

# **BARGAINING DOWRY**

***(AN ETHNOGRAPHIC STUDY IN SWAT IN ABOHA)***



**By**

**Sadia**

**Department of Anthropology, Quaid-I-Azam University Islamabad,  
Pakistan**

**2022**

# **BARGAINING DOWRY**

***(AN ETHNOGRAPHIC STUDY IN SWAT IN ABOHA)***



**By**

**Sadia**

Thesis Submitted to the Department of Anthropology,  
Quaid-i-Azam University, Islamabad,  
for partial fulfillment of the master's degree  
in Anthropology

**Department of Anthropology, Quaid-I-Azam University Islamabad,  
Pakistan**

**2022**

### **Formal declaration**

I hereby declare that I have conducted this study by myself under the direction of my supervision of my supervisor. I am solely accountable for the content of my research that is based on both primary and secondary sources.

**Sadia**

**Quaid-i-Azam University, Islamabad**

(Department of Anthropology)

**Final Approval of Thesis**

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

**Committee:**

1. Dr. Saadia Abid  
Supervisor



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



3. Dr. Inam Ullah Leghari  
Chairperson  
Department of Anthropology



## **DEDICATION**

This thesis is dedicated to my loving parents: my brothers and sisters , who gave me the confidence to pursue a field of my interest and provided me favorable circumstances, and my loving grandparents and aunt's, whose love , prayers, and unwavering faith in my abilities encouraged me and gave me unconditional support.s

## **Acknowledgment**

My profound thanks to Allah, the Almighty, whose facilitation makes this thesis possible. I appreciate my loving parents' support and moral upbringing, as well as that of my great family, especially my father Faqir Muhammad, who is the driving force behind all of my accomplishments. My dear brothers, sisters, and especially my aunts because without their timely funding and prayers enabled I to complete this thesis.

I want to express my sincere gratitude to my deserving supervisor, Dr. Saadia Abid, an assistant professor at Quaid-I-Azam University Islamabad department of anthropology. Her constant direction enabled me to finish this thesis. Working under her professional supervision was undoubtedly a source of great happiness, and as a result, I owe her a huge debt of gratitude for being such an excellent teacher and mentor. I am very thankful to other faculty members Dr. Inam Ullah Laghari, Dr. Ikram Badshah, Dr. Waqas Saleem, and Dr. Aneela Sultana whose precious lessons helped me to learn the intricacies of society and the country at larger and explore solutions with latent abilities so that I could assess the meaning of the world and endeavor to make it a better place to live.

Finally, but certainly not least, I shall be grateful to thank my friend Najeeb Bloch for his pleasant company, constructive criticism, and advice, all of which helped me improve my academics systematically.

**Sadia**

## **Abstract**

This study explores the functionality of the dowry system in Pashtun society and the hindrances faced by the poor family in giving dowry. The natives are majorly involved in giving and receiving dowry as a part of their traditions. Their life experiences are also explored in detail to know how and what problems they are facing due to the dowry-giving system. This research aimed at finding out the background of dowry giving and what people attach to dowry as they are compelled to pay dowry to groom families. An effort has been made to closely monitor the Anthropological qualitative methods used for data collection. Qualitative methods such as purposive sampling, representative sampling, stratified sampling, in-depth interviewing, focus group discussion, and case study methods have been used to comprehend the true picture of the community's life experiences, and their worldview of dowry giving as they practice being a part of their tradition. There, they were not satisfied with giving Landry that it seems that in life the daughters depended largely on dowry giving.

**Key Words:** Marriage, Dowry, Pashtun Society, Family

# Table of Contents

Acknowledgment .....	iv
Abstract .....	v
CHAPTER 1.....	1
1.1 INTRODUCTION .....	1
1.3 Statement of the problem .....	5
1.2 Objectives Study Work To .....	5
1.4 Significance of the Study .....	5
Chapter 2.....	6
LITERATURE REVIEW .....	6
2.1 Introduction .....	6
2.2 Dowry in Islam.....	7
2.3 Dowry and violence.....	7
2.4 Property and dowry .....	8
2.5 Gender inequality.....	9
2.6 Male dominant in society.....	10
2.7 Dowry system in Nepal .....	12
2.8 Dowry in south Asia .....	14
CHAPTER 3.....	19
RESEARCH METHODOLOGY .....	19
3.1 RESEARCH METHODOLOGY .....	19
3.2 Rapport building.....	19
3.3 key informants .....	20
3.4 Participant Observation .....	20
3.5 Sampling Size and Unit of Data collection .....	21
3.6 Sampling procedure .....	21
3.6.1 Snowball sampling technique .....	21
3.6.2 Purposive Sampling .....	22
3.7 Data collection .....	22
3.8 Interview guide .....	22
3.9 In-depth Interviews.....	22
3.10 Focus group discussion .....	23
3.11 Daily Diary .....	23



3.12 Field Notes .....	23
3.13 Audio recording.....	23
3.14 Reflexivity.....	24
CHAPTER 4.....	25
AREA PROFILE.....	25
4.1 District .....	25
4.2 Location of the village .....	25
4.3 Climate .....	26
4.4 Historical background of village .....	26
4.5 Language .....	28
4.6 Dress.....	28
4.7 Demography of Swat District .....	28
4.8 Food .....	29
CHAPTER 5.....	30
5.1 Dowry system and Practices .....	30
5.2 Parents are compelled to provide a dowry.....	30
5.2.1 Case study .....	31
5.2.2 Case study .....	32
5.3 Dowry as a burden on bride’s family .....	33
5.3.1 Case study .....	34
5.4 Selling the property for dowry .....	34
5.4.1 Case study .....	35
5.5 Dowry and girls’ education .....	35
5.5.1 Case study .....	36
5.5.2 case study .....	36
5.6 Dowry as a Social Custom and Tradition.....	37
5.7 Dowry as a tradition.....	38
5.7.1 Case study .....	38
5.7.2 Case study .....	39
5.8 Conclusion.....	40
Chapter 6.....	41
6.1 Relationship between status and dowry .....	41
6.1.1 Case study .....	42

6.2 Perception of bride’s parents about dowry .....	42
6.3 Perception of in-laws about dowry.....	44
6.4 Pashtun Customs Related to Weddings .....	45
6.5 Nikah (Wedlock).....	45
6.6 RUKHSATI .....	46
6.7 Valima(اولمہ).....	46
6.8 First Baby After Marriage .....	47
6.9 Dowry and its Impact on Women’s Marital Life .....	47
6.10 A Daughter-in-Law without Dowry .....	48
6.11 Conclusion.....	49
Chapter 7.....	50
7.1 Conclusion.....	50
References .....	52
Annexure 1 .....	60
Annexure 2.....	62

# CHAPTER 1

## 1.1 INTRODUCTION

This study would look at the dowry system as a bargaining in the marriage system of Swat KPK Pakistan. Marriage is an integral part of human life. That it is a watershed moment in one's life. It causes many issues in life after marriage, but there is one major issue that can impact life after marriage, and that is the dowry system. Dowry mean the money, goods, or estate that a woman brings to her husband or his family in marriage. (*Shazia Gulzar , Muhammad Nauman ,Farzan Yahya ,Shagafat Ali ,Mariam Yaqoob, 2014*).

A dowry is a transfer of parental land, gifts, or assets at a daughter's marriage. Dowry is distinct from the similar definitions of bride price and dower. Though bride price or bride service is a payment made by the groom or his family to the bride's parents, dowry is money passed from the bride's family to the groom or his family for the bride.

Dowry is the wealth or land that a bride or her family provides to her husband when the wife and husband marry in some countries, according to the “Merriam-Webster dictionary.” Dowry is described by the “Oxford Dictionary” as the sum of property or money brought by a wife to her husband upon their marriage.

Dowry is a centuries-old tradition whose presence can predate records of it. Dowries are still required and requested as a prerequisite for accepting a marriage proposal in certain parts of the world, mostly in Asia, Northern Africa, and the Balkans. In certain parts of the world, dowry disputes can lead to acts of violence against women, such as murders and acid attacks. Dowries have been used for centuries in Europe, South Asia, Africa, and other regions of the world. (Nomik Uddin1, 2019).

The dowry scheme did not begin as a barrier to a daughter's marriage in ancient times. Due to social culture, practice, and the stresses of the caste system, people used to send and take dowry. Dowry talks are now clear and open almost the entire length and width of the world. At the beginning, the term dowry was not used as a word for marriage; instead, gifts were exchanged as a token of love and prestige dowry is the first and most pressing social dilemma

confronting women in our culture. Because other issues such as underage marriage, homicide, and kidnapping exist in society, they will not have the same impact as the dowry system. Even if "dowry" was not included initially, presents were given as a symbol of affection and prestige. Due to the demands of societal customs, tradition, and the caste system, people used to give and receive dowries. In ancient times, the dowry network did not begin as a barrier to daughters' marriage. However, the bride and groom's expectations and coercion required the bride's family to offer dowry in medieval times. Today, essentially, the entire length and width of the country talking about the dowry has become franker and more open throughout the country (Uddin, 2019).

Marriage is a significant aspect of human life Because it is a turning moment in one's life. The dowry system in Pakistan is a significant issue that can impact life after marriage and causes numerous complications in the process. The dowry system is the most important social ill that prevails and plagues Pakistani society. It is upsetting nearly every sector of society and is especially pervasive in Pakistani culture, where it is spreading its tentacles widely and widely.

Dowry is no longer a collection of gifts meant to help a newlywed couple get off to a good start in their wedded lives. The dowry system has to put up with numerous, boisterous weddings, brides and grooms decked out in expensive clothing, other family members dining on multi-course banquets, etc. The prevalence of such exhibiting marriages is causing more misery in a nation where most people live below the poverty line and lack access to basic human needs like power, water, health care, and education.

In Pakistan, the dowry system is still in place, which is terrible. It is a discriminatory measure against single girls whose worth is determined by the cost of their respective dowries. It is a terrible curse, especially for parents from the lower middle class, and a prime example of greed and selfishness. Dowry is the cause of why people become melancholy and feel cursed when a daughter is born. People should refuse to be married when money is asked or provided, and the dowry system in Pakistan should be outlawed, just like it was outlawed to serve more than one dish at a wedding ceremony. Because it is a significant worry for girls' parents, abolishing this custom results in a happier existence. Furthermore, it is not a Muslim deed.

The dowry system is so deeply ingrained in Pakistani society that occasionally, it seems there is no escape, at least not for another century. Even modern, educated households put money

aside for their daughter's dowry. What can one expect from the ignorant masses, whose only source of education is custom, when she is born? When dowry hassles are not gathered, the bride is tortured and frequently even killed. Because of this, many parents prefer not to have daughters. They will have to pay back the dowry upon her wedding and be under constant pressure from her in-laws (Gulzar, 2012).

South Asian nations frequently practice dowry, roughly described as a gift from the bride's parents at the time of marriage. It is frequently viewed as the main factor in gender inequality, including sex-selective abortion, female infanticide, and "dowry murder." The term "missing women" (e.g., Sen, 1990), which describes the excessively high male-to-female ratio in South Asian nations, has been used to allude to the dowry. In the latter half of the 1970s, antidowry initiatives were started by pro-gender activists and non-governmental organizations. Political significance is also gained by the opposition to dowries (Palriwala, 2009) . Laws in South Asian nations forbid or ban dowry due to its perceived adverse effects. However, the legal prohibition on dowry is ineffective because the practice is still common, and its monetary value appears to be rising in actual terms.

According to (Kishwar, 1989), ensuring women's property rights is crucial to deterring dowry. It is unclear whether granting women property rights will help end the practice. Theoretically, (Bidner, 2015) showed that enhancing women's legal property rights does raise dowries. According to an empirical study by Roy (2015), ensuring that female siblings have the same inheritance rights as their male siblings boosted the amount of dowry they received from their parents. The only viable approach to doing away with dowries, according to (Bidner, 2015) is to boost the value of women's human capital. The ability of women to make an income is crucial to ending the practice, even though having more education may not be enough to deter dowry in and of itself. The ability of women to make an income is crucial to ending the practice, even though having more education may not be enough to deter dowry in and of itself. This argument is in line with important work by (Ester Boserup, 2007), which shows that in South Asian nations, where people frequently view women as an economic burden because they typically do not participate in the labor force and depend financially on male household members, the bride's parents compensate the groom's household by paying dowry. However, there is little agreement on whether income-earning women reduce dowry, and numerous contradictory anecdotes exist. According to some, dowry in India has not decreased

despite women having access to higher education and more income-generating options (Philips, 2003). Others in Bangladesh indicate that employed individuals do not have to pay dowry because they do not burden their marital household financially (Kabeer, 2000). To the best of our knowledge, just one empirical study has demonstrated how women's greater capacity for producing an income reduces the need for dowry in South Asia (Mbiti I. M., 2008).

The complicated elements influencing the dowry amount are partially to blame for this lack of agreement. Generally, a groom's capacity to earn more money is positively viewed in the marriage market and raises the dowry amount. According to the pricing model of dowries proposed by (Becker, 1993), "the one who gains in marital life pays a price at the moment of marriage," this is consistent. Contrarily, it is debatable if a bride's ability to produce an income is symmetrically assessed as having a greater quality. Female labor force participation is frequently linked to poverty and stigmatized in South Asian nations where purdah (the practice of gender segregation and the exclusion of women in public) is common (Klasen, 2015). The marriage market may not positively see female workforce participation because of financial necessity. If this is the case, a bride who earns a living would be considered to have lower or no higher quality at most, which would not necessarily discourage dowry.

