exchange' of daughters allows men to marry for the second time. The generation gap is ignored in this case, as the daughter gets married to someone from the giver's generation. In a wata sata situation, a variety of considerations come into play while choosing a partner. Generation, age group, lineage, sex, and other factors are all considered. The eldest male members of the family clearly can choose the partner. It would be considered a major departure from community customs if the groom and bride tried to pick their own partners. The way both parties structure the marriage relationship is inextricably linked to how past generations handled the transaction. While most marriages are planned of time, some decisions are made during adolescence. This tendency is not only prevalent but also noticeable in the social and cultural milieu of hamlet Shahpur Phull. The current normative framework of the community is not undermined by exchange marriage; rather, it is strengthened. Again, the villagers' desire for a son is intense since, according to traditional traditions, only a male kid may inherit his father's property. If a man's first marriage resulted in no male children, he joins a second marriage by exchanging his daughter or sister. Third, the village's diverse polygamous norms allow people to engage in trade by surrendering their sisters and daughters to gain a bride in a second or even third marriage. A person who is 'rich in daughters' also becomes 'rich in wives' under this system. Fourth, the overlaying of consanguineal and affinal links while practicing exchange marriage improves social and political security, as people remark, "no one can injure us; if the pain emerges."(Rahman and kavesh 2015).

In Pakistani Punjabi, 'exchange marriage' (watta satta and adal badal) refers to the exchange of sisters and daughters for weddings between two households. Such arrangements are made by the spouses' family members and/or close relatives. marriages formed on their own volition, resulting in

a deflection of the couples' right choice. When it comes to making decisions, patriarchal power is the current standard. within the same race, such marriages and marriages of class, clan, patriline, and caste and cousin weddings are the most common (Jejeebhoy and Sathar, 2001). Couples are thus securing the basic needs of life and socio-psychological assistance from the family by complying with family arrangements, and they are expected to obey the orders of the parents who are on the receiving end, while the offspring are expected to obey the orders of the parents who are on the receiving end. On the receiving end of the message Respondents argued that if they did not act on the 'will' of the 'will' of the 'will' of the 'will' of the 'will' of the. The parents and/or guardians would be isolated and faced with serious consequences. expenses, such as stigmatization. Once the elders have decided on a marriage, it is a done deal. In the community, there is a binding decision. Going against the grain and relying on power dynamics It might even be exceedingly hazardous among the family and clan. Female respondents said that a woman must sacrifice for her brothers because males provide their sisters with social security and a means of subsistence. Brothers believe they must suffer this since their sister's future is secure. Both couples are reliant on each other. On the other side, it is their parents who have control over partner selection. This creates a social framework that acts as a "shared net of safety" for the actors. Kinship connections are the bonds that people have with one another. My research indicates that this protective net is effective. also comes with a lot of limits that people must deal with (Zaman 2008).

Additionally, Exchange Marriage is practiced in many traditional communities, just as dowry is practiced in many traditional societies. Even though dowry has been contested at various levels by various people, Despite the presence of intellectuals, exchange marriage has not been able to attract a large number of people. attention. The Exchange Marriage custom has been justified as follows: in cases where there is a lack of resources, a reasonable marriage process in addition to weak legal

structures, earnings are a problem. In such a case, Exchange marriage is said to be the most beneficial to the environment. measures available to the impoverished for the prevention of domestic violence alienation and conflict Supporters of exchange marriages claim that it helps to develop a type of reciprocal social pressure, in which a man is deterred from abusing his wife by the fact that he is married to her. the possibility that such an action would elicit comparable, if not larger, reactions His wife's brother exacted severe punishment on his sister. To put it another way, Exchange marriage is a kind of unofficial method that allows people to meet each other. create harmony and defend the wife's rights via a sort of reciprocity. It's thought to be a solution to the problem of supremacy. It neutralizes power amongst families by allowing them to communicate with one another. Their authority levels are comparable. Despite this, the equation's neutrality comes at the expense of the female, who is considered as collateral and receives no benefits. Exchange Marriages become helpless attachments to one another. In the long term, both families suffer because of this practice, but the brides who were bartered suffer the most. Another argument in favors of exchange marriage is that that it is a means of limiting dowry demands and its consequences Exchange marriage, on the other hand, appears to have had a positive impact in practice. As a result, terrible domestic violence has been perpetrated in retaliation. The rural portions of Sindh province are still heavily influenced by feudal practices, even in this contemporary period. Sindh's women are seen and treated as simple things, and they are utilized to settle past score

Furthermore, they frequently get married to considerably older guys because of their disagreements. in comparison to them, elder Feudal women do not have the same rights as men women have the freedom to choose their spouses. There In Sindh, there have been instances where, to avoid giving out information, property in the form of dowry, as well as the avoidance of all types of property Women are wedded to the Holy Quran, which is entirely against Islam (Soomro et al. 2013).

In Pakistan's context, exchange marriages are limited to cousins, close relatives, and those of similar castes and ethnicities. The Marriages are further arranged by the elders without or with the consent of the bride and groom a fictitious choice of a participant (husband and wife). The criterion of this sort of spouse choosing is that the Both partners' relationships are dependent on one another each other, as well as their separate families Both of the couples are and the families affected are reliant on the one hand, there's the relationship in good times and on the other hand, there's the relationship in bad times. The family and the second pair This condition is known as dependence syndrome. causing a slew of societal issues, including child marriages the actors participating in the conflict are subjected to violence and emotional hardship. If the young generation departs from this tradition, they will be subject to greater violence because of the social dynamic at work. The exchange marriage system is a method in which two people marry each other. The legislation governing the to decrease such violence, a system of trade might be implemented to protect the fundamental freedom to choose one's spouse. Even though the constitution and other laws enable a sui-juris person to engage into any civil contract, the reality is quite different. The old way of doing things the exchange marriage takes precedence over state law. Part of the chapter is Article 35 of the constitution connected to the Policy Principles and necessitates the requirement for Human rights legislation is a set of laws that protects people's rights. However, there are several exceptions. There is no explicit legislation regarding watt satta. Pakistan's [Punjabi: exchange marriage system]. The one and only Divorce is an option for someone who has been compelled to marry. Pakistan's higher courts have demonstrated their authority. dissatisfaction with the swap marriages, which they dubbed It is a significant component to Pakistani family conflicts. So yet, the legislature has showed no interest (Zaman et al. 2013).

2.5 Bride exchange in rural Pakistan:

Furthermore, the facts used throughout this paper are from the second round of the Pakistan Rural Household Survey (PRHS II) undertaken in 2004-2005. Our predominant pattern includes three,071 married women age 15-forty in families randomly sampled from 171 villages inside the maximum populous provinces, Punjab, and Sindh (the sample is broadly consultant of these provinces). Detailed modules on marriage, domestic abuse, and intellectual health, amongst many other topics, had been administered to each respondent assembly the above criteria, consisting of those only a few who were divorced or separated from their husbands. Because marriage in rural Pakistan is often arranged by means of mother and father well earlier of the actual rite, once in a while when the principals are still youngsters, care should be exercised in categorizing watta satta relationships. A supposed alternate marriage might not yet be operational on the time of the survey. If there is a sufficiently massive age hole among the 2 couples worried in the watta satta, the second one couple won't but be married and, probable, now not even born! There also are instances, even though very few, where the second one couple is not married or dwelling collectively on the time of the survey. Before turning to our major theoretical arguments, we in brief do not forget whether watta satta is motivated through the monetary burden of marriage bills. Suppose that a monetary switch is required on the time of marriage, both to the bride or to the groom (or to their respective families). A terrible household, one without collateral to elevate sufficient budget, could ought to postpone the marriage of its daughter or son as the case can be till it gathered sufficient cash to make the specified transfer. In the limit, the postpone could be indefinite, and the child can also by no means be married. However, in this segment, we caricature a model of trade marriage coupled with retaliatory threats that takes under consideration the incentives of the major actors: husbands, wives, and their respective dad and mom. In standard, there are ability costs of marital discord initiated by using the husband, the direct value to the wife and the outside value to her natal

family, i.e., the shame. Parents care approximately the primary fee only insofar as they're altruistic towards their daughters. Thus, to the extent that the second one cost is important, altruism toward daughters isn't always strictly vital to explain watta satta. Can marital institutions restriction inefficient outcomes of ex put up spousal bargaining? In this paper, a custom of bride exchange observed with the aid of mutual retaliatory threats is visible as a mechanism for coordinating the actions of sets of in-legal guidelines, every of which desires to restrain their son-in regulation but only can restrain their son. Consistent with this view, we discover that the likely hood of discord is extensively decrease in watta satta marriages in comparison to "conventional" marriages. Thus, households who, because they lacked the right configuration of little children, couldn't arrange a watta appear to be less capable of enforce their son-in-law's top behavior. Finally, those results of watta satta cannot be attributed to the associated marriage pat tern of endogamy, whether along relational, geographical, or socioeconomic lines (Mansuri 2008).

2.6 Dynamics of watta satta marriages in rural areas:

Watta satta marriages occur for a variety of reasons, including social, cultural, and financial considerations. Watta satta weddings are common in rural areas of Pakistan's Southern Punjab province. Such weddings are frequently tainted, and this issue necessitates further investigation to determine the primary motivations behind this practise. and associated issues created by means of it. exchange marriage has likewise been recorded in southern India, portions of China and, essentially in the twentieth century, which appears to have been normal among the Hindus of Punjab too. Early anthropological records marital trade in some West African social orders additionally bring up the explanation "retaliatory" hangs out in this archive. Interest in these cases, is frequently a response to the spouse "wrongdoing" (like letting her better half) that her sibling's marriage suspended. In watta satta, a sibling and sister are hitched with another couple from another family, frequently direct relation. More

seldom, uncle-niece pair, or two cousins are maybe traded for a home, however this is moderately phenomenal, and is possibly done when kin in suitable age bunches are not accessible. Specifically, if there is an enormous age distinction between two couples got up to speed in watta Satta considerably, the subsequent pair may in any case not be hitched and perhaps not conceived! There are additionally cases, however not many, where the subsequent pair is not, at this point wedded or living. Although trade marriage inbreeding clearly aids in the formation of a double link between two families, it is by all accounts the driving force for the arrangement in provincial Pakistan. Couples that are close family members are more likely to have exchange relationships. For example, first cousin watta marries a sibling sister. In watta satta, one brother and sister marry another couple from another family—often immediate relatives. Even if an uncle-niece pair or two cousins may be swapped by one family less frequently, it is still shocking and practised. When a first cousin, for example, marries a sibling sister watta, trade ties are more likely among couples who are close family members under acute stress and has dangerous effect on psychology of dad and mom and children (Bhutta et al. 2015).