It can be shown that there is a negative correlation between female labor force participation and dowry payments, indicating that the marriage market does not value income-earning women favorably. According to (Klasen, 2015) and Pradhan et al. (2015), South Asia often exhibits the U-shaped association between female labor force participation and household wealth, implying that, aside from the upper class, when households are wealthier, they tend to leave the labor force. The low relative wealth level of the home is the only explanation for the negative correlation between female labor force participation and dowry amounts in this situation (the wealth effect). Alternatively, but not exclusively, a lower-quality bride matched with a lower-quality groom does not require a high dowry if the quality of grooms, rather than the relatively homogeneous quality of brides, determines the amount of dowry (Banerjee, MAY 2013). Dowry is because arranged positive assortative matching is the norm in South Asian marriages (Anderson, 2007) When women labor outside the home for pay, they face stigma. It is claimed that these ladies, who will be paired with grooms of lower caliber, will not be required to pay a large dowry. The bequest model of dowry, which contends that the

bride's parents pay dowry as a presorted gift by disinheriting their daughters, also supports a lesser payment for women who generate an income ( (Maristella Botticini, 2003). The bequest model states that a poorer family or a family with numerous children, particularly one with numerous daughters, offers a small dowry. The impact of female labor force involvement on dowries is unclear, given the complex web of factors that influence how much a woman receives. The current study aims to experimentally address this topic by examining the variables that are most likely to account for the inverse relationship between female labor force participation and dowries: positive appraisal, assortative matching at lower quality, or the wealth impact.

### **1.3 Statement of the problem**

The reason that the topic is selected is that I wanted to highlight the issues of the dowry system in district Swat KPK. There are different types of dowries in different areas of KPK, but in Swat, dowry has been given great importance and made a disaster for the girl and her parents. Dowry must be given not only to the daughter but also to in-laws in the marriage. Therefore, parents are not happy about the birth of a daughter in Swat. My focus in this research is to know the perception of local people about the dowry system. It is highlighted in the socio-economic and socio-cultural problems of the dowry system. I chose dowry for my research because I wanted to know why people do this.

### **1.2 Objectives Study Work To**

1. To find out way that how parents are compelled to provide a dowry for their daughter.
2. To explore the relationship between status and dowry. AND
3. To study the impact of dowry on the marital life of a bride.

### **1.4 Significance of the Study**

The importance of this research is to benefit the local people who have gone through lifelong hardships due to dowry. Therefore, this research could attract the attention of local people so that they can raise voices against dowry and end dowry. Could this research serve as a signal to seek the attention of NGOs on a relevant issue to address the issue of local people? Furthermore, this research can be helpful for the bride and her parents. The girl can be happy without a dowry, and the groom and his parents choose a daughter-in-law, not a dowry. Furthermore, the most important thing is to convince the parents. Research shows that daughters are not a burden. And I examined to reduce this social problem with this research.

## Chapter 2

# LITERATURE REVIEW

### 2.1 Introduction

Before starting the research, one must review the relevant literature. With the help of a literature review, a researcher can discover the research gaps. The literature review of this research includes articles, reports, and books.

“A dowry is a gift the bride's family gives to the groom and the newly formed household at the tune of their marriage. In most socialites, the brides move to their husband's families. The husband handles the economic prosperity' of the household, while the woman cares for the children. On the other hand, the dowry remains an Important sign of gratitude for becoming a member of the husband's family.”

The author discusses the dowry, a gift the bride's family gives to the groom's family. He concentrates on the customs and traditions that are mostly present in Asian nations. The patriarchal culture and patrilocal houses where the bride and her husband's family live. In this patriarchal society, women are primarily responsible for domestic chores, childcare, and caring for their husband's parents and siblings. On the other hand, men are responsible for fulfilling the household's duty and providing all requirements for their families. However, dowry plays a significant role in a woman's life. If she had more dowry, the more prestige she would receive. There are several sentimental and ornamental things, as well as different goods, associated with the dowry.

“Dowry” is defined as a property or valuable security given to the groom's family directly or indirectly (Diwan, 1990).”

Dowry refers to the money, possessions, or estate a woman gives her husband when they marry. It is described as the possession that ensured the woman's standing in her in-laws' house. It is practiced in all societies and is seen as a wonderful asset for the bride. It is not recognized as a property for women directly or socially, but it is related to it implicitly to ensure the woman's reputation in her husband's house.



## **2.2 Dowry in Islam**

“In the first era of Islam, marriage was simple, without pomp or ceremony. Its performance was quite minimal and was not a burden on the family. The custom of giving dowry (Jahez) is not part of Islam. However, it seems to be a limitation of Hindu culture, in which the daughter was not given any share in the family property ( (KRISHNASWAMY, 1995) ”.

In Islam, there is no concept of dowry. Even Islam encourages simplicity and imposes very little load on others. The practice of demanding money from the bride's family is the opposite of what Allah has recommended. "The most messed marriage is one in which the marital partners lay the least load on the other." The Prophet said, "(pasha) In all communities, marriage is a significant ceremony. Marriage is a socially accepted union of men and women that establishes legitimacy". Giving and receiving dowries have no significance in Islam on this occasion. Dowry is a custom of Hinduism that is currently being practiced and growing in all Muslim communities. Dowry is a common practice in Hindu culture since they do not have a portion for girls in their families. Thus, they give them money and goods to the groom's family. In Islam, however, daughters are given a legitimate part of their family's property and inheritance. Dowry is a cultural practice, which is why its abuse is rising in Pakistan. Many women are still unmarried due to the practice of giving dowry. Daughters are considered a burden on their families. Giving dowry caused difficulties and hardships for low-income families. In some cultures, bride prices, wedding feasts, and celebrations burden bride families with an unreasonable financial burden.

## **2.3 Dowry and violence**

“The link between structural violence and inequalities and direct violence against women has been explicated in the context of laws and policies. For example, unequal inheritance and marriage laws upheld by state apparatuses make women more vulnerable to direct violence at the family and community level". (Mahmood A. Khwaja, 2017).”

Inequities and violence faced by women in society were also mentioned in this essay. According to the law and policies, women do not have equal access to inheritance and land. In a patriarchal culture, the legislation and marital law laws are likewise not in favor of women.

“The bride's family must give this gift; otherwise, the marriage will not occur. It shows the greed of societies. Mostly mother-in-law is the one who demands the dowry from the bride's family and who ends up torturing the daughter-in-law after marriage if she brings less than the negotiated amount (KRISHNASWAMY, 1995).”

The dowry practice demonstrates the avarice and mentality of society, particularly that of a bride-in-law. Sometimes the dowry is requested, the bride's parents are given a list of items to bring, or the marriage is called off. The author concentrated on the growing dowry customs, which are developing daily, and daughters are seen as a burden on families. When the bride brings less dowry or does not meet the requirement, she is tortured psychologically and physically.

“Violence by United National Commission Dowry as a psychological Violence: the stress of conflict by in Laws for shortfalls in dowry to the bride by way of forcible restrain or intimidating the husband's cognition" (Shuba Kumar, 2007 ).”

Dowry does not have to be a terrible or damaging experience for women. When it only results in violence against women, that becomes a reason to worry. It leads to one-sided blame of male extortion by feminists, which is not a good portrayal of the numerous and often complex explanations of violence against women in the family and whether dowry is linked with that violence. It is stated that women desire dowry because it elevates their status and facilitates their entry into married life.

“Dowry has traditionally been viewed as a kind of inheritance by women who are unlikely to receive property on the cusp of marriage. Men ski suggests that only the families of the woman responsible for dowry but (Shuba Kumar, 2007 ) agreed that it is caused by violence. The family of the bride is blamed for not meeting the demands of the groom, and the bride often receives violence from the groom's family .”

For Muslims, marriage is a contract, and a marriage is not complete until the contract is signed. However, the dowry (Jahez) is unnecessary to complete the marriage contract. Maher is divided into two parts, and the first is the instant transfer from the groom to the bride on the wedding day. A postponed transfer is promised to be paid at the time of divorce. Maher has now become a symbol for creating a marriage.

## **2.4 Property and dowry**

“Their activities may be limited in countries where women do not have full and equal rights or are considered the property of their husbands and fathers. Although these restrictions are usually tightened during armed conflict, women and adolescent girls continue to organize for change. Women and girls are also peace activists, working to heal communities and bring about sustainable peace". (Women, Peace, and Security, 2002).”

Women's peace and security is the title of this article published by the United Nations. It is defined that women in society do not have absolute rights or equal rights to males. Women are not given equal rights by their parents or male family members such as fathers and husbands. As a result of the tightening of these limitations during wars and crises, women and girls are fighting to bring peace to their communities.

“Women are being deprived of land rights at the societal and family level due to social and cultural constructions. The immovable property includes land, buildings, benefits to arise out of land and things attached to the earth, or permanently fastened to anything attached to the earth, hereditary allowances, rights to ways, lights, ferries, and fisheries. 'Moveable property' means property of every description except immovable property (Pakistan, 2012).”

The article discusses land and property, including what they are and what they are used for. It is an UN-Habitat report that has been issued in Islamabad. *Property* is defined as anything that may be both immovable and movable. Property permanently tied to the soil, such as land, a home, or a building, is considered immovable. Other than immovable property, there is movable property. It might be a car, furniture, or anything else that can be readily moved from one place to another. Property in Pakistan is defined in this article.

“When someone dies and leaves a property, that person's property is given to another person or people. This person, or these people, inherit the property of the person who died. Who gets the property (who inherits it) is decided differently in different countries. (Scholz, 2005).”

The topic of this article is property inheritance. The process of transferring property from one person to another. It goes on to say that the way men and women are inherited from their parents. His assets are passed on to his offspring when a parent passes away. Those individuals are descended from a lineage of deceased individuals who bequeathed their property. A person who has died may have previously written a will on property transfer.

## **2.5 Gender inequality**

“Particularly in Sub-Saharan Africa, gender discrimination takes the form of unequal inheritance and property rights as inheritance is one of the main ways for women to acquire and control property; women's legal inability to inherit property can significantly undermine their economic security and independence, as well as their access to economic opportunities (London, 2019).”

The author of this article discusses gender inequities in inheritance in Sub-Saharan Africa. Gender inequality is a major issue in society, which makes it difficult to allocate property

equitably between men and women. It demonstrates that women have always been subjugated by property in many countries. Inheritance is the only way for women to control their land and have legal rights to it. Property land may help women become more economically powerful in society and provide them more freedom.

“In contrast, direct land transfers to women are likely to help not just women but also children. Evidence from India and many other parts of the world show that women, especially in poor households, spend most of the earnings they control on basic household needs. In contrast, men spend a significant part of their goods, such as alcohol and tobacco (Agarwal, 2011).”

In this essay, Bina Agarwal discusses how property is beneficial to women. It concerns the transfer of property from a man to a woman. The transfer of property is beneficial not only to women but also to children in society. She went on to say that women are better at taking care of the property than men are and that women can save money since they do not squander money on other things as men do, such as gambling, drinking, or smoking. Therefore, she claimed that property is helpful to women in society.

“This is the single most crucial factor in compromising the position of women's property, particularly land, which is a critical determinant of economic and social status. Property rights are associated with increased investment and productivity. Access to credit and labor market opportunities" (Mathur, 2002).”

The author discusses the role of women in the economy in this article. It stated that if women were given property and land in society, they would be more economically, socially, and politically stable. He also mentioned that women's property rights might boost investment and productivity.

## **2.6 Male dominant in society**

“Land rights are also deeply linked with food security, but women often do not have access to credit or extension services as agricultural policies are dominated by a patriarchal bias. Women, therefore, find it hard to access agricultural inputs such as seed and fertilizer and irrigation water to enable them to cultivate their land" (Rubeena Zakar, 2015).”

In a male-dominated society, women are denied access to land, according to this article. In patriarchal culture, the land is always held by the male. According to the articles, land rights are related to human food and security, yet women are constantly persecuted around the globe

regarding land and property rights. Women labor in agriculture, such as sowing and fertilizing, yet women do not have land rights in patriarchal societies.

“Under the Muslim Family Law, women have unequal rights to inheritance, termination of marriage, minimum age of marriage, and natural guardianship of children: polygamy has not been banned or even sufficiently restricted by law; and there are grossly inadequate provisions for women's financial security after the termination of marriage (Bari, 2002).”

Farzana Bari stated in an article that under Muslim family law, women do not have equal rights in property and land succession. It implies that under Muslim family law, women are treated discriminatorily regarding inheritance rights. Furthermore, women have uneven rights not just in inheritance but also in marriage termination, guardianship of children, and polygamy, which are not prohibited by Muslim law and do not guarantee financial security to women.

“Women like Shareefan Chana, whose brothers-in-law refused to give her access to her household's inheritance after her husband died, choose to remain quiet because they are related to those who have meted out the injustice”. (Chaudhry, 2004).”

The article discusses a woman's inheritance rights when her spouse passes away. It is a case study of Shareefan, whose brother-in-law refused to grant her an inheritance on her husband's property after his death: it demonstrates unfairness to the deceased wife after her husband's death.

“A woman may have a legal right to inherit property, but this may remain merely on paper if the claim is not recognized as socially legitimate or if the law is not enforced. There is a distinction between ownership and effective control. It is sometimes assumed incorrectly that legal ownership carries the right of control in all its senses (Agarwal, 2011).”

In the case of property inheritance, women have legal rights. According to this article, women in society do not have inherited rights from males, and their legal rights to the land are only on paper. It further said that while the law grants women inheritance rights, patriarchal culture does not completely implement them.

“As empowerment means increasing the spiritual, political, social, educational, gender, or economic strength of individuals and communities to deliver an authority or permission, women's empowerment means to break up the so-called limitation on freedom of expression, education, mobility, financial independence, rights, and duties, imposed by the cultural setting. (Agarwal, 2011).”