2.7 Adequate of social exchange:

The change marriage gadget, reciprocity of a sister/ daughter for the wedding of a son/ brother, has a protracted life. It is perceived as a gadget of social welfare, health, and the establishment of familial alliances, in order to protect the sociopolitical interests of the homes engaged in the swap. There are several studies that are now being conducted to manage the marriage machine utilising exchange. Alternate marriages are portrayed as seasoned-women and a realistic need to protect women's interests. Though such marriages are opposed in certain cultures, they are also approved by the females under the influence and good judgement of the prevailing culture. For example, Zhang (2000: 60) observed that in rural China, daughters were no longer as likely to marry based on their

parents' preferences. Zhang, on the other hand, no longer explains why the daughters are opposed to their parents' choice of marriage swap. Furthermore, his observation demonstrates a longing for freedom from a dependent situation. In contrast to Zhang's study, Jacoby and Mansuri (2008) found a girl's readiness to have a trade marriage in the Pakistani study. They claimed that a female is in a beneficial position within the exchange device because she is forced to challenge patriarchal power, which is not always achievable otherwise. Nevertheless, all the above research did not think about the gender based totally roles and courting inside the system of the trade. Similarly, this gender based totally roles are converting due to training and pass-cultural affects with the passage of time that also influence the marriage gadget. Further, these studies did not do forget the shape and agency interaction. The shape calls for conformity of the actor. However, the actor resists and needs for freedom, private desire, emancipated roles and dating. Structural forces (family, kinship) compel a person to accept the standard social values. The actor either resists or follows it. The interaction between structure and corporation is depending on certain prevailing social conditions. There is an on-going contradiction between the structural forces and person corporation. Structural forces emphasize to preserve "policies of the sport", but individual withstand, put off or deviate and want to maintain its emancipation, non-public desire. Social forces of shape (circle of relatives, kinship in our examine) are accountable to hold the shape. The social situations determine the character of interaction between the structure and person business enterprise. This type of interaction among social structure and organization brings social exchange. The alternate is negotiated, mediated and in a few social situations-controlled phenomenon within the social global (Zaman et al.,2013). When you consider the changes in marital customs, it's clear that a new criterion for mate selection is emerging. Young people have previously referred to another, more personalized sort of social exchange through their ambitions rather than their behaviors. This new sort of transaction, which is implicitly framed as

an exchange between individuals (adequate exchange) rather than between families (collective exchange), begins to contend with the traditional exchange logic. The-ores of social interaction are generally conceived in sociology under the backdrop of methodological individualism. Nonetheless, a conceptual examination of Pakistan's exchange marriage system necessitates the inclusion of collective forms of social exchange. The term "social exchange system" refers to communal and organized exchange rather than individual motive-based transaction. The symbolic culture manages the trading system and socializes the individuals who participate in it. As a result, breaking the rules entails a battle with the symbolic culture and societal standards. This has not been considered substantially in current mate selection ideas. A perspective that solely considers communal forms of transaction, on the other hand, would be unable to comprehend the newly developing criteria. Two persons, which refers to the growing concept of homo-gamy, as opposed to an endogamy-based trade between two families. Sociological theories of individual exchange theoretical viewpoints become significant in this context. Individual notions of insufficient trade begin to contend with the collective sense of an exchange between family members. Nonetheless, most families advocate for institutionalized, conventional trade. Because of the hereditary, family-bound character of welfare, the stress of social cohesiveness and solidarity, and cultural concepts of honor and blood relatedness, the family continues to be a major agent of stability. Thin lines of rupture, on the other hand, are evident, even if they come at a high cost to the nonconformists. Anomie emerges because of the modernization of marriage and family conceptions, indicating that old and new standards are at odds with one another. The capacity to fully individualize mate selection will be contingent on the availability of answers to social solidarity and welfare challenges (Zaman et al. 2013).

Marriage between couples who practice different religions is referred to as interfaith marriage. Although this sort of marriage was not frequent until

the contemporary era, it has become increasingly popular in recent years. With the fall of empires in the twentieth century, a combination of population, mobility, and economic movement led to a rise in the incidence. marriages of this type. The inflow was prompted by the third world nations' economic woes. many individuals to relocate to more rich nations Many things happened as a result of this challenges that are difficult to solve Mixed marriages are one of these challenges. The very first group of Immigrants did not usually enter such unions to the extent that the consequences were severe. Interfaith weddings come with a lot of societal duties. The couples must be prepared to be shunned by society. "My mother could not tolerate it, my brothers and other relatives could not and genuinely could not accept it," Jolanda reported from a Chinese woman who married a Muslim man. It was quite difficult for me. Those who have no other option than to marry may adopt the viewpoint of scholars who support such unions. To put it another way, a Muslim woman's marriage to an ahi al-kit male can be regarded lawful under extreme circumstances. 37 It is believed that the Prophet declared, "My people's disagreements are an indication of division God's blessings "3. As we've seen, the Massachusetts Supreme Court and the Indonesian Supreme Court both looked at interfaith marriage. While the Supreme Court of Massachusetts approved the Ottoman Empire's shave rule annulling a woman's marriage, convert The Indonesian Supreme Court endorsed interfaith marriage on the grounds of human rights, bypassing the shave law's rules. Interfaith marriage conflicts appear to be set to remain a fixture in the legal system for the foreseeable future (Kiado 2015).

2.8 Watta satta practices in villages:

Honor, asset ownership, rigorous endogamy, and managing females' reproductive and sexual labour form an immensely significant and closely knit ideology complex in patrilineal, patriarchal Shahpur Phull. Only the household's older male contributors have the power to make decisions. As a result, age and gender are important markers of who has symbolic power

and authority. After the death of the family's older male member, power is passed down to his sons. The term 'change' means 'supply and take,' and it refers to the rights and responsibilities of both parties - agencies or individuals who participate in the trading system. The girls' reciprocal exchange is made possible by a verbal or non-verbal contract, which must be generically agreed to by both parties. Moreover, This is a happy, well-known sort of change in which a groom accepts a wife in exchange for his sister, which he gives to his bride's brother. Right now, the 'reciprocal interaction' is quite obvious. When two people enter into a second marriage, each substituting a daughter with the other, a daughter change occurs. The 'reciprocal exchange' of daughters permits the males to remarry. The period gap is ignored right here, as the daughter gets married to someone from the same generation as the provider. When the groom's family is unable to provide a sister or daughter in exchange, the bride's family accepts a verbal assurance from the groom's family that the bride's first daughter would be delivered to fulfil the reciprocal exchange. This is a pre-birth marriage contract between two families in which a verbal pledge is made. made (Rehman and kavesh 2012).

Different factors come into play while choosing a spouse in a wata sata situation. These include factors such as generation, age group, ancestry, sex, and so on. It is obvious that the eldest male members of the family have the ability to choose the partner. Wata sata in Shahpur Phull establishes a dense network of cross-reducible relationships among the concerned households. Given that wata sata is primarily conducted with the assistance of the dominant caste, whose biradiri oversees and maintains the affairs of the village, the practice's complicated ramifications and roots in a semi-arid environment are understandable. agrarian economy fed by using irrigation, with low capital accumulation in popular and, historically, an unsure political environment, become visible (Rehman and Kavesh 2012).

In addition, the daughters and sisters become the circle of relatives' riches and prestige, and the exercise allows for the fusion and fission of businesses as needed by the demands of inter-group rivalry or disputes. Conflict or collaboration should result: the former when there is dissatisfaction among agencies, the latter when agricultural practises necessitate labour exchange (Rehman and Kavesh 2012).

2.9 Impact of exchange marriages:

Children are frequently taken as a commodity in the hands of the dad and mom or the state, however they're much less thinking about as an impartial identification in developing nations. Parents trust that their children are their resource. The kids can be live of their custody like a property. Mother believes she has extra right, whilst father consider that children are his right being a family head within the machine of the exchange. Conflict is vital element of the trade marriage gadget. If husband or spouse is indignant with each other, that is common and above statistics replicate this evidence. Some of the preceding studies additionally noted several the factors of the domestic conflicts (Sanso 1999).

Moreover, one example has been derived that husband may additionally angrily deal and beat his spouse. A couple additionally beat, harm and taunt to their youngsters in terms to reveal the anger to the partner. Especially a lady takes lead to supply awful names to her husband due to the fact she cannot beat her husband physically on this cultural context. A man may beat a wife, however if a spouse does the identical, it brings further troubles for her. His husband will damage extra than her husband. However, she indicates her anger to her husband with the aid of beating her own youngsters (Zaman 2013).

While the impacts of proletarianization may be mitigated within families, unmarried girls' labor capacity was used to increase the sons' prospects of wage-labor mobility. In 1851, most households had a balance of boys and daughters. They have two daughters living with them. By 1871, most

people had an excess of unmarried children. In the home, there are nearly always working daughters. This was noticeable. for 15- to 24-year-old Furthermore, the migration of young males damaged the younger generation. Women's prospects of marrying older, typically widowed, males are slim. In both 1851 and 1871, many young (and not-so-young) single women lived with their moms. However, in 1851, the bulk of these unmarried daughters were in a financial condition including some property ownership, however minor, and as a result, it's reasonable to infer that most of them had a good probability of inheriting. Upon their mother's death, they inherit their mother's property. As a result, there were substantial financial benefits to These ladies remained unmarried, presumably in exchange for giving assistance their moms in one way or another to their mothers. Seven daughters were not in this situation, and they appeared to be assisting their moms in dire straits. One daughter was a pauper as well, and the rest worked as weavers. They were also all in their late thirties and forties. Why, yes, one? What if they had chosen not to marry and instead to eke out a living supporting their children? mothers? The school of thinking known as 'modernization,' as exemplified by Edward Shorter's. According to *The Making of the Modern Family* (1975), this was the outcome of a series of events. He says that the energies of love and affection caused an upsurge in love and affection. industrialization. On the other hand, Michael Anderson (1971) has claimed that kinship During this period, relationships were calculated, and family members assisted each other However, between 1851 and 1871, there is a virtual reversal of the condition with eleven of the moms now destitute, their children had little opportunity of inheriting anything daughters. Furthermore, five of the girls had illicit children at home; it appears that It's possible that a 'deal' was reached where mother cared after the house and father looked after the business. While the daughter was at work, the illegitimate kid was raised. However, there were other forces at work (Anderson 1971).

In addition to this, conjugal conflicts may additionally carry drug dependency among kids. Drug dependency seems a pattern amongst kids is emerging to get rid from domestic conflicts. They get involved in a deviant peer institution. Such cases of the kid's drug addiction were growing, and the exchange marriage became obvious cause in my observe. Conjugal conflicts create a space for baby deviancy and delinquency. Paternal social manage maintains the child behavior for you to turn out to be a efficient citizen. In the trade device, the chances of broken homes are higher. Owing to this, youngsters emerge as ambivalent that results in delinquency. In Mazhar's case records, he become advocated through his mom to earn a few moneys to live by anything her manner use for it. On the opposite hand, his father was now not able to support him and forget about the kid (Zaman 2008).

Further this study reveals, when there is a mating dispute, limited exchange occurs is stern. This might explain kinship's geographical dispersion indigenous societies' structures. By examining the collaboration of kin and mates, as well as the mating struggle of rivals, we have shown that the incest taboo evolves naturally. Furthermore, the model predicts two features and preferences for all kinship patterns reported in indigenous societies. Marriage within a clan is forbidden when clans are founded as groups of lineages with similar qualities and desires. As a result, members of the same clan are referred to as "siblings as a category." Because women change lineages after marriage, a difference is established between cross and parallel cousins, such as the daughters of the mother's brother and the daughters of the father's brother, which certain ethnographic records stressed but prior biological or mathematical research overlooked. The establishment of the incest taboo and complicated kinship networks is aided by a low "mutation rate." The rate of change of cultural features is known to be faster (i.e., bigger) in certain cultures than in others. Teachers' mass teaching is more common in societies than education inside families. In addition, a tiny signifies that People are more inclined to marry based

on their parents' partner preferences, which necessitates strong lineage ties. As societies develop, are concentrated, and parental influence is reduced, there is a rise in Then, as seen in our example, complicated kinship systems vanish. When generalized exchange and dual organization arise, they are called generalized exchange and dual organization, respectively. Cooperation is vital, but limited interaction arises. When it's more necessary to prevent mating dispute. This implies that dual organization and generalized exchange are comparable. In contrast to Levi-Strauss' classification, regulated interchange is preferred. If there is little mating conflict, the group with a It fits a limited number of clans linked by marriage. As the mating conflict intensifies, it is preferable to divide clans within clans. villages to prevent confrontation Then comes limited exchange. In However, in this instance, each clan contains more than one noncooperative member (Marcus et al. 2019).

Thus, this boy has become a delinquent after which criminal in this scenario. In two different said instances all through my fieldwork, one toddler whose dad and mom divorced and could not appearance after he became abducted. Another infant took poison and committed suicide because of his mother and father' marital conflicts that have been stimulated because of the marriage alternate device. Children go through due to home issues and end up In the event of a quarrel or divorce, this is a sign of parental animosity. The children find themselves in the middle of their father and mother's feud. They don't have access to adequate socialising. Children are predisposed to delinquency and put their education at jeopardy (Zaman 2013).

According to study that, Philosophers have long believed that some type of psychological or perhaps metaphysical unity is necessary for the kind of love that defines long-term intimate partnerships like marriage. Is it, nonetheless, feasible to articulate a vision of marriage that is appropriate to the realities of marriage (As opposed to, perhaps, the emotional illusions we have from time to time) a haven for such relationships)? It may appear

to be a joke to imply that it will happen. There must be a vision of unification that is consistent with a great degree of diversity. debate, but (as will become clear) I believe this is a vitally important issue. a crucial aspect of the facts of the situation A more detailed response to the question. Naturally, it depends on how we define marriage. First and foremost, to house mutual love and personal relationships. In this case, the form of union to which I've mentioned would be irrelevant, or at most of minor relevance. marriages that are largely for economic, political, or even reproductive reasons configurations However, it falls short of the mark when it comes to the target relationships. Could you just call them love relationships isn't this a little bit hazy nor even in passionate love partnerships Marriages do not have to be devoid of passion. They are, nonetheless, distinguished by a degree of familiarity and daily drudgery. As a result, the idea of romance is insufficient on its own. Marriage as we know it now mixes aspects of passion and sexual closeness with something moracin to intimate friendship and long-term companionship. As a result, I believe it is preferable to refer to marriage as a connection of 'companion love,' as I'll term it. As far as I'm concerned, the phrase "relaxation" is a misnomer. A shared willingness to share experiences is present in companion love relationships initiatives and plans for an infinite period (at the limit, during the duration of a person's lifetime). However, no one combination of initiatives or strategies can guarantee success. The relationship's justification Instead, the programmers and plans are being implemented. Companion lovers' relationships are means of achieving an overall yearning to be together. I defined companion love in the outset as a type of love that aims to share experiences, projects, and ambitions over an endless length of time as a means of realizing an overall desire to be and live. together. Surely, such sharing is a crucial part of our daily lives. knowledge of marriage's unique closeness. A practical, deliberative notion of union enlarges on this idea of sharing by applying it to how couples arrive at common goals and objectives. While there is more the concept that shared interests and purposes should be appropriately aligned is

morally demanding. In romantic relationships, a dialogical genesis is not uncommon (Westlund 2008).

Even though both marital satisfaction (e.g., Rollins and Cannon, 1974) and the amount of time spent married (e.g., Rollins and Cannon, 1974), marriage connections persist. Swensen et al. found that the amount of love displayed in marriage is decreasing. 1981, et al.). So, why do people marry and have children continue to be married? People, I'm guessing, build a com-When they marry, they commit to one other and stay together. As a result of this pledge, we are now married. Levinger It is, according to (1977:10), "difficult to imagine a long-term partnership with both depth and consistency without making some kind of commitment "This is a com-In marriage, you might make a moment to the other person or to yourself to adherence to external demands. The information gathered from the participants was used to assess their current marriage connection as well as their devotion to each other both at the time of their marriage and now. Various explanations were given, ranging from impersonal to issues including the spouse's personal characteristics. Impersonal responses. Usually, it was about how desirable it was to be at a certain place at a certain time. wedded and committed to each other Persuasive responses on the sonar end of the scale, an aware- sensitivity to and awareness of one's own individuality spouse's attributes A common assumption may be made that people who remain married for a long period of time do so because their relationship grows and becomes more satisfactory. However, research consistently has shown (e.g., Rollins and Cannon, 1974) that marriage satisfaction declines the longer a couple has been married. Furthermore, research has shown that the amount of love ex- pressed in a marriage and the problems in a mar- rage decline the longer a couple has been married (Swensen et al., 1981). Therefore, why do couples marry and remain married? This paper began with the assumption that when people marry, they make a commitment of some sort, and they re- main married because of this commitment. This commitment may be to the institution of

marriage and to the state of being married, or it may be to the person to whom one is married. Even though average marriage happiness, the quantity of love exhibited, and the number of issues experienced have all decreased, it is considered that not all marriages follow this course. deterioration If the relationship is to last, it must be owing to some sort of commitment, but how does that work? The role of the marriage on the inside will be a function of the made some sort of commitment. (Swenson and Trugh 1985).

Marriage payments range from zero in the case of *aura sadaka* to almost £200 in the event of affluent individuals marrying. Gifts of money and fabric to the bride, especially during festivals, are among the wedding costs. presents to the bride's maternal and paternal relatives, and gifts to the bride's parents and their relatives, as well as the legal payment." Sadiki - prices range from 2/- to 10/-Under Islamic law, the only legally obligatory monetary present for a man is to determine the contract's status on some occasions, the bride's parents reciprocate by giving presents to the bridegroom, although a woman must pay a dowry, or gear, to the bridegroom and his parents. Gallons of palm oil, guinea com, rice salt, groundnut oil locust-bean cakes, and millet make up Gara Metal bowls or basins, enamel plates with designs, and carpets with designs. Also, from the wealthy Gara comes with a wooden bed, mattress, pillow, table, stool, and box for families. It might amount to around £12 and is intended to cover the costs of the wedding. the family of the bridegroom When there are no marriage payments, as in the case of the *mallam* returns some modest presents of gratitude to the girl's family as part of *aura sadaka*. family. Salt, grain, rice, and guinea corn are examples of such presents, and they expose the man's character acceptance of the marriage It is not always the case that a Hausa girl chooses to marry. In *aura sadaka*, for example, a bride may have no prior awareness of the marriage. If a girl loathed her marriage, she may commit suicide by plunging into the water a well, or she may flee and become "lost," or she could seek divorce from

her husband parents' convention. Marriage among the Hausa is consequently governed by Maliki law, which stipulates that marriage must be a contract between the spouses' guardians (wait). Such marriages are commemorated with marital feasts (bile) hosted by both the bride and groom. Families of the groom Women from both the groom's and bride's families are also invited. The wedding should be celebrated. Gifts are given to both men and women on these occasions. the bride's or bridegroom's relatives, both close and distant. According to the explanation above, the Hausa family is a component of a larger social network. Marriage, on the other hand, not only establishes the family, but also confers adult status on its members, regardless of their age. Despite this, as a result, Muslim law considers women to be juveniles. In certain ways, for example, A family serves as a sort of middleman between the two direct natal families of both the bridegroom and the bride The man and his wife make up this broker unit as well as their children in connection to their respective families; or the guy and his wife with respect to the many family groupings to which each matricentric belongs the family functions as a broker (Journals 1991).

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generation. Women's prospects of marrying older, typically widowed, males are slim. In both 1851 and 1871, many young (and not-so-young) single women lived with their moms. However, in 1851, the bulk of these unmarried daughters were in a financial condition including some property ownership, however minor, and as a result, it's reasonable to infer that most of them had a good probability of inheriting. Upon their mother's death, they inherit their mother's property. As a result, there were substantial financial benefits to These ladies remained unmarried, presumably in exchange for giving assistance their moms in one way or another to their mothers. Seven daughters were not in this situation, and they appeared to be assisting their moms in dire straits. One daughter was a pauper as well, and the rest worked as weavers. They were also all in their late thirties and forties. Why, yes, one? What if they had chosen not to marry and instead to eke out a living supporting their children? mothers? The school of thinking known as 'modernization,' as exemplified by Edward Shorter's. According to *The Making of the Modern Family* (1975), this was the outcome of a series of events. He says that the energies of love and affection caused an upsurge in love and affection. industrialization. On the other hand, Michael Anderson (1971) has claimed that kinship During this period, relationships were calculated, and family members assisted each other However, between 1851 and 1871, there is a virtual reversal of the condition with eleven of the moms now destitute, their children had little opportunity of inheriting anything daughters. Furthermore, five of the girls had illicit children at home; it appears that It's possible that a 'deal' was reached where mother cared after the house and father looked after the business. While the daughter was at work, the illegitimate kid was raised. However, there were other forces at work (Anderson 1971).

2.10 Demerits of exchange marriages:

Marriage is seemed like the embodiment of a settlement that could by no means be made best. The situations and necessities of this settlement can

possibly in no way be happy. Several traditional societies, regarded for possessing a vulnerable felony framework for women, don't forget lady virginity to be of maximum fee given the perception that marriage leads to a radical shift of electricity in the man's favor. Exchange Marriages, domestically referred to as 'Watta Satta' in Pakistan, entail the simultaneous wedding ceremony of a sister brother pair from households. Exchange Marriage is achieved in numerous traditional societies, in the same manner as many traditional societies' education dowry (Soomro et al 2013).

Similarly, though dowry has been debated at numerous degrees through one-of-a-kind intellectuals, yet exchange marriage has no longer been able to gather a great deal interest. The lifestyle of Exchange Marriage has been rationalized as an inexpensive marriage mechanism in conditions which involve meager earning in addition to useless criminal frameworks. In such an environment, alternate marriage is assumed to be the most beneficial way available to the terrible a good way to save you home violence, estrangement, and conflict. One of the primary effects of Exchange Marriages is the domestic violence achieved at the brides. If one bride is mistreated with the aid of her husband, then the husband's sister is mistreated in retaliation through his spouse's brother. Moreover, according to study, 20% of the women worried in trade marriages had been a victim of physical abuse by using their husbands. The modes of physical abuse encompass slapping, hitting, pushing, kicking, choking, throwing, burning and attacking with a weapon. Domestic violence is thought to be a much less expressive gauge of wedding ceremony battle than separation. This is because bodily abuse can be exhibited by using husbands in a state of intoxication as nicely, no matter warfare (Soomro et al. 2013).

A mahram is required to accompany a lady when she leaves her home (a guy with whom she has a familial relationship). The accompanying person might be a father, brother, or a family boy/girl, and a youngster (at least) is necessary in the event of non-availability. The woman's adherence to local

standards gives her a sense of security, belonging, and confidence. Nonetheless, only women who follow these guidelines are considered respectable. This article discusses the traditional and evolving gender roles and interactions in the exchange-marriage system that exists in south Punjab, Pakistan. It looks into structural functions as well as an individual's Choices are made freely. In-depth interviews were conducted with twenty-four families who had participated in the exchange programme. The Grounded Theory Method (GTM) parameters were utilised to collect and analyse the data in this study. In the study, pre-determined, structured roles were shown to be more relevant and crucial than individual choices. It showed how structural forces and human agency are constantly at odds: a liberated individual wants to establish and execute her or his decision, but institutional limitations are powerful. The structural agents and the structural agents have several disagreements. The purpose of this study is to learn more about gender roles and relationships in conventional social institutions, as well as to examine changing patterns of role and relationship between men and women The study also considers the influence of education in the transition process. Nonetheless, this shift is masked to a large extent. It's about the continual and simmering conflict between structure and agency in implementing/ opposing the normative regime of spouse choosing via the process on a theoretical level. Residents in the community under investigation believe that a husband's role is to provide for his family's economic needs, including those of his parents and relatives (particularly brothers and sisters) who are unable to work. livelihood. A wife's role is to oversee the domestic affairs of her husband. the household Cooking, chopping, cleaning, and clothing are all included. the household Women frequently labor in agriculture and support males. and land harvesting in the village Nonetheless, a husband and wife are a couple. In the trading system, they are interdependent in numerous ways. Due to her authority, a woman can regulate her husband's behavior. to the mechanism of exchange, she has a mutually beneficial connection with her. However, some persons may be run-mired in private but "dominant

husband" in public. Khalid, a 30-year-old male, on the other hand, claims that he was dubbed run-mired and that he was unaware of these beliefs. And concentrated on his marital troubles as a result, he claims that he enjoys a nice married relationship. He had a reciprocal bond with his father wife (Zaman et al. 2013).