According to the authors of this article, individuals and groups have spiritual, political, educational, gender, or economic power to generate an authority of consent. Furthermore, the authors believed that women's empowerment required reducing the culturally imposed limitations on freedom of speech, education, movement, financial independence, rights, and responsibilities.

“A low amount of dowry has always become a reason for conflict and time of contention between the marrying families in Pashtun culture. When the bride did not bring a low dowry, that situation could also be very hostile for her and the bride's parents. These results were discovered by (Manjistha Banerji, 2020).”

Dowry, according to these articles, has grave and unforeseen repercussions. People considered the dowry an important weapon of strength for newly formed connections (marriage), as it reduced the likelihood of separation and divorce while also providing a social boost to the married lady in her in-laws. The survey also indicated that nonpayment or a poor dowry might jeopardize a woman's life, with high risks of physical and verbal abuse, mental torment, family feuds, constant infighting, and the lowest odds of stability in her in-laws' household.

## **2.7 Dowry system in Nepal**

Women in Nepal are currently dealing with a wide range of issues, including violence, child delinquency, poverty, inadequacy, unemployment, crime, drug trafficking, impunity, and more. Among these difficulties, violence against women in rape, sexual exploitation, prostitution, and national strife is rising. Among these, one kind of violence directed at women in Nepal is dowry-related violence, which is also deeply ingrained in our country's dowry system. The dowry method is an example of the ill-treatment of women in our society that has become a culture. The bride gives the bridegroom's family dowry—money, items, or a title—in exchange for their wedding. Dowry's definition has changed over time, but its original purpose was to safeguard and meet the needs of newlyweds. Dowry nowadays could be characterized as a legally binding agreement requiring the bride's parents to pay the groom's parents as a condition of the wedding. Even though it is one of the most immoral social customs, racism is still prevalent in our culture.

Dowry, a still-pervasive social vice in Nepali society, is now linked to the respect and social standing of the home. Even people with good educations start setting money aside for their daughter's wedding as soon as she is conceived. In our family, parents and in-laws are ecstatic when a baby boy is delivered, but when a baby girl is born, the excitement is replaced by

sadness and concern for the home members. Many parents do not want daughters or girls because of the dowry they will have to pay for upon her wedding and the financial stress they will experience from never satisfying demands or requests from their in-laws.

The dowry scheme or techniques are appropriate to a wide variety of child weddings and differentiation toward daughters or girls. The wife's parentages must fulfill the husband's order, including the marriage ceremony time or era and several other places. Sometimes, the husband's family demands dowry in the form of currency, a car, or diamonds. When their requests are not met, the females are sexually, mentally, and even murderously tortured by their in-laws.

“Dowry becomes humiliating or cruel in the eyes of the public just after an innocent girl has lost her worthy life. When the torment provided by the in-laws is insufferable or unbearable, the event is publicized on social or electronic media, and parents file a police report. Most events go unnoticed by the family, and they are terrified of losing their social and cultural standing .”

“In archaic Greece, the usual practice was to give a bride price. Dowries were exchanged in the later classical period (5th century B.C). A husband had certain property rights in his wife's dowry. In addition, the wife might bring to the marriage property of her own, which was not included in the dowry, and which was. As a result, hers alone. This property was "beyond the dowry" and is referred to as paraphernalia property or extra-total property.

A dowry may also have served as a form of protection for the wife against the possibility of ill-treatment by her husband and his family, providing an incentive for the husband not to harm his wife; this would apply in cultures where a dowry was expected to be returned to the bride's family if she died soon after marrying. In contemporary Greece, dowry was removed from family law through legal reforms in 1983.

The Romans practiced dowry (dos). The dowry was property transferred by the bride or on her behalf by anyone else, to the groom or groom's father, at their marriage. Dowry was a very common institution in Roman times, and it began out of a desire to get the bride's family to contribute a share of the costs involved in setting up a new household. Dos were given to the husband to sustain the charges of the marriage state. All the wife's property, which was not dowries, or was not a donation proper nuptial, continued to be her property and was called Paraphernalia. The dowry could include any form of property given or promised at the time of



marriage, but only what remained after deducting the debts. The bride's family and any person could donate his property as a dowry for the woman.

There were two different kinds of dowries: *dos profectitia* and *dos adventitia*. That is *profectitia*, which the bride's father's prostatic gave. The remaining two are accidental. Roman law also permitted a type of dowry known as *dos receptiva*, provided by someone other than the bride's father or father-of-the-bride in consideration of the marriage, with the stipulation that it be returned to the dowry provider upon the wife's death. When a girl married, the bride's family was expected to provide a dowry in line with their financial capacity. It was normal for the bride's family and friends to pay promised dowries for three years in installments; nevertheless, certain Romans earned great respect by giving the bride's dowry in one large payment. (Nomik uddin, 2019) .”

## **2.8 Dowry in south Asia**

“The practice of dowry in South Asia is a controversial subject. Some scholars believe dowry was practiced in antiquity, but some do not. Historical eyewitness reports (discussed below) suggest dowry in ancient India was insignificant, and daughters had inheritance rights, which by custom were exercised at the time of her marriage. Documentary evidence suggests that at the beginning of the 20th Century, bride price, rather than dowry, was the common custom, which often resulted in poor unmarried boys .”

According to Stanley J. Tambiah, the ancient Code of Manu authorized dowries and bride money in prehistoric India (usually in Rohtak) and particularly in the Kadin family. However, dowries were the more prestigious kind and were linked to the Bra manic (priestly) caste. Lower castes were only allowed to contribute dowries; therefore, their access to the bride wealth was limited. He cites two early 20th-century studies with statistics to support his claim that this pattern of bridewealth in lower castes and dowry in upper castes was maintained throughout the first half of the 20th Century. Tambiah asserts that marriages were more likely to involve gifts that were exchanged back and forth between the two families. As a result, when the bride's family presents the bride's wealth, it is typically returned to the bride as a dowry that is accepted in her culture and forms a part of her conjugal estate, in contrast. Michael Wetzel asserts that dowry traditions were unimportant throughout the Vedic age based on ancient Indian literature. Wetzel also points out that women in ancient India could inherit property when there were no brothers or through appointment. MacDonell and Keith's findings agree with Wetzel's but diverge from Tambiah's; they quote ancient Indian literature



to support their claim that at bride wealth was provided even in Brahmas- and data-type marriages connected to the Bra manic (priestly) upper caste. When the daughter had a physical defect, dowager was not uncommon. According to Mac Donell and Keith, the Epics era expanded women's property rights in ancient India (200 BC to 700 AD). According to Kane, ancient literature implies that bride riches were exclusively given in asura-type marriages, which Manu and other ancient Indian scribes found repugnant and outlawed. According to Lochtefeld, the religious obligations enumerated by Manu and others, such as "the bride be gorgeously decked to celebrate marriage," were presents and ceremonial clothing that belonged to the bride and were not demanded by or intended for the groom; Lochtefeld adds that the majority of people do not today view bridal jewelers as dowry.

The analysis mentioned above is based on deciphering verses of old Sanskrit literature and conflicting Indian smiths rather than firsthand testimony. Ancient Indian eyewitness testimony paints a different picture than what is currently known. One of these is the eyewitness testimony from the conquest of Alexander the Great (about 300 BC), as related by Arrian and Megasthenes. A shortage of dowry is mentioned in Arrian's first book.

In Bangladesh, the bride price, also known as a pawn, in which the groom's family paid the bride's parents, progressively took the place of the dowry, also known as Joutuk. The 1960s saw the start of this stock exchange. The dowry has taken the place of the bridal fee by the early 21st Century. Jouk, occasionally written jouk, is a severe and expanding issue in Bangladesh, like throughout South Asia. According to reports, between 0.6 and 2.8 brides per 100000 women per year pass away due to dowry-related violence.

Due to the expansion of the middle class and the corresponding growth in the number of "dowry deaths," Bangladesh has experienced an increase in the expected size of dowries in recent decades. Instead of burning, dowry killing is usually carried out in Bangladesh via stabbing or poisoning. Bangladesh likewise has an issue with dowers. More than 3,413 police complaints in Bangladesh were made between January and October 2009 about beatings and other dowry-related abuse. One tactic employed by families who object to dowry is acid throwing, in which a strong acid solution is thrown over the bride's face to result in this disfigurement and social exclusion. Though the number may be low due to underreporting, 15 women between 1995 and 1998 claimed that acid attacks were motivated by dowry disputes. Bangladesh is addressing the issue with legislation, mainly a copy of Indian law. Laws prohibiting dowry in Bangladesh include Dowry Prohibition Act 1980.

Until the modern era, dowry was frequently used in Europe. The folktale Cinderella is frequently seen by folklorists as a struggle for resources, possibly including the requirement to pay a dowry, between the stepmother and the stepdaughter. This economic justification is made clear in Gioachino Rossini's opera *La Cenerentola*: Don Magnifico wants to increase the dowries of his daughters in order to entice a greater match, which is impossible if he must also pay for a third dowry.

The dowry for the three virgins, the St. Nicholas legend. Providing dowries for poor women was regarded as a form of charity by wealthier parishioners. The custom of Christmas stockings springs from a legend of St. Nicholas, in which he threw gold in the stockings of three poor sisters, thus providing for their dowries. St. Elizabeth of Portugal and St. Martin de Porres were particularly noted for providing such dowries. The Archconfraternity of the Annunciation, a Roman charity dedicated to providing dowries, received the entire estate of Pope Urban VII. Vast inheritances were standard dowries for aristocratic and royal brides in Europe during the Middle Ages. The Portuguese Crown gave two cities in India and Morocco as dowry to the British Crown in 1661 when King Charles II of England married Catherine of Braganza, a princess of Portugal.

Nuns were occasionally forced to carry a dowry when they joined a convent. Some parents often utilized convents to place their less attractive daughters so that the more marriable daughters may have bigger dowries, such as in the Ancient Regime of France. Families of the Ancient Regime who could not afford adequate dowries also sent their daughters to convents. For instance, in the County of Bentham, parents without sons could present a land dowry to their new daughter-in-law. In order to carry on the family name, it was frequently bestowed with the caveat that he takes the last name of his spouse. Although dowry was utilized in England, it was a different tool than on the Continent because of the right of daughters to inherit and the ability of women to own property and other rights in their names. The Salic code, which mandated that females be disinherited and denied the right to hold land, was not in effect in England. Single women had many of the same privileges as males. Elizabeth I of England, who had all the same powers as a male queen, is possibly the most well-known example of this English female inheritance and agency privilege.

While single women held rights to hold property equivalent to those of men, married and married women were affected by the Norman Conquest changes to the law in the 12th Century. Coverture was introduced to the common law in some jurisdictions, requiring a

wife's property to be held in the husband's name, custody, and control. The Normans also introduced the dowry in England, replacing the earlier custom of the new husband giving a morning gift to his bride. At first, the husband publicly gave [or received? The dowry at the church door at the wedding.

The income and, in some cases, the management of the lands were given to her for the rest of her life if the husband passed away, which happened frequently. The Widows Dowry was equal to one-third of the husband's land at the time of his marriage. This idea, which is expressed in the Great Charter, along with the acceptance of female inheritance, the absence of Salic law, and the fact that women, particularly single women, have many rights that are equivalent to those held by men, demonstrate how fundamentally English law differs from other systems of law, particularly the law of the Holy Roman Empire.

Court records from the 13th Century are replete with conflicts about dowries as the law grew more complicated.

The majority of noble families were able to wed off their daughters under the English dowry system, extending their family and patronage ties. Since ambitious families valued having daughters who were suitable for marriage, the English nobility sent few of their eligible girls to convents.

Failure to provide a customary or agreed-upon dowry could cause a marriage to be called off. William Shakespeare used such an event in *King Lear*: one of Cordelia's suitors gives up his suit upon hearing that King Lear will give her no dowry. In *Measure for Measure*, Claudio and Juliet's premarital sex was brought about by their families' wrangling over dowry after the betrothal. Angelo's motive for forswearing his betrothal with Mariana was the loss of her dowry at sea. In Victorian England, dowries were viewed by some upper-class members as an early payment of the daughter's inheritance (Uddin, 2019)).

In Pakistan, feudalism is recognized by certain sides ranging from the subjugation of women to the oppression of the peasantry. Women withstand the worst of feudalism when women from the feudal sphere are denied not only the right of inheritance of property but also the right to get married. Instead, they are forced to marry Koran; in this way, her part of the Share in the land does not go anywhere; it stays with the male family members".

According to this article, the subjugation of peasants and the depression of women are two features of feudalism. Women must bear the weight of feudalism, which includes the right to inherit property in the feudal domain and the right to marry. Furthermore, they are forced to

marry Quran since her Share of the property remains in the male's hands. (Nomik uddin, 2019)

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.1 RESEARCH METHODOLOGY**

This chapter represents the research design and methodology used in the research. A researcher must devise a collection of methods to deal with the chosen phenomenon. These methods are instruments and systems used for the conduct of a study. Procedures and techniques assist the researcher in gathering relevant data and, if applicable, producing the solution. The study methodology requires a structured process for collecting, describing, and explaining the problem or a situation. It gives rise to the work plan to carry out.

Research methodology is an unbiased scientific way of solving problems through generating verifiable data. The research methodology consists of tools and techniques which the researcher used in data collection. A common person without knowing research techniques cannot collect data and information as an anthropologist can. In this study researcher used qualitative and descriptive research design. To handle my study, I have used some anthropological methods. The following is a brief description of the adopted methods.