As a result, we can see that the round's value is rather high (as determined by the system's standards) depending on the quality about the nature of the hand the family had been dealt a hand whose strength was determined by the game's rules, and the degree to which this hand was played with greater or lower expertise. To put it another way, given the reality that marital methods (at least among well-off couples) aren't always successful, positioned families) were always created with the intention of bringing about rather than merely a marriage, that is, to maximize the benefits or to minimize the disadvantages minimize the financial and symbolic cost of the marriage as a business transaction these methods were one-of-a-kind in that they were all guided by the value of the tangible and metaphorical patrimony at stake in that deal, and by the manner in which the inheritance was passed down The latter establishes lashed the claimants' interest systems by allocating differential Each of them has a claim to the land based on their sex and the sequence in which they were born birth. In a nutshell, the marital alternatives available to the de-facto descendants of the same family because of that family's location in the so-called "family tree" coal hierarchy—a position based mostly, but not completely, on the economic worth of its inheritance was determined by the manner of succession, which included characteristics such as birth order. The ideas of male dominance and primogeniture, as well as those norms that, through the adopt, tended to rule out marriages between extremely unequal partners, influenced marriage methods. The families based on an implied "cost analysis" that aims to maximize the Profits to be earned through marriage transactions in terms of both money and symbolism within the constraints of the family's financial resources. We'll see what happens a

simple genealogical retranslation, the privilege bestowed on the firstborn son uttermost priority given to the patrimony, as well as the male members of the family's acknowledged precedence. Because it did not persuade people to marry, the lineage equated to supporting rigid homogamy. Even though such marriages are rare, males are encouraged to marry upward (Council 2002).

There had been several said instances of exchanged brides stricken by domestic violence inflicted upon them by their respective in laws. If one birthday party abuses their daughter in-law, then in revenge, the other party abuses their daughter in law in a extra excessive way. A girl from Mirpur Khas district (Sindh) admits that her marriage was based totally on Watta Satta. She says that when her husband bodily abuses her, she goes to her parents' home and informs her mother and sister about it. When her brother learns approximately it, he clearly feels the rage and in retaliation, physically abuses his wife. She also consents that because of this, there are numerous fights in her own family. She feels that during both the households, sufferers are none apart from girls (Soomro et al. 2013).

Since 1949, the legal guidelines of the state have required that any relationship between prospective spouses be extra than 3 generations eliminated, and marriages among first cousins in the bias class (MBD, MZD, and FZD), the most not unusual forms in traditional instances, are no longer permitted. People may now marry inside their surname businesses, but in such instances the relationship among spouses is required by using regulation to be extra than five generations removed (coincident- tally past the diploma of relationship spelled out for minimum conventional mourning obligations). Same-surname marriage is now not unusual in Dongtan, and at the same time as the elderly may also harbor residual doubts as to the advisability of the practice, their reservations do now not seem to have avoided its spread. Furthermore, Both MZD marriage and the direct alternate of daughters (dui men qin) are stated to were common within the place before 1949, but the genealogical

substances I turned into able to accumulate revealed most effective one case of the former practice and no cases of the latter. Possibly, the "3-generation" regulation, already in force for nearly forty years at the time of my interviews, made cases of MZD marriage increasingly more uncommon. It is similarly feasible that any pattern in surname distribution that would suggest a MZD marriage might be tough to discover through genealogical incitation carried out in patrilocal Chinese villages, because sisters might have married out of their natal community into exclusive households in unique villages, and the marriages of their offspring could properly elude even an adept genealogist (Cooper 1993).

Similarly, The Clothe comply with patrilineal descent and an exogamous prescriptive matrimonial alliance device, in which matrilateral move-cousin (MCC) marriage, or marriage with mom's brother's daughter (MBD) or with a girl of mom's extended family, is the most desired. Marriage with father's sister's daughter (FZD) is illegitimate because of the close patrilateral dating. The Clothe society has a triadic shape, with three classes of extended family primarily based on conjugal relationship. There is no direct alternate of wives among lineages. Girls are exchanged indirectly Between clans; wives are traded informally. After the third or fourth generation, the indirect exchange functions in rotation, which completes the cycle. Traditional Clothe marriage processes include a variety of options. If the boy's family is impoverished and cannot afford to pay the bride price, he must stay and labor for three years at the father's house of his future wife. After completing this job, he goes through a series of ritual formalities on a certain day, during which the bride's and groom's fathers and other elders pronounce them husband and wife. The bride moves in with her husband's family from that day on. If the boy's family is wealthy enough to pay the bride price, he is not required to work in the mother's brother's home for three years (Yuhlung 2007).

The most prominent weddings among Tinplate Brahmins are those in which the bride's parents provide a dowry. The peasants' understanding of

Hindu India's Great Tradition is that A traditional Hindu parent should propose to his daughter and give her to him as a wife. with her as dowry as a result, every family would prefer to plan a get-together. as the people put it, a dowry marriage "The gift of a daughter. A state marriage happens when two girls from two distinct families are swapped as brides for each of the houses' sons, as previously mentioned. A, as seen in the illustration, is the most common scenario. sister will be swapped with the younger sister of the son of another home. However, as indicated in the picture, there are various variants on this subject that are used to optimize the benefits of an exchange type marriage. As an example, if there is a family does not have a daughter of a suitable age who can be used, they will frequently try to arrange for their son's marriage to be utilized in exchange for their son's marriage. Although most sate weddings are undertaken for economic reasons, their popularity can also be attributed to the notion that a bride's natal household should be at least one day's journey time away from that of her husband. This idea, along with the Brahmins' exogamy restrictions, puts the common villager in a tough situation: to start a good marriage, he needs know a lot about women (Prindle 1978).

Theoretical interest in anthropological descriptions of marriage in the Muslim Middle East has been limited. Most of the attention has been focused on the causes, meanings, and structural consequences of patrilateral parallel cousin marriage, an undesirable concentration that has resulted in a near-total disregard for other systematic patterns of marriage choice. This essay calls for a rethinking of marriage in the Muslim Middle East, focusing on two elements that have been overlooked: direct exchange marriage and marriage for bride practice. The ethnography of a group of Durrani Pashtuns in north-central Afghanistan demonstrates the intricacy of the institution of marriage. Marriage is the focal center of most economic and political activities, and the primary mechanism by which status is expressed and recognized, as it is among other Middle Eastern peoples. Marriages are divided into two forms by Durrani: the symmetrical

mode of direct exchange marriage and the asymmetrical mode of bride price or, more precisely, for money or for free marriage. The term "Makhi" is used to describe all direct exchange marriages. However, it is analytically important to differentiate three types of direct exchange marriage that occur in different situations. The 'neutral' kind of fundamentally apolitical interactions designed for convenience, exchanges of 'recognition,' and exchanges of 'reconciliation' shall be referred to as such. Three types of asymmetrical weddings are defined by indigenous terms: two (mahr-e kotara and mahr-e mosamma) according to the sort of bride price contract negotiated, and a third (compensation) marriage, which Durrani qualifies either as free (muft) or as a quarrel (bad) marriage. The following linguistic use appears to be closely related to the meaning of the two modes: Asymmetrical mode marriages produce and creates (Tapper 1981).

New marriages and post marital residence were identified by locating everyone from census to census (nominal linkage). The census rolls were entered into a spreadsheet, which facilitated sorting to match individuals' Omaha names between the three rolls to track marriages and moves. The Omaha names recorded on the census rolls were not written accurately by phonetic standards but were written similarly in each census and were easily matched. In the few cases where Omaha names could not confidently be matched, the given English names (where present) and ages provided an alternative source for tracking individuals. New marriages were indicated by sons or daughters of different families appearing next to each other on subsequent censuses, with the women identified as wives. The location of the newly formed family on the census registers was used to determine post marital residency, as well as which spouse migrated. Newly married couples and their offspring, if any, were labelled patrilocal if they were listed within two families of the husband's parents (or within two families of the married brothers if the husband's parents had died). If the new family was named within two families of the wife's parents, the

marriage was classified as matrilocal. When a couple named more than three families from either, it was regarded to have chosen neo locality (Ensor 2003).

2.11 Muslim family laws:

One circle of relatives arranges the marriage of a pair of son and daughter with 2nd circle of relatives of pair of son and daughter around the sector. The change marriage changed into the well-known civilized way to get married inside the ancient human history. Moreover, a few societies changed their in advance legal guidelines and lots of them had advanced formal laws however on different hand lots of them continued their traditions. The change marriages are restrained to cousin, close family and comparable caste and ethnicity in Pakistan. The marriages are extra organized by means of the elders without or nominal desire of a person concerned husband and wife. This form of spouse choice has situation that the relation of each partner relies upon each other and their respective families. According to the constitution of (1973) article (35) describes that the rights of citizen and declared that the nation should defend the marriage, the own family, the mom and the kid. The Pakistan being Islamic country it's never allow to extramarital members of the family to man and a woman without marriage (Zaman 2013).

Marriage between couples who practice different religions is referred to as interfaith marriage. Although this sort of marriage was not frequent until the contemporary era, it has become increasingly popular in recent years. With the fall of empires in the twentieth century, a combination of population, mobility, and economic movement led to a rise in the incidence. marriages of this type. The inflow was prompted by the third world nations' economic woes. many individuals to relocate to more rich nations Many things happened as a result of this. challenges that are difficult to solve Mixed marriages are one of these challenges. The very first group of Immigrants did not usually enter such unions to the extent that the consequences were severe generations have done so the evolution

of marriage based on status the one regulated by the principles of the treaty achieved the milestone with the recent implementation of the Louisiana Agreementriage act. ' Under this law, married couples can choose. The termination of their relationship under the rules Venational no-fault divorce rules, or they can enforce voluntarily. More commitment to their marriage. For selected pairs Covenant marriage, any party can end the relationship. The basis of error, but unilateral termination of marriage is beneficial. Only after a long wait. The main effect the rule of law is that couples should be given more powers than ever before. According to him, it is available to form your marital relationship. Mutual values and goals. Louisiana's law grows out of widespread dissatisfaction. With the current social and legal scenario of marriage and divorce, And the realization that marriage is in danger. Vorce law. Although Louisiana lawmakers have accepted an agreement. The right solution to the problem of marital instability, many critics Identifying the transition from status to contract is fundamental. The source of the problems with modern divorce law. Among educators, the strongest objection comes from the sectarians, who see that use of "market discourse" in error solving and imaging marriage that destroys the values of care and commitment contributed to the strengthening of traditional marriage. Analysis of a relationship agreement leads to a solution to a problem. Pleasant Puzzle About Modern Divorce Law: Why Are Marriages Like This? Particularly prone to failure? The structure of the law Remarriage and divorce are largely in accordance with the rules of kinship National agreements in other settings relying on illegality in the work of enforcement procedures and legal rules controlling the conditions of separation and divorce. It is clear however, that extralegal and legal enforcement combination the mechanism for promoting cooperative equality works less effectively in marriage, Librium does this compared to other relatives. Analysis shows that many factors weaken the effect. Encouragement of various mechanisms that strengthen commitment. Marriage First of all, social principles that promote cooperative behavior marriages have weakened in the previous

generation, partly because signaling effects of unmistakable divorce. Deviation of spouses and marital failure is far worse than it is today. This effect increases, of course, if dissatisfied spouses observe. Others leave their marriages easily. Thus, a clear meaning analysis is a major obstacle to success forced marriage contract is excluded from the relationship inheritance in self, social and cultural environment (S Scott and E Scott 1998).

Marriage payments range from zero in the case of watta sadaka to almost £200 in the event of affluent individuals marrying. Gifts of money and fabric to the bride, especially during festivals, are among the wedding costs. presents to the bride's maternal and paternal relatives, and gifts to the bride's parents and their relatives, as well as the legal payment." Sadiki - prices range from 2/- to 10/-Under Islamic law, the only legally obligatory monetary present for a man is to determine the contract's status on some occasions, the bride's parents reciprocate by giving presents to the bridegroom, although a woman must pay a dowry, or gear, to the bridegroom and his parents. Gallons of palm oil, guinea com, rice salt, groundnut oil locust-bean cakes, and millet make up Gara Metal bowls or basins, enamel plates with designs, and carpets with designs. Also, from the wealthy Gara comes with a wooden bed, mattress, pillow, table, stool, and box for families. It might amount to around £12 and is intended to cover the costs of the wedding. the family of the bridegroom When there are no marriage payments, as in the case of the mallam returns some modest presents of gratitude to the girl's family as part of aura sadaka. family. Salt, grain, rice, and guinea corn are examples of such presents, and they expose the man's character acceptance of the marriage It is not always the case that a Hausa girl chooses to marry. In aura sadaka, for example, a bride may have no prior awareness of the marriage. If a girl loathed her marriage, she may commit suicide by plunging into the water a well, or she may flee and become "lost," or she could seek divorce from her husband parents' convention. Marriage among the Hausa is

consequently governed by Maliki law, which stipulates that marriage must be a contract between the spouses' guardians (wait). Such marriages are commemorated with marital feasts (bile) hosted by both the bride and groom. Families of the groom Women from both the groom's and bride's families are also invited. The wedding should be celebrated. Gifts are given to both men and women on these occasions. the bride's or bridegroom's relatives, both close and distant. According to the explanation above, the Hausa family is a component of a larger social network. Marriage, on the other hand, not only establishes the family, but also confers adult status on its members, regardless of their age. Despite this, as a result, Muslim law considers women to be juveniles. In certain ways, for example, A family serves as a sort of middleman between the two direct natal families of both the bridegroom and the bride The man and his wife make up this broker unit as well as their children in connection to their respective families; or the guy and his wife with respect to the many family groupings to which each matricentric belongs the family functions as a broker (Journals 1991).

Religious or civil laws, as well as cultural preferences, impact marriage decisions, but anthropological assessments of marriage decisions also address the individuals making the decisions, as well as their experiences, circumstances, and interests. Shifting the focus away from formal norms and expressed preferences and toward the marriage arrangers' purposeful methods uncovers the processes by which marriage decisions are formed and provides insights into how marriage patterns are produced (Donnan 1985; 1988). By demonstrating that marriage choices are not solely determined by cultural rules or preferences but must also be understood in terms of the larger political, economic, and social frameworks in which they have meaning, this approach implicitly criticizes, or at the very least qualifies, a culturalist explanation for marriage patterns. Kuper (1999) is a good example. In comparison to stated rates for the pioneer generation, the rates of first cousin marriage in my Oxford sample (59%) and West York

shire sample (55%) are much higher. This conclusion, however, only applies to people in particular parts of Pakistan; there is evidence of significant geographical disparities in cousin marriage rates. According to Ballard (perform.), cousin marriage rates among many extended Mirpuri families may be as high as 60%, and that such high rates may have been sustained for several generations in the non-irrigated plateau (pottvari) area of northern Panjab, which encompasses Mirpur district. As a result, whereas Pakistani Panjabis may have an elevated percentage of cousin marriage, Mirpuris have always had a high rate (Shaw 2001).

Marriage between couples who practice different religions is referred to as interfaith marriage. Although this sort of marriage was not frequent until the contemporary era, it has become increasingly popular in recent years. With the fall of empires in the twentieth century, a combination of population, mobility, and economic movement led to a rise in the incidence. marriages of this type. The inflow was prompted by the third world nations' economic woes. many individuals to relocate to more rich nations Many things happened because of this. challenges that are difficult to solve Mixed marriages are one of these challenges. The very first group of Immigrants did not usually enter such unions to the extent that the consequences were severe generations have done so the evolution of marriage based on status the one regulated by the principles of the treaty achieved the milestone with the recent implementation of the Louisiana Agreementriage act. ' Under this law, married couples can choose. The termination of their relationship under the rules Venational no-fault divorce rules, or they can enforce voluntarily. More commitment to their marriage. For selected pairs Covenant marriage, any party can end the relationship. The basis of error, but unilateral termination of marriage is beneficial. Only after a long wait. The main effect the rule of law is that couples should be given more powers than ever before. According to him, it is available to form your marital relationship. Mutual values and goals. Louisiana's law grows out of widespread dissatisfaction. With the current

social and legal scenario of marriage and divorce, And the realization that marriage is in danger. Vorce law. Although Louisiana lawmakers have accepted an agreement. The right solution to the problem of marital instability, many critics Identifying the transition from status to contract is fundamental. The source of the problems with modern divorce law. Among educators, the strongest objection comes from the sectarians, who see that use of "market discourse" in error solving and imaging marriage that destroys the values of care and commitment contributed to the strengthening of traditional marriage. Analysis of a relationship agreement leads to a solution to a problem. Pleasant Puzzle About Modern Divorce Law: Why Are Marriages Like This? Particularly prone to failure? The structure of the law Remarriage and divorce are largely in accordance with the rules of kinship National agreements in other settings relying on illegality in the work of enforcement procedures and legal rules controlling the conditions of separation and divorce. It is clear however, that extralegal and legal enforcement combination the mechanism for promoting cooperative equality works less effectively in marriage, Librium does this compared to other relatives. Analysis shows that many factors weaken the effect. Encouragement of various mechanisms that strengthen commitment. Marriage First of all, social principles that promote cooperative behavior marriages have weakened in the previous generation, partly because signaling effects of unmistakable divorce. Deviation of spouses and marital failure is far worse than it is today. This effect increases, of course, if dissatisfied spouses observe. Others leave their marriages easily. Thus, a clear meaning analysis is a major obstacle to success forced marriage contract is excluded from the relationship inheritance in self, social and cultural environment (S Scott and E scott 1998).

2.12 Exchange marriages and gender roles:

The change marriage system, reciprocity of a sister/ daughter for the wedding of a son/ brother, has an extended lifestyle. It is perceived as a

machine of social welfare, wellbeing, kinship alliance formation, to protect socio political pastimes of the households concerned. Gender family members range from one culture to the next According to Mass (1954), a woman is viewed as a commodity that is given as a gift between the two families in order to foster social closeness. In his opinion, the machine of trade paperwork fosters social brotherly love. Lévi-Strauss (1969) studied the exchange marriage as a tool for increasing family and organisational connection. He viewed marriage as a barter system in which spouses were transferred in order to develop alliances. Similarly, Struthers (1984) looked at the wedding in Melanesian as an option. She traced a woman's independent function in the exchange gadget from a structuralist standpoint. She talks about how the female reproductive position in the job market turns her into a commodity to be traded. Conformity is required by the structure. preference, liberated roles, and dating are all examples of independence. The same old societal ideals are compelled to be accepted by structural factors (own family, kinship). It is either resisted or followed by the actor. The relationship of form and organisation is influenced by a variety of social factors. There is a constant conflict between structural forces and individual organisation. Structural factors highlight the need of adhering to "game rules," but individuals must maintain their autonomy and freedom of choice. The social forces of structure (family, kinship in our case) are responsible for maintaining the form (Zaman et al. 2013).

Chapter No: 3
THEORETICAL FRAMEWORK

3.1 Social exchange theory:

George Homans' social exchange theory elaborates on social conduct as an exchange. He researched tiny groups and thought that any civilization, community, or group should be considered a social system (George Homans, 1958). People, according to George Homans, balance the benefits and hazards of social ties. When the hazards outweigh the benefits, humans will stop courting or leave it. Furthermore, most partnerships have a certain level of supply-and-take, but this does not always imply that they are similar. The valuing of the advantages and costs of each wooing determines whether or not we choose to preserve a social relationship, according to social commerce. Similarly, social exchange theory was the first paradigm devised to describe the decision to marry in an exchange marriage. It means that if whites experience higher societal costs of interracial, black–white marriage than blacks, then the white spouse should be rewarded to allow such marriages to occur. This compensation might frequently take the shape of a boost in the black partner's socioeconomic status (Davis and Martin, 1941). Gary Becker (1973) proposed the notion of marriage, which predicts trading on certain traits but matching on others. He saw families as little businesses that produce 'commodities' such as children, health, friendship, food, and silky clothing. Because these commodities often need both money and time to create, the model assumes trades between high-paid persons who specialise in these fields. David Lam's theory of marriage (1988) makes a specialty of couples' joint intake, rather than production, of household goods. The theory predicts that top of the line fits is made based on comparable demands for household public items. Because lots of the goods shared among circle of relative's participants are ethnicity-primarily based (ethnic tendencies in children in addition to ethnic meals and vacations to the house land), then it is highest quality for individuals with comparable demands for those goods to marry. Given the emergence of exertions-saving family technology which include microwaves and dishwashers in addition to a functioning service industry that allows households to outsource many household activities, latest

couples seem to shape own family based totally greater on intake complementarities of the sort proposed through Lam than on production complementarities proposed via Becker (Stevenson and Wolfers 2007). Nevertheless, all 3 marriage fashions either without delay mean or are regular with excessive fees of ethnic endogamy and may provide insights into the sorts of people which can be most probable to intermarry.

3.1.1 Application of Social Exchange Theory:

The social exchange theory is highly importance in terms of understanding the social relationship particularly through exchange marriage system in community or society. This is the beautification of social exchange theory to analyses the social bonding of families with the help of exchange marriages inside families. There is no denying the fact that this theory is explicitly demonstrates the logic my research work and accurately apply on my research work on “Exchange Marriages: A case study area in Khairpur Mirus”. It is truth that families are supporting and encouraging exchange marriages of their family members because they feel satisfy in doing this and more importantly they face less domestic problems. They believe that if we do not do this act then we will confront more problems in our life. In this exchange marriage we feel protection and security and more importantly our social relationship bonding is enhanced.

3.2 Alliance theory:

This theory is all about the exchange marriages it refers to kinship relation and finds its origin elementary structure of kinship. This theory emerged by Levi Strauss in (1949). According to Levi Strauss there are extraordinary structural "fashions" of marriage exchange. The girls of ego's institution are offered to every other organization explicitly described with the aid of social establishments: those are the fundamental structures of kinship. Or the institution of possible spouses for the women in ego's group is indetermined and usually open to the exclusion, but, of positive relatives-human beings (nuclear own family, aunts, uncles.) as in the

Western global. Lévi-Strauss call those latter complicated structures of kinship. Levi-Strauss' model attempted to provide a single reason for go-cousin marriage, sister-alternate, dual business enterprise and regulations of exogamy. Marriage guidelines through the years create social structures, as marriages are basically solid among agencies and not simply between the two individuals worried. Moreover, when organizations change ladies on a everyday foundation they marry collectively, with every marriage growing a debtor/creditor relationship which have to be balanced thru the "repayment" of better halves, either without delay or within the subsequent technology. Levi-Strauss proposed that the preliminary motivation for the alternate of ladies became the incest taboo, which he deemed to be the beginning and essence of culture, because it changed into the first rule to test herbal impulses; and secondarily the sexual division of labor. The former, by using prescribing exogamy, creates a difference among marriageable and tabooed ladies and consequently necessitates a look for girls out of doors one's own relatives' organization ("marry out or die out"), which fosters exchange relationships with other organizations; the latter creates a need for girls to do "girls' obligations". By necessitating spouse-exchange preparations, exogamy consequently promotes inter-group alliances and serves to shape systems of social networks. Levi-Strauss also observed that a huge variety of traditionally unrelated cultures had the rule of thumb that individuals need to marry their move-cousin, that means youngsters of siblings of the alternative intercourse - from a male angle that is both the FZD (father's sister's daughter in kinship abbreviation) or the MBD (mom's brother's daughter in kinship abbreviation). Accordingly, he grouped all feasible kinship systems right into a scheme containing 3 primary kinship systems, built out of styles of alternate. He referred to as the three kinship structures standard, semi-complex and complex.