#### **3.2 Rapport building**

The first step in the field was rapport building, which is important for conducting any anthropological research. Rapport building leads to a supportive and pleasant atmosphere for a researcher. For rapport building, it was easy for me to interact with natives because I had selected my native village as a research locale. So, the relationship between my respondent and me was very pleasant and beneficial, and they responded to me very well. I informed people and did not hide my identity as a researcher, which helped convince my respondents. I assured them by telling them that my research does not exploit their information.

While conducting my fieldwork in Swat, I participated in their ceremonies, such as marriages, funerals, and other rituals. I owned their culture and other activities by joining their gatherings in the evening, going with them to fields, and helping my key informants in their household work. On the other hand, I did not have any language barriers, so it was not difficult for me to understand their symbols and gestures. By making friendly relations with natives, they could share information and life experiences with me.

### **3.3 key informants**

While building my report in the community, I met with my key informants because, without the key help of key informants, it is difficult to get detailed information regarding the questions. I had two key informants in the field named Meraj bibi and Abida bibi, who helped me get information about my research. They helped me by giving me confidential information about the dowry incidents.

However, people could not deny sharing information and experiences because my key informants are popular among the village due to their generosity and helpfulness. The villagers also treated me as if they respected my key informants.

### **3.4 Participant Observation**

Participant observation is entering a group of people with a shared identity to understand their community -. I was confident that I knew the community and their culture well so I would not have to observe so many participants, but it was not as easy as I thought it would be. My research is where I live, and I know much about this community and culture. When I started doing interviews, I first went to a house in my neighborhood because his daughter had been married for a few days. When I went to his house, he greeted me very kindly -Because she knew me, I visit her house as a child. When I started interviewing her, I explained to them everything about research, .so she said ok, you ask the question, and I will answer.

Nevertheless, I asked the question, and she was not responding very openly. When I asked her why she was not telling openly, she said I was afraid my daughter-in-law would not know about this it would be a problem for her. I did not need to struggle much in participant observation, but I still realized I needed to interact with people and respondents to get in-depth information. Then when I would go for an interview, I would talk to them normally and ask them about their daughter's marriage. Such as congratulation on your daughter getting married, whether she is happy or not, I ask if it is difficult to marry a daughter, she said it. And then, slowly, I would ask them more questions.

Furthermore finally, I will tell them about the research. Moreover, I have said that I have also interviewed my mother, and I will write about that in my research, and then I will openly talk about it. I attended some marriage ceremonies while my fieldwork as well as after that. I often joined the gossip regarding the dowry, which helped me to get detailed information.

### 3.5 Sampling Size and Unit of Data collection

The data collection unit is selected from the female members of the village of swat, KPK. It was not easy to cover all populations as an academic researcher; therefore, I have selected some individuals as my respondents. The interview conducted is women-centric. This study represents data shared by women because dowery is understood to be more problematic for females than males.

I have conducted 30 interviews with different females in the village. The data written in this thesis represents information from 30 interviews along with my personal information, as anthropology believes in participant observations. The information was missed from the interviews; I tried to cover them from personal observations and discussions with my key informants.

### 3.6 Sampling procedure

Sampling is very important for the study in a short time. Studying the impact of any phenomenon takes a long period, so we use time to shrink the time and see the impact. Most anthropological research deals with sampling rather than a whole population.

#### 3.6.1 Snowball sampling technique

In my research, I used snowballing sampling because it was difficult to find respondents who experienced incidents regarding dowery. I used snowball sampling by joining the gossip of women in the village who consciously and unconsciously mentioned that someone was suffering from the incident of dowery. Then I approached hidden respondents who shared with me more authentic information regarding dowery and shared their experiences who suffered.

*Table 1: Number of Respondents*

S. No	Gender	Number of Respondents
01	Male	0
02	Female	30
03	Total	30

### **3.6.2 Purposive Sampling**

I used the purposive sampling method, especially when I conducted informal discussions with the brides, their family members, and others related to my research objective. During this, I observed many people who could give me reliable data; later, I selected them for interviews.

I purposively approached some of my respondents because I already knew some women and girls who experienced dowry incidents. This happened after my key informants guided me to reach out.

### **3.7 Data collection**

Primary data were collected by using in depth, face to face, semi structured interviews, and informal discussion with brides, bride's family, bride's parents, groom's family, and parents. The other part of data was also collected through observation, and interview guide.

### **3.8 Interview guide**

The interview guide is prepared according to the research objectives. I also prepared a detailed interview schedule related to the outline to get comprehensive information about the topic. The interview guide helped me stay on track and ask my respondents relevant questions. This contains a set of semi-structured and unstructured interviews and probing questions asked to respondents during fieldwork. This research did not rely on the questions only; rather, it included personal observations.

### **3.9 In-depth Interviews**

I used this technique to get the respondents' detailed information for my study. This technique is also helpful in distinguishing different verbal and non-verbal information shared by the respondents. An interview is a face-to-face communication with the field, in which the researcher asks open-ended questions related to the study. While interviewing, some of my educated respondents were happy to know about my research and were eager to help and be part of it. I conducted formal interviews in one for half hours. I did 15 interviews regarding my research topic because I needed mainstream data about dowry data collection. I also had discussions with the locals who were not I could know better about the dowry. The in-depth



interview helped me to get a detailed account of the proposed research questions and did not miss information.

### **3.10 Focus group discussion**

Focus group discussions are quite useful for gathering a variety of viewpoints on a certain subject in the time allotted for debate. In this approach, the researcher interviews a group of individuals to gather information. If one person conceals the knowledge, the other member can share it with the group. The FGDs conducted were ideally diverse.

During my research on dowries, I accidentally conducted focus group conversations with more than three respondents. As I questioned one respondent, another stopped to offer his collective experiences when I opened the group discussions. I utilized my interview guide for the focus group discussion, but I also asked general questions about their experiences. They felt at ease during focus group talks and talked freely and without reluctance.

### **3.11 Daily Diary**

Another major strategy used by anthropologists is to retain records of an unknown group to collect data for study purposes. It functions similarly to a scientific-practical notebook in which a researcher records his or her everyday actions and experiences. It is a creative endeavor that must be completed because it is a one-time event. I used it every day when I got home from my field. The record of interviews and notes turned out to be the day's results, and I held it closer to my heart.

### **3.12 Field Notes**

The researcher employs the field notes approach, bearing in mind its importance, to record every item of information gathered during the study process. The researcher could recollect the events and method of discussion with the respondents and the public by creating field notes, which proved to be a very important portion of the data. The daily diary and field notes helped me to recall the events at the time of data analysis.

### **3.13 Audio recording**

The researcher employed audio recording to capture the respondents' interviews, which made the work of data documentation easier. I also utilized it to capture my respondents' interviews since it made it easier for me to document data.

### **3.14 Reflexivity**

The reflexivity I have faced in my fieldwork is that once I went to interview one of my relatives, and when I started the interview, instead of answering me, he said that you should first ask your mother because she has also given dowry to your sister, then ask other people later.

Furthermore, secondly, the men refused to give me an interview.

# CHAPTER 4

## AREA PROFILE

### 4.1 District

Swat District is in the province of Khyber Pakhtunkhwa near Malakand. Swat is of Khyber the 15th biggest district of KPK. Swat is divided into seven tehsils. According to the 2017 national census, the city has a population of 2,309,570. Swat District is named after the Swat Valley, known as the "Switzerland of the East." (Wikipedia the free encyclopedia , 2011).

### 4.2 Location of the village

Aboha Is a hamlet in Swat District, Khyber Pakhtunkhwa, under the Union Council of Kota Swat, Tehsil Barikot. It is situated on the major G.T route, near the entrance of Swat's main city near the settlement. UNESCO registers numerous world historical sites. The Buddhist Ruins of Takht-i-Bahi and Neighboring City Remains at Sahr-i-Bahlol, located 27 miles (44 kilometers) south of the settlement, are the nearest heritage site in Pakistan. This village has a population of 184,000. (Internet Aboha Village, 2020).



(Aboha swat Khyber pukhtunkhwa, 2022)

### **4.3 Climate**

Four distinct seasons can be found in Swat's climate:

- a chilly winter from November to February
- a moderate spring from March to May
- summer from June to September
- a fall monsoon season from October to November

Swat is open throughout the year, but the month of October and November are known as the best time to visit due to the perfect weather. The travel costs are too low and affordable. During the summer, temperatures may reach a high of roughly 14°C (57°F).

The weather in Swat varies depending on the location someone lives; on average, temperatures range from 10°C (50°F) to 15°C (59°F). The maximum temperature in Swat ranges from 29.2°C (84.6°F) in summer to 23.0°C in the upper regions, i.e., in Kalam. June, July, and August are normally the warmest months, with an average ranging from 14°C to 17°C. December, January, and February is the coldest month in Swat. (Wikipedia the free encyclopedia , 2011)

### **4.4 Historical background of village**

Swat is in northwest Pakistan, within the Khyber Pakhtunkhwa's mountainous range, bordering Swat, Aboha. Most of Swat's population are Pashtun's, traditionally tribal people who migrated from Swat, Aboha, in the early 13th century. Swat had already hosted a diverse range of other civilizations before their arrival. Alexander the Great invaded the region on his grand conquest of the East in 327 BC, introducing Greek culture to the valley. Buddhism took root a few years later by the invasion of the Mauryan Empire.

Buddhism declined after 870 ADS, and Hinduism briefly dominated the valley before being swept away by the Ghaznavids, who introduced Islam into the valley around 1000 AD.

Soon after, Afghan tribespeople and Sufi men rushed to Swat to settle, and most of the population converted to Islam, the most practiced religion presently. The name 'Swat' comes from the Sanskrit term Suvastu, which means 'excellent dwelling site' and was given by early Aryans after the gorgeous river.

With summer pastures, undulating hills, and azure sky, civilization grew on both sides of the 250-kilometer glacier-fed river, painting an image of paradise on earth. Swat's fortunes,

unfortunately, took a sharp turn in 2002. In February 2009, the Taliban established themselves as the only ruler of Swat, Aboha. Militants forced men to keep beards, restricted girls from going to schools, and hung headless bodies of 'infidels' in town squares, as the world noted. The town has become associated with terror and religious fanaticism, but the Pakistan army decided to intervene in May 2009. Following a brief but brutal war, more than two million people were compelled to flee the conflict, making it Pakistan's greatest exodus since Partition in 1947.

In August 2009 Pakistan army declared victory after retaking major towns from militants. The people of Swat quickly returned to their war-torn homes and started reconstructing their utopia. They were forced to flee again after one year. The flood caused the displacement of the valley at this time. Thousands of people were displaced, and the flood destroyed entire communities. Nature annihilated what Man could not, and the downfall of paradise was completed.

Swat Valley has a history of approximately 2000 years. It was formerly called Udyana, but its name eventually changed to Suvastu. Until the 11th century, the valley was a tranquil place to live. Mahmud of Ghazni initially seized the valley because of exercising his power. The Yusufzais took over Swat Valley when gaining the territories was completed. Swat valley was ruled by Akhund Sahib in the nineteenth century, who followed Muslim law. The economy of Swat Valley grew during this period with extensive agriculture, and it became one of the most important trade regions for enterprises. Swat Valley is known as "Mini Switzerland." Its sceneries are a testament to natural beauty, and it is one of the most frequented locations with a thriving tourism business. Some circumstances contributed to the decline of tourism, which was a key source of income for Swat's economy.

The valley's charms have been impacted by fighting between the Taliban and the Pakistani army. The battle began in the 1990s when Sufi Muhammad, a preacher, attempted to impose Sharia law on the inhabitants of Swat Valley. In 2007, his son-in-law attempted to follow in his footsteps by imposing religion via the use of force. The Pakistan army took control of the situation and settled down the conflict of Swat in 2008. Another issue that contributed to the decline of the tourist business was the flood of 2010 that devastated much of the infrastructure, including roads and bridges, which were the source of accessing Swat Valley.

Swat Valley is also known as the "golden area of Buddhist study and piety" worldwide. It was a prominent center for Buddhist pilgrimage. It was once stated that the Buddha came to Swat

during one of his final reincarnations and imparted the knowledge of peace and harmony. The valley is also known as the "cradle of Buddhism." As previously said, the name of Swat was Udayana which means the old epics. It was also reported in history that Alexander of Macedonia fought numerous big wars in this territory before crossing the delta of the Indus River. Swat Valley is also known as the "Valley of Hanging Chairs." According to history, Swat is known as the cradle of Buddhism. The site contains 1400 monasteries that survived, and their remains are preserved in the Gandhara School of Sculpture. Swat valley has many other historical places, like Buddhist Stupas, Swat Museum, Margazar, White Place, Fizagat, Malam Jabba, kalam, Madyan, and Bahrain. (Wikipedia the free encyclopedia , 2011)

#### **4.5 Language**

In Swat, seven languages are spoken. The major language is Pashto (Pashto), Gujro (Gujri), Torwali, Gawri, Qashqai, Ushojo, and Badeshi. Pushto belongs to the Indo-Iranian group, which broadly falls under the Indo-European group of languages. The mean of communication and market language is Pashto in Swat valley.

#### **4.6 Dress**

The villagers wear a uniform style of dress. Men wear "salwar kameez" with "chadar" on their shoulders. Young men wear silky and gaudy clothes at various festivals. Few of the old villagers are seen wearing white tops. Women wear "salwar kameez" with "dupatta" to cover their heads. When the young women visit another village or town, they cover "purdah" by wearing "burqa" or "chadar". The newly married women wear gold jewelry whenever they visit their relatives and neighboring villages.

#### **4.7 Demography of Swat District**

The Swat district of Khyber Pakhtunkhwa has a population of according to the most recent Pakistani census in 2017. complete 2017 census report on the population of the Swat district. Detailed information on the Swat population. Swat district of Pakistan's current population, according to the census. The total population of District Swat is 2309570, according to the 2017 census. Males make up 1172974 of the total population, females 1136544, and Shemale/Transgender individuals 52. From 1998 to 2017, the average annual growth rate was 3.24.