3.2.1 Application of Alliance Theory

This Alliance theory has been discussed in this research work because it thoroughly highlights and supports the research work that is based on exchange marriages. This theory believes that the foundation of social relationship is the way of exchange marriages through families do not established only, but also the social relationship within families and communities will be more productive. There are two variables has been discussed in alliance theory. One is the vertical relationship and second is horizontal relationship. But this alliance theory emphasizes on horizontal relationship that comes under the domain of exchange marriages. Moreover, simultaneously this theory categorically my research work that is based on “Exchange Marriages: A case study area in Khairpur Mirus”. In this sort of marriages, families are getting reward and haven been privileged with sense of satisfaction. They provide a female member to other family and receive another female member from other family. This reciprocity in terms of exchange members and marriages prove their strong and healthy social boning and long-term social relationships.

Chapter No: 4

CONCEPTUALIZATION AND OPERATIONALIZATION

4.1 Conceptualization

Conceptualization is process of the making concept of themes or of variables along with help of literature, in this study researcher has one theme to conceptualize that is exchange marriages. Researcher tries to tell about definitions of exchange marriages that is presented in various literatures.

Marriage

Marriage is a societally acknowledged transaction and consequent contract in which a woman and a man are regarded as having an ongoing claim to sexual access to one another, and in which the woman is eligible to produce children (Haviland 1996).

The relationship that exists between a husband and a wife a similar relationship between people of the same sex a ceremony in which two people are married to each other (Merriamwebster.com)

Exchange marriage

You will offer a daughter in exchange for a daughter in return. This also implies that if our daughter is in agony, we will treat her the same way we would your daughter. (Jacoby and mansuri 2008).

The exchange of sisters and girls between the two families is considered 'exchange marriage' in the local Punjabi languages of Pakistan (Watta satta and Adal badal). These marriages are carried out by family and/or close relatives of the women according to their own choice, with a deflation in the choice of their spouses. When making decisions about these marriages, patriarchy is standard with a mainly patriarchal class, clan, patriline, caste and cousin marriages (Jejeebhoy and Sathar 2001).

The exchange marriage (watta satta), a traditional method of marriage popular in Pakistan's rural areas, involves two families exchanging wives.

Both families trade brides at the time of marriage in this tradition of trading brides (Bhutta et al. 2015).

4.2 Operationalization

Operationalization is also process in which the researcher tries to explain concept of theme by his self. Researcher tells in this process what he knows about theme of research.

Marriage

Marriage is the legally contract between two people male or female to do physically relationship for life time.

Exchange marriage

Exchange marriage means watta satta , it is deal between two families to arrange marriage for their son and daughter.

Chapter No: 5

RESEARCH METHODOLOGY

5.1 Research Methodology

Research methodology is also main part of study, through which, researcher sets tools and techniques for collecting data for study. It provides appropriate way to conduct accurate data about selected topic. This is qualitative study therefore researcher adopted all techniques and tools of qualitative study with sociological lens.

5.2 Research Design

In this study, qualitative research method was used. In which the researcher conducted semi-structure interviews. The qualitative research was used to understand exchange marriage that why people prefer to exchange marriage in Khairpur Mirs. It provides considerations into the phenomena and to construct ideas. Reason behind selection of qualitative study was that It was not easy to get information from whole population of people in order to gather data about topic therefore Researcher chooses qualitative study, in which he got in depth information from some respondents.

5.3 Universe

This research was conducted in Khairpur Mirs, Sindh. The main aim of this study to identify the exchange marriages in Khairpur Mirs. Khairpur Mirs is near to Sukkur division. Total population of Khairpur Mirs is 183,181. There are many exchanges marriages practice in Khairpur Mirs. Therefore, Researcher preferred the case study of Khairpur Mirs.

5.4 Units of Analysis

The respondent were the common people of the Khairpur Mirs who were married on the basis of exchange marriage. Researcher easily convinced them for the interview. Because based on exchange marriage married people had a lot of knowledge about the exchange marriage.

5.5 Sample Design

In order to get valid and appropriate information, quota sample can be a suitable representative of the entire population, through quota sample, research is biased on the views of couples are considered and analysis of their diverse thoughts is made thoroughly. therefore, the researcher has gone through the quota sampling. Because there are many exchange marriages practice in Khairpur mirs Sindh, Researcher chosen respondents from Khairpur mirs Sindh.

5.6 Sample Size

A sample is the representative of whole population because reflection of entire community is difficult for a single researcher to collect data from all married couples was too difficult because most of married couples avoid such interviews with person of other caste so that the researcher has chosen the sample size of 14 respondents of Khairpur mirs Sindh.

5.7 Tools for data collection

The researcher used interview guide for collecting data on the research topic. In this research, semi-structured interview was conducted for generating exclusive and unexpected data from respondents, because there were some uneducated women and men that might not give answer accordingly. Through semi-structured interview some uneducated women and men were also able to define about exchange marriages.

5.8 Technique for data collection

Regarding for data collection of this study, face to face interviews were conducted. The Sindhi language was used to conduct semi structured interviews because all population comprised on several linguistics groups but most of them speak in Sindhi language. It was convenient for respondents to understand and share their views in their native language. The researcher developed an interview guide for data collection from married couples of Khairpur mirs Sindh, who were marry by exchange. it

was also convenient for researcher to produce new knowledge about research topic.

5.9 Pre-testing

Pre-Testing is one of predictable and significant part of research methodology. it is mandatory for every researcher to perform pre-testing. Same as other tools and techniques the researcher follow to collect accurate data, and out the questions correct in the interviews and in this study, interview guides were examined by locally located people in order to remedy questions related topic of study.

5.10 Opportunities and limitation of the study

Opportunities for study include gaining a better understanding about the exchange marriages. The major opportunity for researcher was that he belongs same community of universe. that's way was relatively easy for him to collect data from selected area. On the other hand, there were more limitation for researcher in order to collect data from females. Because researcher was community member therefore respondents feel hesitation for telling about exchange marriage. Secondly, it was little bit dangerous to ask women for interview about their family members behavior regarding their issues related to exchange marriage in front of male family members of respondents. society is conservative and to sit with women was not acceptable therefore it was not easy to ask them for exchange marriage.

5.11 Ethical concern

It was moral duty of researcher to get permission before initiating any activity such as before asking questions from respondents. Trust was built though politeness and giving due respect to respondents and assuring them that this research's purpose was pure academic. The researcher gave respect respondents and avoid irritative questions and use of abusive language which could hurt their emotions.

Chapter No: 6

RESULTS

6.1 Unequal distribution of dowry

It has been a precedent for long, owing to our uneducated, skill-less and aged unmarried girls we have no other chance but exchange marriages that help us incur against our tie-up. in some cases, even though the blight is against the will of the bride. It has been made a stereotype for a long time. A girl cannot express her willingness for her marriage, it is believed to be an unethical act whenever she does this. If the girl refuses to accept the marriage in exchange, she would be considered disrespectful and laugh at eventually. Dowry has been another bolt from the blue. An equal proportion of the dowry is being encouraged otherwise the bride will be subjected to mockery.

This interview taken from the female respondent, she said that we preferred to exchange marriages due to uneducated and uneducated skill less unmarried girls. A girl did not refuse to this due to her family respect. Further another respondent told that

اهو گهڻي عرصي لاءِ ڪري رهيو آهي، اسان جي پڙهيل، مهارتڪارنگهٽ ڀڃوڙهي غريبن جي ڪري اسان ويٺو ڪو موقعو ناهي پر مڙسائون ڇو ته اسان جي مدد ڪرڻيون اسان جي پيڻدهن خ.ف. ڪن حالتن ۾، جيڪي ڪهڻ ڪو دلن جي مرضي جي خلاف آهي. اهو هڪ گهڻي وقت تائين هڪ استري پٺڀڙپ اهو ٿيو آهي. هڪڙي وڪري پٺڀڙپ جي شاديءَ لاءِ پٺڀڙپ جي رضائديءَ جو اظهار ٿي ڪري سگهجي، اهو ٿيو ويٺو ته اهو غير اخلاقي عمل آهي جڏهن هه هونئن ڪندي. جيڪڏهن وڪري پٺڀڙپ ۾ شادي قبول ڪرڻ کان لڪاڪري ٿي ته لڪي بي عزت سمجهيو ويندو آخري ۾ ڪلندو. ڏاج پٺڀڙپ کان هڪي و نٿي ٿيو آهي. ڏاج جي هڪ رابرتاس جي ترغيب ڏني پئي ويئي صورت ۾ ملڻ کي مسخري جون شل وٺي ٿيو هوندو.

There are two types of marriages functioning in our society. Since forced exchange marriage has been the evil acted response of our society which is a synthesis of a patriarchal mindset society. Generally, there are no apparent conditions during marriage negotiations. One gives dowry to one daughter according to one economic resource.

This interview taken from a man, he said that there are two types of exchange marriage in our society and dowry should be according to economic resource. Further , another respondent told that

اسان جي معاشري ۾ ٻه قسمن جون شاديون ڪم ڪن ٿيون. جڏهن ڪان زبردستي مڙيا واري شادي ٿي رهي آهي اسان جي سماج جو ب عمل جوڳو ڪو هڪپوش آهي سوچ واري سماج جو مجموعو آهي. عام طور تي ، شاديءَ جي لاهين دوران ڪي ظاهري شرتن آهن. هڪڙي هڪڙي ڏاج ڏيئي ٿو هڪڙي اقتصادي وسيلي مطابق.

6.2 Girls resist against exchange marriage

Exchange marriage provides security for each family. Violence in one family causes causalities in another family. It, however, encourages inter-family marriages where cousin marriages enflames affections, love, tolerance, and a brotherly environment. Love- marriage is an unethical marriage. Now- a -days girls resist their parents' decisions against their will that is unethical and beyond patience. In the case of dowry, it varies from family to family. It depends on the economic sources. If one gives her daughter a good amount of dowry, one will be praised.

This interview taken from female, she said that exchange marriage provides security for each family. But now a days girls resist against the parents decision. Further another respondent told that

تم اسان جي معاشري ۾ ٻه قسمن جون شاديون ڪم ڪن ٿيون. جڏهن ڪان زبردستي مڙيا واري شادي ٿي رهي آهي اسان جي سماج جو ب عمل جوڳو ڪو هڪپوش آهي سوچ واري سماج جو مجموعو آهي. عام طور تي ، شاديءَ جي لاهين دوران ڪي ظاهري شرتن آهن. هڪڙي هڪڙي ڏاج ڏيئي ٿو هڪڙي اقتصادي وسيلي مطابق.

Exchange marriage is like an agreement between two parties that work like a contract that encourages the fulfillment of promises that were incurred during nuptial negotiations. Girls had to agree with their parents' decisions, but they sometimes resist. Dowry differs according to its sources of income.

This interview taken from male respondent he said that exchange marriage is like a agreement between two families due to this they prefer to this even girls against but they convince them. Further another respondent told that

هتيڪا شادي ن ٿيڻ جي وچ ۾ هڪ معاھدي وٺڻ جي ڪو هڪ معاھدي وٺڻ ڪم ڪري ٿو ۽ ڪو ٻيو معاھدي وٺڻ واريءَ جي ڪي هٿي ٿيڻ واريءَ جي شادي جي ڏينهن دوران ڪيل هٿي ڪورين ڪيپين هٿي وٺڻ جي وٺڻ واريءَ جي هٿي ٿيڻ واريءَ جي هٿي ڪڏهن ڪڏهن مزاحمت ڪندا آهن. ڏاج مٺي آهي ان جي آهنيءَ جي ذريعي موجه

6.3 Disadvantages of love marriage:

Exchange marriage has been a blissful event inherited by our families for long ago. This kind of marriage meets the promises that our parents owe. Love-marriage is a hateful marriage that breeds disagreements, lack of guarantee, and insecurity. There should be an equal proportion of dowry to avoid mockery.