### Detail Population of District Swat Census 2017

	<b>Rural</b>	<b>Urban</b>	<b>Total</b>
Population	1613670	695900	2309570
Male	814527	358447	1172974
Female	799140	337404	1136544
Transgender	3	49	52
Household	189173	85447	274620

(Population of Swat Census 2022, 2017)

#### 4.8 Food

Swati cuisine is heavily inspired by Pashtun cuisine, focusing on rice dishes and kebabs. In Pashtun cuisines, lamb meat is more prevalent. Swati foods include Rice Haleem, Chapli Kebab, Tikka, Mutton/Lamb/Chicken Karahi, and Peshawari cuisines. Their traditional foods are not spicy.

## CHAPTER 5

### 5.1 Dowry system and Practices

The research is focused on the practice of Dowry in swat Aboha. The system and practice of the Dowry are attached to the people's honors. In the area of swat, Dowry matters a lot and is a source of protection for the brides. Dowry provides security to the brides and enhances the status of the bride. Without a dowry, a girl does not achieve respect in her husband's house. If a bride does not bring Dowry, the family also taunts her. It is observed that if the bride brings a greater quantity of the Dowry, they can receive more respect than those brides who do not have Dowry. According to the respondents, the Dowry is considered the symbol of pride and dignity in the community.

Most of the Respondent viewed Dowry as *"jahez aurat ka zewar hain"* Dowry is the right of a girl in swat; Dowry is given not only to the daughter but to the whole family of the groom that, includes clothes and gold items.

During the research, many respondents talked about the history of the Dowry. Historically, the origin of the Dowry varies as some respondents shared that this is a tradition from Hindus. Before the separation, most of the traditions were exchanged among the Muslim and Hindus, and this tradition came from them. However, few said that the practice of Dowry follows the Sunnah of Hazrat Muhammad (P.B.U.H) because he gave dowry to his daughter Fatima (R, A). on the other hand, some of the respondents considered that all the education, training, and method which is delivered to the daughter to spend the good life is a dowry for her.

Similarly, the female respondents shared that if parents provide good education to their girls is more than enough. Education can make them more self-sufficient than the dowry provided by their parents. In many cases, parents are compelled to provide dowry to their daughters due to the traditions.

### 5.2 Parents are compelled to provide a dowry

I noted down the different perceptions and opinions of the people about Jahez (dowry). Dowry is a major disease in modern Swat, where parents are indirectly forced to pay dowry. Dowry includes jewelry, clothes, furniture, electronics, crockery, and gold. The studied community lives in the joint family system and already has the mentioned things,



but people still demand the dowry. The demand for dowry shows the greediness of the people for material interests. One of my respondents said that parents are indirectly forced to pay dowry in various ways. They said that the dowry is an essential part of a marriage.

Some of the Respondents shared that the in-laws do not ask for dowry directly but speak indirectly by taunting newly daughter in law. This is what hurts females in joint families. In many cases, the family of the groom demands dowry directly.

One of my respondents said:

چي ڪلهه واده ٿي ته ڪهي ردي نپوي ٿو اچي ڇي زور ڇو دا رواج دي مون ڀر وانگه ٻنهي لورين لاءِ لس ٽي سامان ڪوڙو

*Chee kala Wada Neeta kigde nu biya waye chi zamung Kho da rewaj de mung Wada Ki loryano la desi saman kawo.*

"When the date of marriage is fixed, it is said that it is our custom to make such things in marriage for the daughter." This means that they cannot explicitly say that it is a dowry for them, but they make it a custom that when their daughters get married, they are threatened and victims of several domestic violence. The bride's families claim that if they do not give dowry to their daughter's new family, they are victims of harassment and domestic violence after the marriage. The research was conducted as a case study about Asia Bibi, who shared her experience with her daughter's dowry, which is described in the form of narration.

### **5.2.1 Case study**

**Name: Asia**

**Age: 50**

Asia Bibi is a housewife with five daughters and two sons. Her husband works in Saudi Arabia. She told me that when her daughter got married, they did not know much about dowry because it was her first daughter's wedding. Asia Bibi's daughter is literate. She holds an M.Phil. degree from Islamic University. So, she said that when the marriage date was fixed, her in-laws told them that it is part of the custom they demand gold rings for the aunts of grooms. Asia Bibi shared that they also knew it, but he had three aunts who had died years before. Instead of the death of his aunts, the groom's family demanded

gold rings. Asia Bibi said she was compelled because she did not want to make a hurdle for her daughter and agreed to give them gold rings for dead aunts.

It is stated that:

چی ہونریوے لور لا وانکی سامان این کو زونرنوری لپانی دیپر شرب سرہ رشتہ کی ری۔

*Chi mung yawi lore la Wada Ki saman au na ko zamung Nuri loryani der mushkila sera reshta kige.*

*"If we do not give dowry in the marriage of one daughter, then the marriage of our other daughters becomes difficult."* It means that any financially weak family should give dowry to his daughter according to his status. So, when it comes to a proposal for another daughter, the people around them say they do not give much dowry in marriage. Most people refuse, which creates difficulty for that family to retain a proposal again. Similarly, Zubeida Bibi also shared the story of the late marriage of her daughter, which is discussed below.

### **5.2.2 Case study**

**Name: Zubaida bibi**

**Age: 60**

Zubeida Bibi is an illiterate woman. She has three daughters and two sons. Her husband was addicted to drugs and did nothing to save her daughters' marriages. Neither could he arrange any other expenses of his household. Zubeida's children were looked after by her brother and father. When her first daughter married, she gave very little dowry because her brother and father were not financially strong. Then her second daughter could not get married because of dowry. People stigmatized her that she did not have enough dowry, which would be shameful for the groom's family to bring a poor daughter in law in their home. Bibi shared that after that, her sister asked for a hand for her son, and he got married again.

Moreover, the third daughter is 40 years old and is still not married. She said that she lives with them. Her daughter is also asked how her life is going. She shared, *"I have lost all desires due to the taunting of people as became used to hearing people's taunts and my brother-in-law's taunts."* Bibi said that no one sends any proposal without dowry, and

*everyone talks about the dowry. She said, "my daughter is unmarried because of dowry because we cannot afford the expenses of dowry."*

### **5.3 Dowry as a burden on bride's family**

'Dowry is evil for the people, as mentioned by the respondents. Respondents believed that dowry is a financial burden on society and individual households. According to my respondents, dowry in the Swat has an expectation of material interests, which is also status in society. Dowry is a burden on middle-class families and especially for the lower class. Because Parents do not only give dowries to their daughters but also give materials to in-laws. According to the respondents, they give clothes, gold, grocery, clothes for the husbands of aunts, and gold to them. It seems to be a huge burden on the families of bread earners.

Over time, dowry has become a tradition that needs to be fulfilled at any cost. The main reason is the social pressure and fear of public disrespectfulness. In some cases, girls face the negative consequences of not bringing dowry. Secondly, dowry burdened the people, and now the people are not happy about the birth of daughters. Dowry is changing the pattern of community, and now people prefer a son over a daughter.

The respondents said dowry imposes a substantial burden on girls' families as it can often amount to several years of household income. The parents start saving for dowry as soon as a daughter is born. Some respondents also said that due to dowry, poor people are very indebted, due to which some people become addicted to drugs, some people suffer from depression, and some get killed due to non-payment of loans on time.

"One participant said.

چیز دلجو اولوریلو لا چیز وکولو دا وچی زما خون دا ۵۵۵۵۵۰ قرض داری دی او ددی بنفگان وچی زما خون دی مگت کھبش یی و بای سیکر تبت می.

*Da jahez da boje aw loryano la jahez war kwlo da waji zma khawand da 50,0000 qaraz dari di aw de khfgan da waji zma khwand nema ganta ki yaw dabi cigret khatmi.*

*"Due to the burden of dowry giving to daughters, my husband has a 50 lacs debt which makes him very tense. He started using drugs and smokes dozens of cigarettes within the 30 minutes".* It means that when a daughter gets married in Swat, it costs around 7 to 8 lakhs. The ones who are lower-class people take loans, which is big tension for them. In

such cases, many people take drugs to get out of this tension and ruin themselves and their households. The researcher conducted a case study about Akhtar Bibi, who shared the story of her husband, who is depressed because of the dowry described below.

### **5.3.1 Case study**

**Name: Akhtar Bibi**

**Age: 50**

Akhtar Bibi is a matric pass woman, and she has 9 daughters and only one son. Her husband is a farmer with a piece of land where he does farm seasonally. He is a middle-class family. Due to having 9 daughters, his family and the rest of the people often start taunting him. He is worried about giving dower to his 9 daughters. Where this much money can be collected for giving them dowry? because there is no other earner in his home as he is also the elder brother of his joint family.

On other hand, Akhtar Bibi shared that her 8 daughters are married, and she often praises Allah for fulfilling her wish. As Bibi's family owed a little money that he spent on the marriages of his daughters. Now he is always in tension and became a patient of diabetes. He also started smoking cigarettes to release tensions and gets angry at small things.

### **5.4 Selling the property for dowry**

Some respondents shared that the parents sell their property to fulfill a family tradition of giving dowry to grooms' families. Parents try to do everything. According to them, they do not want to send their daughters to their husband's families empty-handed. Some respondents said that most people send their property to make dowry for their daughters. They think that this is better than taking a loan.

One of my respondents said you could send the property only if your son agrees because if your son is older, they say that we also have a share in it. Parents are also forced to send property because Swat society has given much importance to the dowry, which is why parents do anything to fulfill it because they do not want their daughter to be born, so they more Give importance to the son. The researcher conducted a case study about Mrs. Z, who shared the story about selling the property, which is described as narration.

### 5.4.1 Case study

**Name: Mrs. Z**

**AGE: 40**

Mrs. Z is an illiterate woman with three daughters and two sons. Moreover, her husband is a Saudi Arabian driver. she belongs to a middle-class family. Mrs. Zee is from Karachi but migrated to Swat after she married in Swat Aboha. Her husband bought three houses in Karachi.

Her two daughters are married, and her eldest son works and earns good money. However, Mrs. Z said that one house was sold out for the dowry of her first daughter, who got married. For their second daughter, she sold her second house. She sold another house for the dowery of her third daughter.

## 5.5 Dowry and girls' education

Respondents view:

تعلیم خویو خزلہ ده چي هغي سطل لول هر مچنی اولک حق دے.

*Taleem kho yaw khazana da che da haggi hasilawal har jinny aw hlak haq de.*

“Education is a treasure that every girl and boy have right to have. Every girl has the right to get a good education just like we teach a boy, so a girl has the right to study, because not necessarily, if we give dowry to a girl, we will not teach her, if she gets an education, she will have to solve many problems”. The solution may be that she can speak for her rights and collect dowry by working because education is useful in every part of life because if something happens to her husband after marriage, then she will work. She can take care of herself and her children.

The researcher observed that many respondents said that:

پتللیم شکی خو چپیپه وخت وادشینیو خه وے اوپ تللیم شومر هیس لگی هغپه جهیز اولکوه چیلور  
یا خوشالا وے

Pa taleem sa ki kho che pa wakht wada shi nu kha v aw pa taleem che smra paisey lagi  
hgha pa jahez awo lagawa che lor ya khoshala v.

“What to do about education? It is better to get married on time because they spend as much money on education. Why not spend it on her marriage so that she will be happy. Many people in Swat do not teach their daughters because they think that what is included in the education is better if the girl gets married on time because education costs a lot and even if she gets an education then She also must get married and after marriage, she will earn and give it to her husband. And we also must pay dowry from above so that we can collect money for dowry or for its education. And even if some parents teach their daughters, their relatives will tell them what to do after getting an education, let me marry her. so many girls get married at a young age”.

### **5.5.1 Case study**

**Name: Muneeba**

**Age: 17**

**Education: Matric**

Muneeba is a capable and intelligent girl who is very fond of reading and writing. She wanted to read and wanted to be something. Muneeba has six sisters and two brothers. Only Muneeba is married, and she is a housewife. Her family is not stable financially. After matriculation, her parents did her married. She tried to convince her family not to do her marriage, but they did not agree.

She was forced to marry because her family wanted to spend money collecting her dowry rather than on education. She shared her father's words, "*we will spend it on your dowry rather than education.*" Moreover, she married at a young age, and her dream of studying was shattered when she should have been studying instead of taking a huge responsibility.

### **5.5.2 case study**

**Name: Hafsa**

**Age: 17**

**Education: 8<sup>th</sup> pass**

Hafsa has six sisters and two brothers. Including her four sisters are married, and both brothers are younger than them. Hafsa's father has a small general store, and they are unstable financially. Hafsa is married to an older man with a huge age difference, and she is the second wife of her husband, who already has three children from his first wife. His first wife has died. He married her because he did not want a dowry and even gave money to Hafsa's father. She is raising three children while she has to build her career, but due to the dowry, she is forcefully married to an older man.

## 5.6 Dowry as a Social Custom and Tradition

Some of my respondents said that:

ده خو رواج دے ټول خلق کي مونږ به ه همکسو

*Da kho rewaj di tol khalq ki mung ba hm kawo.*

*"Giving dowry is a tradition. If everyone is giving dowry, then we also must give dowry".* As previously stated, the generous dowry spread quickly in the village, and even it became a social custom. So, anything that not only thrives but also strengthens its roots has a wide range of effects on people's lives at the micro-level and society at the macro level. Dowry has a significant impact on the village as well.

The marriages of daughters are the main concern for parents in Pashtun society. Though marriage is supposed to be a union between two people and their families, it has become a display of wealth. Dowry is one of the most significant and prevalent social tribulations. It is a custom designed to be a status or a symbol rather than a functional necessity. It is said to weigh a woman's worth and determine whether her in-laws will treat her well or not.

Dowry has been a scourge in our culture for centuries and continues to be so today. This custom is said to be followed in approximately 95% of marriages in Swat. However, it is not limited to the illiterate or lower-class swat community and affects all social classes. This custom is becoming very difficult for poor people. Social pressures have exploited women's rights because of this tradition, and they have been victims of crimes such as domestic violence and abuse.

## 5.7 Dowry as a tradition

Even though the word "dowry" was not used at first, giving and receiving gifts was a sign of prestige and love at that time. People used to give and receive dowries under the pressure of social customs, tradition, and the caste system. In ancient times, the dowry system did not hinder a daughter's marriage. However, the bride's family was required to provide a dowry in medieval times because of the demands and pressure placed on them by the bridegroom's family. Dowry negotiations have become more direct and open almost the entire length and breadth of the swat.

One of my respondents said that although this bitter truth remains strong, some influential people (educated and wealthy) continue with the norm and practice dowry as a traditional and social custom. They mostly do it in the name of family traditions, leading others to follow suit.

One of my respondents shared that *"the traditions and culture are important in any society because they strengthen one's identity in a geography. Dowry as a strong tradition and a culture in swat seems to be an exploitative step. However, when culture and values become a nuisance rather than a binding force, it is time to abolish them from society"*.

Dowry often creates hurdles for the brides in their laws. It starts with a result of violence inside the in-laws. They can start acting violently toward their daughter-in-law if the dowry is not sent. The daughter-in-law is subjected to verbal and emotional abuse for the lack of dowry gifts. In-laws' mothers and sisters will make fun of the daughter-in-law for not bringing the dowry.

"Many families are unable to marry their daughters because of dowries," she explains. The groom's family is frequently given a shopping list. In some cases, it can include jewelry, furnishings, electrical gadgets, and even a new automobile.

### 5.7.1 Case study

**Name: Anisa**

**Age: 23**



## **Education: BA**

Anisa is an educated girl. She has two sisters and one brother. His family is financially strong. Anisa also got married to a well-settled family. Her parents gave her everything in the dowry, including AC, fridge, and the geyser thing. However, two days before her departure, when the goods were delivered to the house of her father-in-law, they made a list and demanded that they have a fridge in their house. They demanded a freezer and a big geyser as they excused that it was small. They demand to buy a bigger one. They also asked to change these fans into a cooler. She believes that if the bride's family does not fulfill their demands, she must bear taunts and mental violence her entire life. That is why parents are curious about collecting better quality and quantity of dowery so that their daughters should not be victims of domestic violence.

### **As a respondent said:**

پچ لوڻينى راڃل سڻو پڻه آرام لوڻيل ه ماتنه شي پلار خو تالائيل ي همنه ديڪري.

*Che lokhi rakhli nu pa aram rakhla maaat nashi plar kho d tala asi hmm na di kri .*

*“The utensils should be used carefully so they do not break because your parents did not give you the utensils at the time of marriage”.*

## **5.7.2 Case study**

**Name: Y**

**Age: 40**

Mrs. Y is an illiterate woman with five daughters. Her husband drives a taxi and has a very low-income family. She told the researcher that Her daughter became the wife of the son of her brother-in-law. During her Marriage, they told me that they do not give us any utensils and we have no need for utensils. However, a while after Marriage, they told my daughter that her mother did not give us utensils, and they started quarreling with my daughter for this reason.

Furthermore, when any utensil was broken by my daughter and told her that these utensils did not come from her father's house. Moreover, they started misbehaving with her. Moreover, she told me that on the birth of her first grandson, I brought all the utensils and gave them.

## **5.8 Conclusion**

To conclude, parents are compelled for dowry in many ways in Pashtuns culture. However, Pashtuns are famous for their pride and honor in their respective areas where they live. The researcher observes during the research that they face many kinds of situations for the futures of their daughters because dowry has become a burden nowadays for poor parents who cannot afford the expenses of the dowry.

The researcher analyzes the situation of Pashtuns with other cultures of Pakistan and found the fact that Pashtuns cannot allow their daughters to further education because they prefer their marriage instead of their education. It is because most of Pashtun's parents are not wealthy enough and cannot afford education expenses. They think they should spend this money on their daughter's marriage and for the dowry, which is necessary for her future life in the house in-laws. Most of the respondents were of the view that they are compelled for the dowry because, without dowry, their daughter has no respect in their future house. The practice of dowry has now become a strong trend among Pashtuns families of Aboha swat Pakistan.

## Chapter 6

### 6.1 Relationship between status and dowry

Dowry is often related to the status of the bride's family, that they want to get respected and praised in society. This mince status has been creating problems for several low-income families to whom people do not want to wedlock. In this context, a respondent shared her views that trend of dowry giving has started to maintain status. Wealthier people give their daughters a car as a dowry to maintain their status. Moreover, they must maintain their honor. They spend much money on their wedding.

One of my respondents said:

The respondent said that *"I got married in 1985, at that time I gave only clothes as dowry to my in-laws, but since 2007 people have also started giving gold items to all those who are richer than their wealth. He started giving so many strings to his daughters to show people"*.

However, those who are wealthy say that we must give so much dowry because we are respected in society; then people say that what is the use of being so rich who cannot give dowry to his daughter? Because they say that if we do not pay the dowry, people talk a lot and they also give dowry to the daughter and their son's proposal with the high-class family and take the dowry from them because if they give their son If they marry the poor, they consider it an insult and consider it their disgrace.

Some respondents said:

Some individuals view dowry as a status symbol and want to provide their daughters with the best dowry available. The daughter-in-law who has the greatest dowries is the one whom the family most frequently recommends.

Another respondent said that:

Excessive dependence on economic incentives for marriage may fail since the husband and wife's physical and emotional attractiveness is not considered before the wedding. A potential wife's economic background and ability to provide a good dowry are frequently the only factors determining whether she is married. Her education, appearance, and nature are dismissed.

### **6.1.1 Case study**

One of my friends shares with me a story about her relative. Her relative is an educated woman, and she has two sons and one daughter; her husband work in England, and her whole family settles there, but her daughter's relationship was here when her daughter was getting married, people gave their daughter and her in-laws a car and everything to show their status. After that, he fed them in expensive hotels and spent 80 laves to see his status. She said the reason behind the increase in dowry has a significant impact on their material status because expensive dowry is considered an honor for the bride.

The respondent said that:

Rich people do all this to show their status, but when poor people dowry according to their status, no one marries their daughters, and even the poor do not marry the daughter of the poor Swat. I associate everyone with people like me. It means that a poor man's son can never like a rich girl, nor can a rich girl like a poor boy because it is considered an insult to his dignity. Furthermore, even if the rich boy marries the poor boy, she is honored in this house only by her husband.

### **6.2 Perception of bride's parents about dowry**

I asked the question of Dowry to parents about whether the tradition of Dowry should continue or not. They said that

جہہ زواج صحیحی دلینہ دی عکھ غریب خلقوتہ یرکیرلہ ده .

It is better to end this dowry practice because it is more difficult for the poor.

These are the perception of those people who are poor and cannot afford the expenses of a dowry. Without a dowry, marriage is not celebrated. Parents said we are bound to give the Dowry to our daughter.

Wealthy people view that various names refer to Dowry, and parents claim it is given to better the future and happiness of their daughters. Parents want to give their daughters the best Dowry possible.

Although parents considered the dory a burden on him, to set the material status of their daughter, they practice it. Before the marriage, in-laws said that they needed nothing and

would not take the Dowry of any type, and some people say it is up to parents what they want to give their daughter; all the things were their daughter we have no concern with it. However, some parents believe that a bride who takes less Dowry with her has the attitude of in-laws rude to her.

Most respondents said that:

جیڑی لہ لہ وکول د مہی حق دے خوش کرکیر لہ وکول بی اولی زوج وے

He has the right to give Dowry to his daughter but giving it to his in-law is a heavy burden on his parents. Dowry is good because when a girl is married and enters a new family, she feels hesitant to ask for any basic needs of their in-laws.

So, for the first time, they cannot ask for anything. Her dependence is based on her in-laws and husband. Parents provide Dowry to their daughters, like clothes, household items, and everything, so the girl has a choice to use her Dowry or call them their own in their husband's home. Nevertheless, the dowry burden occurs when the in-laws must pay, meaning the mother-in-law is given clothes, gold thumbs or pendants, shoes, bedsheets, and so on. And not only the mother-in-law but also all these are given to the sister-in-law, and aunts, which not every parent can afford to give. That is why Dowry is a burden and should be abolished.

Most in-laws, according to the participants, will seek Dowry. Despite the husband's request for his parents not to demand Dowry, they nonetheless use abusive language. If the woman does not bring Dowry, her in-laws could make fun of her for taking goods from home. Her mother-in-law and sister-in-law will verbally abuse the woman. If the agreed-upon Dowry is not given, the in-laws may become hostile and start verbally and emotionally abusing their daughters-in-law.

According to one participant, "dowry can never assure a bride's future since there is always rivalry among brides' inside a family." For example, if there are four brides in one family, those who bring greater Dowry or newer stuff are preferred. This competition breeds never-ending expectations, which breeds perpetual uneasiness and lifetime suffering. Furthermore, "in-laws are considered as disrespectful creatures, particularly

working-class and low-income women." Disrespect generates undesirable emotions such as an inferiority mentality.

Few respondents said that "unnecessary trends, luxuries, and demands" is affecting more economically than traditionally and should not be practiced in Islamic society." They

further added, "dowry is becoming a part of our wedding ceremonies –a custom in which both

sides show off their gifts to the bride, especially the bride side must be the winner to bring respect to her bride." Dowry is a matter of respect in their sub-culture of swat.

### 6.3 Perception of in-laws about dowry

چي ڏنڊ ڏيڻ لاءِ جھيڙو ڪيون ۽ خيال ڏيکارين ٿا ته هم اهو سٺو.

*When we give dowry to our daughter, we also expect dowry from our daughter-in-law.*

In-laws of swat remark that dory is important for girls. They also gave dowry to their daughter, so they expected dowry for her daughter-in-law. Most women say they are against giving and taking dowry, but they never miss the opportunity of dowry. They strongly desire that their daughter-in-law also brings a good amount of dowry, which will increase the status and prestige of the family.

The interviewees agreed that most dowry-related issues stemmed from the in-laws' parents. The parents-in-law were thought to be the ones who demanded dowry and who did not necessarily follow traditional dowry traditions.

Few participants said, "not to take any dowry but we might have to give dowry on our sisters/daughters time (furniture, appliances, car, house, and gold) so that's why we take the dowry of daughter-in-law because of social pressure".

A respondent said that:

It is unnecessary to take dowry, but relatives ask what the girl has given after marriage, and if we forget, we should not have wanted it. Dowry then starts saying strange things which make us angry. Moreover, our behavior changes with our sisters-in-law.

The respondent said that:

If the in-laws do not say anything about giving dowry, the people of the society do not allow the girl to live or her in-laws. The people of the society have given dowry much importance, due to which the in-laws have the idea of taking dowry at the time of marriage and have high hopes, due to which they do not have such things after marriage. Meet the way they are hoping, and then they annoy their sister-in-law very much.

One respondent said:

Everyone says it is wrong to take dowry, but no one can tell and show people that without dowry, a daughter can be happy and the daughter-in-law no one does that, everyone takes and gives dowry and says, if we do not do that then what will people say.

#### **6.4 Pashtun Customs Related to Weddings**

In Pashtun society, wadah (marriage) is generally arranged by parents. In this discussion, the boy and girl play no role, and their concern is not required. It is because Pashtuns are naturally conservative. Even if they have genuine affection for one another, their conservatism and rigid sex segregation forbid a suitor from picking the female of his choice. "The Pathans, in sentiment, will sympathize with lovers in poetry and fiction, but lovers in real life pay for it with their lives," wrote Pashtun author Ghani Khan. The Pashtun society frowns on anyone who expresses feelings for a specific girl.

Marriage preparations begin three days before the scheduled wedding date. In the bridegroom's home, village maidens assemble at night to sing Sandaras epithalamia to the accompaniment of drums and a tambourine. Three or four honorable but older women visit the bride to henna her hands and feet the evening before the wedding. The day before the wedding is typically when the bride's Jora, special bridal gown, and other accessories are presented. The bridegroom provides his visitors and the villagers of the bride with two meals each. Typically, the wedding day is when the feast is served.

#### **6.5 Nikah (Wedlock)**

The Pesh-Imam, or religious authority, performs the Nikah in front of the bridegroom's friends and family in the village mosque. On this day, the bride proposes the name of the bridegroom's brother, uncle, or any other member of their immediate family as her Nikah Father (Attorney). The Nikah Father has a moral duty to treat the bride with paternal love and devotion as if she were one of his children. In the presence of two witnesses and

certain village elders, the Pesh-Imam repeats the bride and groom's names three times and begs the bridegroom's permission. Following that, he recites a few passages from the Holy Quran and declares the pair to be married. For this holy service, the Imam is given some money.

## **6.6 RUKHSATI**

The bride is given over to the bridegroom's relatives in a traditional ceremony. One of her younger brothers throws a handful of money over the Doli or palanquin. The bride is brought to a vehicle or bus, accompanied by the wedding party. If the trip is less than a mile, the doli is carried on the shoulders. On the walk back home, one might see scenes of revelry. The female party sings joyous songs as the guys light fireworks and fire volleys of bullets into the air.