This interview taken from female respondent she said that love marriage is hateful marriage it refer to lack of guarantee and in security of girls due to this they prefer to exchange marriage. Further another respondent told that

هتيڪا شادي هڪ خوشگوار واقعو رهيو آهي جي ڪو اسان جي خاندانن ڪي وڻي ۾ مليو آهي گهڻو ا. نهق سم جي شادي ٿيڻ واريءَ جي ڪيپور ڪري ٿي جيڪي اسان جا وٺڻ ادا ڪرڻا. محبت جي شادي هڪ فرتري شادي آهي جيڪا اسان ۾ اختلاف، ضمانت جيڪوٽ ۽ عدم تحفظي ڏاڪري ٿي. ٻئي هن اوائڪان بچڻ لاءِ ڏاج جو بربارن ٺهڻ هجڻ گهرجي

Exchange marriage has been an important part of our society that encourages the brotherhood, inter-family bondage, and blissful coexistence of families. Love marriage is a hateful marriage that refers to insecurity and lack of guarantee. We promote it to avoid outside exchange marriages. Cousin marriage has been a cornerstone that holds that bondage. As for as, dowry is a concern, it differs because of family income resources.

This interview taken from male respondent he said that exchange marriage refer to brotherhood blissful coexistence of families. Due to this they avoid from love marriage because its hateful marriage in society. Further another respondent told that

هٽنٽا شادي سان جي مڃاڻي جو هڪ اهم حصو رهيو آهي جيڪو ٻن گهرو ٻن جي
بينگي ، ۽ خلدن جي خوشگوار بڻائيءَ جي حوصلو افزائي ڪري ٿو. مڃت جي شادي هڪ
نفرت شادي آهي جيڪا عدم فطرت ۽ ضمانت جي ڪوت ٿلهن ٿارڪري ٿي. اسانن کي
فروغ ٿي ورتا اهي ريتبالي جي شادي نڪارن بچڻ لاءِ پڻ جي شادي هڪ سرن گسيبياد رهي آهي
جيڪا ان غلامي کي رکي ٿي. جيئن لاءِ ، ڏاج هڪ ڪنٽش وٺڻ آهي ، اهو مڃت آهي وٽه خلدان
جي آمنيءَ جي وسيلن جي ڪري.

6.4 Advantages of exchange marriage

Exchange marriage encourages the circulation of wealth within a family. it, however, is a tool to regulate both the families. Love-marriage is considered to be a sinful act that is considered against parental will. In exchange marriages the newlywed bride owes little self-respect, she is not given due respect and value. Every decision is made beyond her will and delightfulness. Dowry in this concern differ according to the income resources, but mockery happened to the miser.

This interview taken from female respondent she said that exchange marriage refer to circulation wealth within a family. It create love between two families. Further another respondent told that

نمائتا واري شادي خلدان جي انو دولت جگيردش کي هتمئي ٿي. اهو مبرحال ، هڪ اوزار آهي نهي خلدن کي منظم ڪرڻ لاءِ. مڃت جي شادي ڪي ٿو هس مڃو ويٺو وڃي وڃي ولين جي مرضيءَ جي خلاف مڃو ويٺو بلي شادين ۾ ٿين شادي شده لڙن ڪي ٿوري عزت لڳي ٿي ، ان کي بلب عزت ۽ قدرن ه ٿو ويٺو. هرفيصلو هن جي مرضي ۽ خوشيءَ کان هر ڪيو ويو آهي. ڏاج انسرولي ۾ مڃف آهي آميءَ جي ويٺن مطلق مڃو لڳي پئي بڻج سڻ.

Exchange marriages strengthen the bondage of families. It ensures security, brotherhood, and a bright future for the upcoming generations. It fuels love, tolerance, and sympathy within families. Love marriages are considered unethical and sinful acts. Girls are forcefully convinced against their will. The amount of dowry differs according to economic recourses.

This interview taken from female respondent she said that exchange marriage is bondage of families due to this they prefer to exchange marriage. Further another respondent told that

نمائتا جون شاديون خلدن جي غلامي کي منظم ڪن ٿيون. اهو ٿين ٿي ٿو ساڻي ، ٿي چاري ، ۽ ٿين ٿين لاءِ هڪ روشن مستقبل. اهو ٿين ٿين پياري ، رواداري ، ۽ خلدن ۾ همدردي. مڃت جون شاديون غير اخلاقي ۽ گناهگار ڪم سمجهيون وڃن ٿيون. وڪيون زور سان قوتل آهن ٿين جي مرضيءَ جي خلاف. ڏاج جي رقم مڃف آهي مڃف جي مطلق.

6.5 Girls forcefully convinced for exchange marriage

Exchange marriages provide the circulation of wealth and property with a family, regardless of resentments and disagreements. It enflames love and brotherhood. Love marriage is sinful because parents do not approve of that kind of marriage. Girls are forcefully convinced during the NIKKAH ceremony. Dowry amount differs according to income sources.

This interview taken from female respondent she said that exchange marriage is our culture from our beloved forefather. Due to this girls forcefully convinced for exchange marriage. Further another respondent told that

هتيڪا شادي اسان جي ثقافت رهي آهي ورثت اسان جي بلن ڏاڏن کان. اهو اسان جي خڪان اي
بهن کي جنهن وڪري ٿو ڪي ائڙي ٿو بيار ۽ همدردي ڪي هنڱي ٿو پي ارشادي لسان جي
ثقافتن آهي. اهو هر ان کان هليو ويٺو. جي قدرن هڪئي ويندي آهي هڪڙي ڪهل کان سن دن
شاديءَ دوران ه پيو ويندو آهي ته اهي پيءُ جي عزت جي ڪري زبردستي عشاڻيءَ لاءِ
رضي ٿي پيون آهن. ڏاج مڙيل آهي ۽ لڪار آهي عشاڻيءَ جي سولهن تي.

6.6 Same socio-culture often promotes and supports to exchange marriages:

It has been observed in the field work that the respondents were agreed that families are always ready to be agreed to make exchange marriages. They further explained that due to same socio-cultural factors, families are seeming satisfied with their decision except to consider the will and consent of girls and boys. Even though, sometimes, if boys or girls are not satisfied to go with the parents' decisions, but they admit it forcefully. Moreover, the people give preference to same socio-cultural exchange marriages because of their same culture. And this was the main reason that observed in exchange marriages. It has been observed that there are certain terms and conditions often made at the time of exchange marriages. Sometimes clash happens when on party gives more and other party gives less. But ultimately, they agree to go with exchange marriages. For instance, if parents give gold to their daughters, then they expect something precious from other parents son. As far as love marriage is concerned that people daughters or sons are not allowed to make their own choice. If they supposed to make these choices, then they are considered criminals because it is morally and socially wrong in their

socio-cultural settings. When question asked that why these daughters and sons are ready to go with the consent of their parents on forceful marriages except their own will. The feedback was very clear because these girls and boys are very sensitive regarding their parents' respect in their own socio-culture. The concept of dowry is very often in our socio-cultural settings and without it he or she face tough situations within the families. But apart from it, the concept of dowry is still considered bad.

This interview taken from the male respondent he said that they prefer to exchange marriage due to same socio culture factors which continued from forefather's time. Further another respondent said that

فيلڊ ورڪ ۾ ڏو هيو آهي ته جواب ٿيڻ وارن تي اتفاق ڪيو هيو ته خلدان هيش يقيني آهي ته متلثا واريون شايون ڪن. لهن و هي ڪ وضاحت ڪئي آهي ته سونو ماڃي ثقافت جي سبب ڪري ، خلدان پنهني جي فيصلي سان مڙهن نظر اچي رهيا آهن سواءِ وڪرين ۽ وڪرن جي مرضي ۽ رضاهي جي. مڙهي ڪ ، ڪڏهن ڪڏهن ، مڙهن وڪرايا وڪريون واهين جي فيصلي سان وڻ لاءِ رضين آهن پر اهي انڪي زبردستي تسليم ڪن ٿا. انکان علاوه ئي سونو ثقافت جي مساوات واري شين کي ڪاڻه لهن جي سا ثقافت آهي. ۽ اهو ئي ڪي سبب وهجي ڪو ڏ هيو بلبل جي شين ۾. اهو ڏو هيو آهي ته انهن کي خاص شرط شرتون لڪر ڪيون هيون آهن تبالي جي شين جي وقت تي. ڪڏهن ڪڏهن تڪراري ٿي ٿو جڏهن پارو ڪڏي ٿي ۽ هار تي گهٽ ٿي ٿي پر آخر ڪار ، اهي ثقافت آهن ته ووتبالي جي نڪاح سان. مثال طور ، مڙهن ماڻهي پنهني جي پنهني سونو ٿيندا آهن ته پوءِ اهي پنهني ماڻهي پنهني شين جي اهي ڪندا آهن. مڙهي حتمي پنهني جي شاديءَ جو تعلق آهي ته مڙهن جي پنهني لپڻن کي اجازت نه آهي ته اهي پنهني جو تڪراري ڪن. مڙهن لهن کي اهي ڇهن دنون ڪرڻيون هيون ته پوءِ اهي ڏوهاري سمجهيا وڻا ته اهو اخلاقي ۽ سماجي طور تي غلط آهي لهن جي سماجي ثقافت تي سڙيڻ ۾. جڏهن سوال پو هيو ته هي ڇهرون پنهني وٽي وٺي رهيا آهن رضاهي سان زبردستي شين تي وڻ لاءِ پنهني جي مرضي ڪرڻ واهي. راءِ ڏا ي وضح هئي ته هيو وڪريون ۽ وڪرا ڏا سماج آهن پنهني جي ماڻهيءَ جي عزت تبليغي جي پنهني جي سماجي ثقافت ۾. ڏاهپ جو تصور ورتو ڪري لهن جي سماجي ثقافت تي سڙيڻ ۾ هنن ڏو آهي ۽ انکان سواءِ هوي ته هن کي سخت حالتن کي هنن ٿيڻ وٺيڻ ڏو خلدان ۾ پر انکان علاوه جي تصور تبليغي خراب سماج هيو ويٺو.

One more dimension was observed during asking questions to respondents that why girls and boys not resist against forceful decisions on exchange marriages. The response was very clear that parent's socialization to their children is very sensitive that is based on respect, morality, and social status. This is the reason girls and boys do not violate the honor of their parents in socio-cultural settings of their society. Moreover, respondents responded that socio-cultural settings are very strong, and everybody must follow and obey the terms and conditions of culture of society. If anybody either males or females violate the setting norms of cultural society then they often face tough conditions. Likewise, exchange marriages are part of the culture. If any girl or boy disrespect and disagree with the parents' decision on exchange marriages, then they will be punished. This is the reason that same socio-cultural environment promotes exchange marriages.

This interview taken from the male respondent he said that they prefer to exchange in same socio-cultural society because same socio culture settings are very strong.

هڪ ويڪر طول و عرض و هو جواب ٿيڻ وارن کان سوال پڻ دوران ته هو ڪريون ۽ وڪرل مشاڪات جي شين تي زبردت ٿيڻ لاءِ خلاف مزاحمت ٿا ڪن. جو اوبال ڪل و لڙح هو ته ولهين جي سماجيات سندن رن لاءِ تمام حساس آهي جيڪا عزت، اخلاق ۽ سماج جي معيشت تي ل آهي. اهوئي سبب آهي جو وڪريون ۽ وڪرل پنهن جي سماج جي سماج جي معيشت تي ماحول پنهن جي ولهين جي عزت جي ڪڙي ٿا ڪن. ان کان علاوه، جواب ٿيڻ وارن جو جواب ٿو ته سماج جي ثقافت تي جوڙجڪ تمام مضبوط آهن، ۽ هر ڪنهن کي لازمي طور تي سماج جي ثقافت جي قاعدن ۽ ضابطن جي پيروي ۽ اطاعت ڪرڻ گهرجي. جيڪڏهن ڪوبه مرد يا عورت ثقافت تي معترض ٿي جي جوڙيل صدين جي ڪڙي ڪنڌا ٿا ٿا ۽ اهي ڪنهن سخت حالتن کي منهن ٿين ٿا. سماج جي طرح، مشاڪات اهي ثقافت جو حصو آهن. جيڪڏهن ڪنهن به وڪري يا وڪرو ماڻهه جي مشاڪات اهي جي معيشت تي سندن پنهن ڪيو ۽ ان سان اختلاف ڪيو ته ٿه هن کي سڙڻي هوندي. اهوئي سبب آهي سماج جي ثقافت تي ماحول مشاڪات واري شين تي فروغ ڏئي ٿو.