When the bridegroom arrives in the hamlet, The doli is transported to the bridegroom's home by local youths. They wait to place the doli on the ground after receiving their reward. After that, the bride is made to sit on a decorated cot. Every woman rushes to see her face. First to unveil her face is the mother-in-law or sister-in-law, and then other female family members do so shortly after. It is referred to as Make Katal. On this special occasion, the bride is given money. A record of such gifts is also preserved as they must be repaid on another occasion. Thus, the marriage ritual concludes with the bride being transferred from her natal to marital residence and sweets being distributed in the Hujra and the house.

At the time of marriage, wealthy individuals put on a show of pomp and circumstance. They make girls dance and musicians are hired to sing a song to entertain the guests. However, such displays of excess are rapidly fading.

## **6.7 Valima(اوامه)**

*Valima* is a very important ceremony in the marriage of Pathans. Because no matter how much dowry the mother of this bride has given, she shows it in front of all the people. When all the people have eaten, they bring everything into the courtyard, call the bridegroom inside, and sit with the bride. Moreover, speaking to the groom's parents and the whole family, the bride's aunt shows the whole dowry in front of them. And then she



wears a gold pendant to the mother-in-law and a gold ring to the sisters-in-law and aunts. Then the bride's sister wears a gold ring, watches for the bridegroom, and takes money from the groom.

### **6.8 First Baby After Marriage**

When a girl has her first child after marriage, the girl's mother carries a bag containing all the child's necessities, 5 kg of desi ghee for her daughter, dried fruits, sweets, and bath soap. Take away After seven days, there is a ceremony, and the girl's mother again gives clothes to all the in-laws. Some people even give the mother-in-law a gold ring again and make something for the baby.

### **6.9 Dowry and its Impact on Women's Marital Life**

Dowry impacts women's marital lives in both positive and negative ways. Respondents stated that:

When the amount of dowry is insufficient or less than what the groom's party demands, or when the quality of materials is poor, it can have an adverse and damaging effect on the marital life of newly married women. She may be subjected to verbal abuse and physical and mental torture, and, in the worst-case scenario, her marital relationship may be severed. If a bride's parents properly fulfill the groom's party's direct and indirect demands, the women's marital life becomes stable, secure, and happy. On the other hand, when a woman marries and brings many material items as dowry, which the groom's party explicitly or implicitly insists, she is warmly greeted, treated hospitably, and fairly by the in-laws' family and the husband. Sometimes, she is given a stronger position and status than the other in-law bride.

Respondents viewed that:

سچی ز مہر دے پیار کو زمین پر اور خوشی لہجہ ہے۔

We give dowry to our daughter to give her happiness and good life.

If the bride's family is willing to pay dowry, it is because of their social standing and, most importantly, because they want their daughter to be happy and respected in her new home. Dowry is unnecessary if the bride is employed and prepared to share family

expenditures. On the other hand, the bride may be entitled to the dowry to meet her family's financial needs, including her own personal wants. However, some orthodox households in Swat prefer their women to stay at home full-time. Dowry is viewed as an investment in this scenario because it will be used to provide for her and her needs.

### **6.10 A Daughter-in-Law without Dowry**

Dowry is very important for girls because, without it, they are nothing.

The respondents claim that if the wife does not bring a dowry, her in-laws may make fun of her for borrowing furniture. The mother-in-law and sister-in-law will slam a wife in front of her mother-in-law. In-laws may turn aggressive and verbally and emotionally attack their daughters-in-law if the agreed-upon dowry is not provided.

According to one participant, without dowry, daughters-in-law face constant taunting throughout their lives if their parents do not provide the right things or are of high quality. If their parents law does not receive gifts on the appropriate occasions, in-laws may disparage them.

Another respondent said that If a wife does not bring a dowry, sometimes the in-laws will not accept her into the family. She will sometimes be treated as a servant.

Most respondents said that.

When two daughters-in-law are in the house, and the third daughter-in-law gets married, and he does not bring a dowry, then his mother-in-law and brother-in-law's wives taunt him, and his mother-in-law says to him that these two daughters-in-law are better than you. My other daughter-in-law's parents gave me golden rings at the wedding. Furthermore, his brother-in-law and brother-in-law's wives tell him that our father gave us these things in dowry. No matter how good or educated a girl is, if her parents do not give her a dowry, then her qualifications do not matter to her father-in-law. Because in Swat, the goodness and ability of the girl are not seen, but the money and family status are seen.

## **6.11 Conclusion**

In Pashtun culture, the parents are wealthy and give their daughters much Dowry to maintain their status. However, Pashtuns are famous for their pride and honor in their respective areas where they live. During the research, the researcher observed that the perception of the bride's family and in-laws are different bride's parents said It is better to end this dowry practice because it is more difficult for the poor, and in-laws said When we give Dowry to our daughter, then we also expect Dowry from our daughter-in-law. Also, discuss Dowry's impact on women's marital lives positively and negatively. Dowry is very important for girls because, without it, they are nothing. The researcher also analyzes the marriage custom of Pashtun culture in swat Aboha.

## Chapter 7

### 7.1 Conclusion

This research concludes that parents are compelled to give Dowry in Pashtuns culture. Giving dowry brings many complications and compulsions. However, Pashtuns are famous for their pride and honor in their respective areas where they live. The researcher observes during the research that they face many kinds of situations for the futures of their daughters because Dowry has become a burden nowadays for poor parents who cannot afford the expenses of Dowry.

This research analyzes the pattern of dowry giving in Pashtun culture compared to other cultures of Pakistan and found that Pashtuns cannot allow their daughters to get further education because they prefer their marriage instead of their education. The reason behind this is that most Pashtun parents are not wealthy enough and cannot afford education expenses. They think they should spend this money on their daughter's marriage and for the Dowry, which is necessary for her future life in the house of in-laws. Most respondents believed that they are compelled for the Dowry because, without Dowry, their daughter would have no respect in their future house. The practice of Dowry has now become a strong trend among Pashtuns families of Aboha swat Pakistan.

In Pushton culture, the parents are wealthy and give their daughters so much Dowry to maintain their status. However, Pashtuns are famous for their pride and honor in their respective areas where they live. During the research, the researcher observed that the perception of the bride's family and in-laws are different bride's parents said It is better to end this dowry practice because it is more difficult for the poor, and in-laws said When we give Dowry to our daughter, then we also expect Dowry from our daughter-in-law. Also, discuss Dowry's impact on women's marital lives positively and negatively. Dowry is very important for girls because, without it, they are nothing. The researcher also analyzes the marriage custom of Pashtun culture in swat Aboha. In Pashtun society, wadah (marriage) is generally arranged by parents. In this decision, the boy and girl play

no role, and their concern is not required. Since Pashtuns are naturally conservative, it is impossible for a suitor to choose a girl of his own choosing, even if they have soft feelings for each other. Wrote Pashtun author Ghani Khan. The Pashtun society frowns on anyone who expresses feelings for a specific girl. Preparations for a wedding begin three days before the scheduled wedding date. The bridegroom provides his visitors and the villagers of the bride with two meals each. Typically, the wedding day is when the feast is served.

The bride advises that her Nikah Father be the name of the bridegroom's brother, uncle, or any other close relative. The Imam is paid for this revered function. After that, he declares the couple to be married by reciting a few verses from the Holy Quran.

The bride is given over to the bridegroom's relatives in a traditional ceremony. Her younger brothers throw a few coins over the Doli or palanquin. The female party sings joyous songs as the guy's light fireworks and fire volleys of bullets into the air.

Valima is a very important ceremony in the marriage of Pathans. No matter how much Dowry the mother of this bride has given, she shows it in front of all the people. The bride's sister wears a gold ring, watches for the bridegroom, and takes money from the groom.

When a girl has her first child after marriage, her mother carries a bag containing all the necessities. After seven days, there is a ceremony, and the girl's mother again gives clothes to all the in-laws. Some people even give the mother-in-law a gold ring again and make something for the baby.

## References

- Adjei, S. B. (2016). *Exploring the psychosocial, cultural, and structural accounts of spousal abuse in Ghana* (Ph.D. thesis). Department of Psychology and Behavioural Sciences, Aarhus University, Denmark. from <https://sites.google.com/site/isaacmbiti/>
- Anderson, S. (2007). 'The Economics of Dowry and Brideprice.' *Journal of Economic Perspectives*, 21(4): 151–74. from <https://sites.google.com/site/isaacmbiti/>
- Anderson, S. (2007). The economics of dowry and bride price. *Journal of Economic Perspectives*, 21(4), 151–174. doi:10.1257/jep.21.4.151 from <https://sites.google.com/site/isaacmbiti/>
- Banerjee, A., Esther Duflo, M. G., & Jeanne Laforune. (2013). "Marry for What? Caste and Mate Selection in Modern India." *American Economic Journal: Microeconomics* 5 (2): 33–72. from <https://sites.google.com/site/isaacmbiti/>
- Banerjee, P. (2014). "Dowry in 21st-Century India: The Sociocultural Face of Exploitation." *Trauma, Violence and Abuse* 15 (1): 34–50. from <https://www.thespruce.com/what-is-a-dowry-3489481>
- Bayly, Christopher Alan. 1988. *The New Cambridge History of India: Indian Society of the Making of the British Empire*. New Delhi: Orient Longman.
- Beck, B. E. F. (1972) *Peasant society in Konku: a study of right and left subcastes in South India*. Vancouver: University of British Columbia Press. from <https://www.thespruce.com/what-is-a-dowry-3489481>
- Becker, G. S. (1991). *A treatise on the family* (Enl. ed.). Harvard University Press.
- Becker, G. (1981). *A Treatise on the Family*. Cambridge, MA: Harvard University Press.
- Biryabarema, E. (2015). 'Uganda Court Says Divorced Husbands Cannot Demand "Bride Price" Refund.' *Reuters Africa*, August 6. <http://www.cdc.gov/nchs/data/nhsr/nhsr049.pdf>
- Bloch, F and V. Rao (2002) "Terror as a Bargaining Instrument: A Case Study of Dowry Violence in Rural India" *The American Economic Review* Vol. 92, No. 4, pp. 1029–1043. from <https://www.thespruce.com/what-is-a-dowry-3489481>
- Bonnet, C., Keogh, A., Rapoport, B. (2013). How can we explain the gender wealth gap in France? INED documents de travail, no 191.

- Bonthieux, S., & Meurs, D. (2015). Gender inequality. In A. Atkinson & F. Bourguignon (Eds.), *Handbook of the income distribution, Vol 2* (pp. 981–1146). North Holland: Great Britain. from <https://www.thespruce.com/what-is-a-dowry-3489481>
- Boserup, E. (2007). *Women's role in economic development*. Earthscan.
- Botticini, M., & Siow, A. (2003). Why dowries? *American Economic Review*, 93(4), 1385–1398. <http://www.cdc.gov/nchs/data/nhsr/nhsr049.pdf>
- Bourdillon, M. F. C. (1997). *Where are the ancestors? Changing the culture in Zimbabwe*. Harare: University of Zimbabwe Publications.
- Boyer, P., & Michael Bang Petersen. (2012). "The Naturalness of (Many) Social Institutions: Evolved Cognition as their Foundation." *Journal of Institutional Economics* 8 (1): 1–25.
- Callaway, N. (2017). What is a wedding dowry? Retrieved from <https://www.thespruce.com/what-is-a-dowry-3489481>
- Carroll, L. (1978). "Colonial Perceptions of Indian Society and the Emergence of Caste(s) Association." *Journal of Asian Studies* 37 (2): 233–50.
- Copen, C. E., Daniels, K., Vespa, J., & Mosher, W. D. (2012, March 22). First marriages in the United States: Data from the 2006–2010 National Survey of Family Growth. *National Health Statistics Reports*, (49). Retrieved from <http://www.cdc.gov/nchs/data/nhsr/nhsr049.pdf>
- Dalton, G. (1990). "Writings that Clarify Theoretical Disputes over Karl Polanyi's Work." *The Life and Work of Karl Polanyi*, edited by Kari Polanyi–Levitt, pp. 161–70. Montreal: Black Rose Books.
- Diwan, Paras. 1987. *Dowry and Protection to Married Women*. New Delhi: Deep and Deep.
- Edlund, L. (2006). "The Price of Marriage: Net vs. Gross Flows and the South Asian Dowry Debate" *Journal of the European Economic Association* Vol. 4, No. 2, pp. 542–551. <http://www.cdc.gov/nchs/data/nhsr/nhsr049.pdf>
- Elardo, Justin. A., and Al Campbell. 2015. "Choice and the Substantivist/ Formalist Debate: A Formal Presentation of Three Substantivist Criticisms." In *Choice in*

- Economic Contexts, edited by Donald Wood, 267–284. Available at: [http://dx.doi.org/10.1016/S0190-1281\(06\)25012-1](http://dx.doi.org/10.1016/S0190-1281(06)25012-1)
- Fraser, N. (2014). "Can Society be Commodities Down? Post-Polanyian Reflections on Capitalist Crisis." *Economy and Society* 43 (4): 541–558
- G. Jack and J. T. Stanley, Eds., *Bridewealth and Dowry*. UK: Cambridge University Press. [scholar.google.com](http://scholar.google.com)
- Ghosh, Biswajit, and Tanima Choudhuri. 2011. "Legal Protection Against Domestic Violence in India: Scope and Limitations." *Journal of Family Violence* 26 (4): 319– 330.
- Goody, J and S. J. Tambiah (1973) *Bridewealth and Dowry*. Cambridge, UK: Cambridge University Press.
- Government of Uganda (2001). *A Compendium of Laws Relating to Domestic Relations in Uganda*. Kampala: LDC Publishers. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Gulzar, S., Nauman, M., Yahya, F., Ali, S., & Yaqoob, M. (2012). Dowry system in Pakistan. *Asian Economic and Financial Review*, 2(7), 784-794. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Hirsch, R. (1984). *Women and Property: Women as Property*. London: Croom Helm.
- Hodgson, G. M. (2016). "Karl Polanyi on Economy and Society: A Critical Analysis of Core Concepts." *Review of Social Economy* 75 (1): 1–25. [scholar.google.com](http://scholar.google.com)
- Huzayyin, S. A, & Acsádi, G. (1976). *Family and marriage in some African and Asiatic countries*. Cairo: Cairo Demographic Center
- Kabeer, N. (2000). *The power to choose: Bangladesh women and labor market decision in London and Dhaka*. Verso. [scholar.google.com](http://scholar.google.com)
- Kaveh, K. (2015, December 14). 7 reasons marriage is on the decline. *The Huffington Post*. Retrieved from [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)