Chapter No: 7

DISCUSSION AND CONCLUSION

7.1 Discussion:

It has been observed that exchange marriages are still prevalent widely in Pakistan society with different forms and with various extent. This research work has been done on exchange marriages in district Khairpur Mirus Sindh province of Pakistan. According to the author that the concept and meaning of exchange marriages is to give and take of daughter and son in the form of marriage life. For instance, if a daughter is given to other family for marriage, then simultaneously the girl of taken family must give its daughter for son in marriage form (Zaman 2012).

The marriage life gives a sense of understanding that a female and male do this act of marriage life with their mutual and peaceful consent. But unfortunately, the exchange marriages completely degrade the pure concept of exchange marriage because in exchange marriages the consent often compromised except to force somebody to do act of marriage. Moreover, this sort of exchange marriages is often done in remote areas except urban areas. Because, in remote and rural areas the exchange marriages are practiced forcefully without the consent of the male and female (2002).

There are many tribes in rural areas where exchange marriages are proudly practiced with the dominant name of “ WATA SATA” that means exchange of female and male member to one another families. This practice of wata sata is not decided by parents sometimes, except the powerful tribes because these tribes enjoy huge powerful privilege to take decision of exchange marriages. And this is the very gloomy picture of conservative tribes that are still running this exchange marriages practices (Jacoby and Mansuri 2008).

According to author that exchange marriages are widely practicing in Pakistan country and this sort of practice is motivated in remote areas of different provinces. The people of this country still believe in exchange marriages and attach the sense of respect with the exchange marriages and

make people more sensitive to do this act if parents take decision. Moreover, the author deeply discusses exchange marriages that are widely practiced in Sindh province remote areas where Khairpur Mirus is one of them. He illustrates that exchange marriages are given huge importance in rural areas of Sindh. The consent and willingness of male and female does not matter at all. If daughter or son disagrees with the parents' decisions, then they face negative consequences (Soomro et al. 2013)

This traditional approach of wata sata; exchange marriages are encouraged in remote areas of Punjab and Sindh. The families are ready to exchange the pair of daughter and son to other family members and to take the same pair from other family. This practice is extremely condemned by the urban areas people because they think that it is forceful and threat-oriented marriages where the consent and will is often excluded from the main members of marriages. Moreover, the author said that in the form of exchange marriages there is huge possibility of separation of those couples and abuse of them at different levels. Because many times this exchange marriage is done on the behalf of penalty and any wrongdoing inside families. This is the reason that these forceful marriages face negative consequences as well (Bhutta et al. 2015).

A case study of pair of daughter and son has been discussed by the author. In this case study after the exchange marriages of this pair the negative consequences has been observed later. The girl that came into the other family as wife could not match her chemistry to her husband. And huge problems and negative consequences appeared later. She did not only disturb his husband, but also created problems inside whole family. This sort of incidents after exchanges marriages are considered the off shoots and unfavorable results (Malik 2019)

7.2 Conclusion:

This research study has been done on exchange marriages that has been observed widely in Pakistan. The concept and meaning of exchange

marriages tell there is given and taken process between male and female in the form marriage. In this sort of marriages, the sense of consent and willingness of daughter or son is extremely compromised except forceful consent. These exchange marriages are still practicing widely in remote areas of Pakistan country particularly in district Khairpur Mirus Sindh province. The exchange marriages can be widely prevalent in remote areas of Sindh. Moreover, this research work has been supported by two theories. The first name of theory is “Social Exchange Theory” and second is “Alliance Theory”. These two schools of thoughts are successfully applied and relevant to my research work on exchange marriages. The researcher adopted qualitative research design and received response from respondents in field through primary data collection. The findings of this research work are that the respondents were more satisfied in doing exchange marriages in comparison to love marriages. The respondents said that exchange marriages provide us multiple benefits in terms of preserving the writ of family parents’ decisions, securing social and family bonds, sense of security to female and male member who becomes part of exchange marriages and more importantly this culture maintains collective consciousness of people in society. In response to the love marriage question, the respondents said that the love marriage is extremely discouraged because of two reasons. First is religious point of view that love marriage is a severe sin where illegal relationship is made and second is cultural where severe punishment and consequences are often extended to those who violates rules and customs of society.

7.3 Recommendations:

There are some significant recommendations that can be highly productive.

- 1) The first and the foremost thing is that the exchange marriages need to be discouraged because it has been observed in the research field that if one family disturbs then the second family ultimately disturbs. This has long term negative consequences because apart

from the couple life, the life of the children is also ruthlessly affected.

- 2) Second thing is that it has been also analyzed into the field while taking the interviews from the people of that locality that sometimes on family demands two daughters based on one son marriage. This is the most inhumane and immoral act of this exchange marriages. Because in doing this activity both families are badly disturbed.
- 3) The third thing that was observed that financial burden on the family by other family. For instance, if one family agrees to make a exchange marriage than other demands for certain more things including new house or furnished home. In doing this the other family does not care about the financial conditions either the sufficient finance is available or not to the next family.

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Interview Guide

EXCHANGE MARRIAGES: A CASE STUDY AREA IN KHAIRPUR MIRS SINDH



Ali Jibran

This study is being carried out for fulfilment of thesis work on the topic of “Exchange Marriages: A Case Study Area In Khairpur Mirs Sindh”. I am student of MSc Sociology Department of Quaid-i-Azam University Islamabad. The purpose of this research is purely academic, this will not harm any person, the personal information will be kept confidential and will never be disclosed.

Demographic Profile:

1) Gender

- A) Male B) Female

2) Age

- A) 18 to 22 years B) 23 to 27 years C) 28 to 32 years
D) 33 to 38 years

3) Educational Qualification

- A) BS
- B) MSc
- C) MPhil
- D) PhD
- E) Any other

4) Occupation

- A) Student
- B) Employee
- C) Any other

Q 1: What are the reasonable ingredients behind exchange marriages in your socio-cultural sphere of society?

Q 2: Why do people give preference to exchange marriages in your rural area?

Q 3: According to your opinion what kind of the method (rule and law) is used in exchange marriages in your rural area?

Q 4: Why do people not give preference to love marriages rather go for exchange marriages in your rural area?

Q 5: According to your opinion how girls extend their true consent for exchange marriages which looks like forced marriage?

Q 6: What kind of function and terms and conditions are used in exchange marriages?

Q7: Do you think that the exchange of dowery at equal level is mandatory for exchange marriage spouses? If yes please explain?

Res 1

It has been a precedent for long, owing to our uneducated, skill-less and aged unmarried girls we have no other chance but exchange marriages that help us incur against our tie-up. In some cases, even though the blight is against the will of the bride. It has been made a stereotype for a long time. A girl cannot express her willingness for her marriage, it is believed to be an unethical act whenever she does this. If the girl refuses to accept the marriage in exchange, she would be considered disrespectful and laugh at eventually. Dowry has been another bolt from the blue. An equal proportion of the dowry is being encouraged otherwise the bride will be subjected to mockery.

Res 2

There are two types of marriages functioning in our society. Since forced exchange marriage has been the evil acted response of our society which is a synthesis of a patriarchal mindset society. Generally, there are no apparent conditions during marriage negotiations. One gives dowry to one daughter according to one economic resource.

Res 3

Exchange marriage provides security for each family. Violence in one family causes causalities in another family. It, however, encourages inter-family marriages where cousin marriages enflames affections, love, tolerance, and a brotherly environment. Love- marriage is an unethical marriage. Now- a -days girls resist their parents' decisions against their will that is unethical and beyond patience. In the case of dowry, it varies from family to family. It depends on the economic sources. If one gives her daughter a good amount of dowry, one will be praised.

Res 4

Exchange marriage is like an agreement between two parties that work like a contract that encourages the fulfillment of promises that were incurred during nuptial negotiations. Girls had to agree with their parents' decisions, but they sometimes resist. Dowry differs according to its sources of income.

Res 5

Exchange marriage has been a blissful event inherited by our families for long ago. This kind of marriage meets the promises that our parents owe. Love-marriage is a hateful marriage that breeds disagreements, lack of guarantee, and insecurity. There should be an equal proportion of dowry to avoid mockery.

Res 6

Exchange marriage encourages the circulation of wealth within a family. it, however, is a tool to regulate both the families. Love-marriage is considered to be a sinful act that is considered against parental will. In exchange marriages the newlywed bride owes little self-respect, she is not given due respect and value. Every decision is made beyond her will and delightfulness. Dowry in this concern differ according to the income resources, but mockery happened to the miser.

Res 7

Exchange marriage has been our culture inherited by our forefathers. It strengthens our family bondages, fuels brotherhood, encourages affections and sympathy. Love-marriage is not our culture. It is driven from the outside. Girls are not valued even they are not asked during their nuptial because they are forcefully convinced for marriage due to respect of brothers and fathers. Dowry differs and depends on economic resources.

Res 9

It has been observed in the field work that the respondents were agreed that families are always ready to be agreed to make exchange marriages. They further explained that due to same socio-cultural factors, families are seeming satisfied with their decision except to consider the will and consent of girls and boys. Even though, sometimes, if boys or girls are not satisfied to go with the parents' decisions, but they admit it forcefully. Moreover, the people give preference to same socio-cultural exchange marriages because of their same culture. And this was the main reason that observed in exchange marriages. It has been observed that there are certain terms and conditions often made at the time of exchange marriages. Sometimes clash happens when on party gives more and other party gives less. But ultimately, they agree to go with exchange marriages. For instance, if parents give gold to their daughters, then they expect something precious from other parents son. As far as love marriage is concerned that people daughters or sons are not allowed to make their own choice. If they supposed to make these choices, then they are considered criminals because it is morally and socially wrong in their socio-cultural settings. When question asked that why these daughters and

sons are ready to go with the consent of their parents on forceful marriages except their own will. The feedback was very clear because these girls and boys are very sensitive regarding their parents' respect in their own socio-culture. The concept of dowery is very often in our socio-cultural settings and without it he or she face tough situations within the families. But apart from it, the concept of dowery is still considered bad.

Res 10

One more dimension was observed during asking questions to respondents that why girls and boys not resist against forceful decisions on exchange marriages. The response was very clear that parent's socialization to their children is very sensitive that is based on respect, morality, and social status. This is the reason girls and boys do not violate the honor of their parents in socio-cultural settings of their society. Moreover, respondents responded that socio-cultural settings are very strong, and everybody must follow and obey the terms and conditions of culture of society. If anybody either males or females violate the setting norms of cultural society then they often face tough conditions. Likewise, exchange marriages are part of the culture. If any girl or boy disrespect and disagree with the parents' decision on exchange marriages, then they will be punished. This is the reason that same socio-cultural environment promotes exchange marriages.

Res 11

Exchange marriages provide the circulation of wealth and property with a family, regardless of resentments and disagreements. It enflames love and brotherhood. Love marriage is sinful because parents do not approve of

that kind of marriage. Girls are forcefully convinced during the NIKKAH ceremony. Dowry amount differs according to income sources.

Res 12

Exchange marriages preserve our rituals, culture, family worth, pride, and values. Love-marriages have been a sword with two edges; it provides a sense of resistance and an unethical culture. Girls ought not to value, parent's pride always be preserved. Dowry is a pride amount, however, varies according to income sources.

Res 13

Exchange marriage has been our culture inherited by our forefathers. It strengthens our family bondages, fuels brotherhood, encourages affections and sympathy. Love-marriage is not our culture. It is driven from the outside. Girls are not valued even they are not asked during their nuptial because they are forcefully convinced for marriage due to respect of brothers and fathers. Dowry differs and depends on economic resources