- Khanal, K., & Sen, R. (2020). The Dowry Gift in South Asia: An Institution on the Intersection of Market and Patriarchy. *Journal of Economic Issues*, 54(2), 356-362. [scholar.google.com](https://scholar.google.com)
- Khanal, Kalpana, and Zdravka Todorova. 2019. "Remittances and Households in the Age of Neoliberal Uncertainty." *Journal of Economic Issues* 53 (2): 515–522. [scholar.google.com](https://scholar.google.com)
- Kishwar, M. (1989). Towards more just norms for marriage: Continuing the dowry debate. *Man*, pp. 53, 2–9.
- Kishwar, M. (1989). Towards more just norms for marriage: Continuing the dowry debate. *Man*, pp. 53, 2–9. [scholar.google.com](https://scholar.google.com)
- Klasen, S., & Pieters, J. (2015). What explains the stagnation of female labor force participation in urban India? *World Bank Economic Review*, 29(3), 449–478.
- Krishnaswamy, S. (1995). "Dynamics of personal and social factors influencing the attitude of married and unmarried working women towards dowry" *International Journal of Sociology of the Family* Vol. 25, pp. 31–42. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Mangena, T., & Ndlovu, S. (2013). Implications and complications of bride price payment among the Shona and Ndebele of Zimbabwe. *Journal of Asian Social Sciences*, 3(2), 472–481. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Mauss, M. (1990). *Essai Sur le Don (The Gift)*. London and New York: Routledge.
- Mbiti, I. M.. 2008. Monsoon wedding? The effect of female labor demand on marriage markets in India. The University of Virginia. Available from <https://sites.google.com/site/isaacmbiti/> (Accessed December 15, 2015).
- Mwesigwa, A. (2015). 'Uganda Court Rules Against Refund of "Bride Price" After Divorce.' *The Guardian*, August 17.
- National Crime Records Bureau. 2017. *Crime in India 2016*. New Delhi: NCRB.

- Newman, E. (1992). "For Richer, for Poorer, 'til Death do us Part: India's Response to Dowry Deaths." *Journal of International Law* 27 (15): 109–141. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Ngutor, S., Yende, A. M., & Arumun, A. S. (2013). The effects of high bride prices on marital stability. *Journal of Humanities and Social Sciences*, 17(5), 65–70.
- Oldenburg, Veena Talwar. 2003. *Dowry Murder: The Imperial Origins of a Cultural Crime*. Delhi: Oxford University Press. [scholar.google.com](http://scholar.google.com)
- Palriwala, R. (2009). The spider's web: Seeing dowry, fighting dowry. In T. Bradley, E. Tomalin, & M. Subramaniam (Eds.), *Dowry: Bridging the gap between theory and practice* (pp. 144–176). [scholar.google.com](http://scholar.google.com)
- Philips, A. (2003). Stridhanam: Rethinking dowry, inheritance, and women's resistance among the Syrian Christians of Kerala. *Anthropologica*, 45(2), 245–263.
- Polanyi, K., & Harry W. Pearson. (1977). *The Livelihood of Man*. New York: Academic Press. [scholar.google.com](http://scholar.google.com)
- Polanyi, K., Conrad M. Arensberg, H. W. Pearson. (1957). *Trade and Market in Early Empires*. New York: Free Press.
- Polanyi, K. (1944). *The Great Transformation*. Boston, MA: Beacon Press.
- Polanyi, Karl. 1966. *Dahomey and the Slave Trade: An Analysis of an Archaic Economy*. Seattle: University of Washington Press. [scholar.google.com](http://scholar.google.com)
- Pradhan, B. K., Singh, S. K., & Mitra, A. (2015). Female labor supply in a developing economy: A tale from a primary survey. *Journal of International Development*, 27, 99–111. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Rankin, K. N. (2004). *The Cultural Politics of Markets: Economic Liberalization and Social Change in Nepal*. Toronto and Buffalo: University of Toronto Press.
- Rao, V. (1993). The Rising Price of Husbands: A Hedonic Analysis of Dowry Increases in Rural India. *Journal of Political Economy* 101 (4): 666–677. [scholar.google.com](http://scholar.google.com)

- Rastogi, Mudita, and Paul There. 2006. "Dowry and its Link to Violence against Women in India: Feminist Psychological Perspectives (Commentary)." *Trauma, Violence, and Abuse* 7 (1): 66–77. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Ravazzini, L., & Chesters, J. (2018). Inequality and wealth: comparing the gender wealth gap in Switzerland and Australia. *Feminist Economics*, 24(4), 83–107.
- Roy, S. (2015). Empowering women? Inheritance rights, female education, and dowry payments in India. *Journal of Development Economics*, pp. 114, 233–251. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Sarkar, L. (1983). 91st Report on Dowry Deaths and Law Reform: Amending the Hindu Marriage Act of 1955, the Indian Penal Code, 1860, and the Indian Evidence Act, 1872. New Delhi: Law Commission of India. [http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline\\_b\\_8744654.html](http://www.huffingtonpost.com/kathy-kaveh/7-reasons-marriage-is-on-the-decline_b_8744654.html)
- Schmidt, L., & Sevak, P. (2006). Gender, marriage, and asset accumulation in the United States. *Feminist Economics*, 12(1–2), 139–166.
- Schneebaum, A., Rehm, M., & Mader, K. (2018). The gender wealth gap across European countries. *The Review of Income and Wealth*, 64(2), 295–331.
- Sen, A. (1990). More than 100 million women are missing. *New York Review of Books*, pp. 37, 61–66.
- Sheel, R. (1997). "Institutionalisation and Expansion of Dowry System in Colonial North India." *Economic and Political Weekly* 32 (28): 1709–1718.
- Shenk, Mary K. (2007). "Dowry and Public Policy in Contemporary India: The Behavioral Ecology of a 'Social Evil.'" *Human Nature* 18 (2): 242–263.
- Shrivastava, A. (2019). "Born to Marry: The Political Economy of Dowry in India." Available

- at [https://editorialexpress.com/cgi-bin/conference/download.cgi?db\\_name=IAFFE2011&paper\\_id=230](https://editorialexpress.com/cgi-bin/conference/download.cgi?db_name=IAFFE2011&paper_id=230), accessed in September 2019.
- Sierminska, E. M., Frick, J. R., & Grabka, M. M. (2010). Examining the gender wealth gap. *Oxford Economic Papers*, 62(4), 669–690.
- Srinivas, Mysore Narasimhachar. 1984. Some Reflections on Dowry. New Delhi: Centre for Women's Development Studies, Oxford University Press.
- Srinivasan, Padma, and Gary R. Lee. 2004. "The Dowry System in Northern India: Women's Attitudes and Social Change." *Journal of Marriage and Family* 66 (5): 1108–1117.
- Srinivasan, P and L. R. Gary (2004) "The Dowry System in Northern India: Women's Attitudes and Social Change" *Journal of Marriage and Family* Vol. 66, No. 5, pp. 1108–1117.
- Srinivasan, P., & Lee, G. R. (2004). The dowry system in Northern India: Women's attitudes and social change. *Journal of Marriage and Family*, 66(5), 1108–1117.
- Srinivasan, S. (2005). Daughters of dowries? The changing nature of dowry practices in South India. *World Development*, 33(4), 593–615.
- <http://www.chicagotribune.com/lifestyles/ct-marriage-in->
- Stanfield, J. R. (1986). *The Economic Thought of Karl Polanyi: Lives and Livelihood*. New York: Palgrave Macmillan.
- Stevens, H. (2015, May 18). Marriage is at a 100-year low—and that is a good thing. *Chicago Tribune*. Retrieved from <http://www.chicagotribune.com/lifestyles/ct-marriage-in-decline-balancing-20150518-column.html>
- Tambiah, S. J. (1973) "Dowry and Bridewealth and the Property Rights of Women in South Asia"
- Teja, Mohinderjit Kaur Teja. 1991. *Dowry: A Study of Attitudes and Practices*. New Delhi: Inter-India.
- Tenhunen, Sirpa. 2008. "The Gift of Money: Rearticulating Tradition and Market Economy in Rural West Bengal." *Modern Asian Studies* 42 (5): 1035– 1055.
- Tertilt, M. (2005). "Polygyny, Fertility, and Savings" *Journal of Political Economy* Vol. 113, No. 6, pp. 1341–1371.

- Thiara, K., & Hague, G. (2011). Bride-price and its links to domestic violence and poverty in Uganda: A participatory action research study. *Women's Studies International Forum*, 34, 550–561. Doi: 10.1016/j.wsif.2011.06.008 <http://www.chicagotribune.com/lifestyles/ct-marriage-in->
- Turner, Alfred C. (1933). Census of India-1931 (United Provinces of Agra and Oudh) Part II and I. Allahabad: The Superintendent, Printing and Stationery, United Provinces.
- Uddin, N, Hamna, M. A., Talukder, E, & Ahmed, R. (2019). Comparative Study on Dowry System. *The International Journal of Social Sciences and Humanities Invention*, 6(11), 5724–5730. <https://doi.org/10.18535/ijsshi/v6i11.07>. <http://www.chicagotribune.com/lifestyles/ct-marriage-in->
- Van der Veen, Klas. (1972). *I Give Thee my daughter: A Study of Marriage and Hierarchy Among the Anavil Brahmans of South Gujarat*. Netherlands: Koninklijke Van Gorcum, Assen. <http://www.chicagotribune.com/lifestyles/ct-marriage-in->
- Waller, W., & Ann Jennings. (1991). "A Feminist Institutional Reconsideration of Karl Polanyi." *Journal of Economic Issues* 25 (2): 485–497. <http://www.chicagotribune.com/lifestyles/ct-marriage-in->

# Annexure 1

## Pre-Field QUESTIONNAIRE

This questionnaire is part of my research work.

Date: \_\_\_\_\_

Name: \_\_\_\_\_

Father Name: - \_\_\_\_\_

Address: - \_\_\_\_\_

Occupation: - \_\_\_\_\_

### **1: Basic Demographic Features.**

#### **Age (years)**

#### **Gender**

Male		Female	
------	--	--------	--

#### **Marital Status**

Single		Engaged		Married		Divorced		Widow	
--------	--	---------	--	---------	--	----------	--	-------	--

#### **Education**

Illiterate		Read/write		Primary		Secondary		Grade 10.	
Intermediate		Graduate				Postgraduate			

#### **Income**

3000		3000– 5000		5000– 10000		10000– 20000		20000–350000		>35000	
------	--	---------------	--	----------------	--	-----------------	--	--------------	--	--------	--

SA= Strongly Agree    A=Agree    UD=Un-decided    DA= Disagree    SDA= Strongly Disagree

S/No	Statements	Scale of Responses				
		SA	A	UD	DA	SDA
1	Dowry is a custom in your tribe	SA	A	UD	DA	SDA
2	dowry is a mental pressure for parents	SA	A	UD	DA	SDA
3	Parents lose their self-respect under the burden of the dowry system	SA	A	UD	DA	SDA
4	Dowry is given according to status in your culture	SA	A	UD	DA	SDA
5	Giving dowry enhances your honor in your tribe	SA	A	UD	DA	SDA
6	Culture is the relation between dowry and status	SA	A	UD	DA	SDA
7	Dowry system is more common among high status people as compared to low status people	SA	A	UD	DA	SDA
8	Dowry increases the status of women in family	SA	A	UD	DA	SDA
9	Love marriage can overcome the dowry	SA	A	UD	DA	SDA
10	In the favor of dowry system	SA	A	UD	DA	SDA
11	Dowry system is more common among educated people as compared to illiterate	SA	A	UD	DA	SDA
12	Poor family's life is adversely affected by dowry system	SA	A	UD	DA	SDA
13	Girls become mentally affected due to dowry system	SA	A	UD	DA	SDA
14	Dowry is a cause of increasing greed in society	SA	A	UD	DA	SDA
15	Dowry system creates imbalance in the status of woman	SA	A	UD	DA	SDA
16	Dowry is important for success of marital life	SA	A	UD	DA	SDA
17	Dowry is the only option for a happy married life for your daughter	SA	A	UD	DA	SDA
18	Without dowry, your daughter has no respect for her father-in-law's	SA	A	UD	DA	SDA
19	Dowry helps in marriage of ugly girls	SA	A	UD	DA	SDA
20	Dowry is taken among the people	SA	A	UD	DA	SDA
21	Dowry is taken by the husband	SA	A	UD	DA	SDA
22	Dowry is taken by father-in-law	SA	A	UD	DA	SDA
23	Dowry is taken in the form of cash money	SA	A	UD	DA	SDA
24	Dowry is taken in the form of house furniture	SA	A	UD	DA	SDA

Signature

## **Annexure 2**

### **Interview Guide**

1. How do you see your obligations when it comes to giving and taking dowry?
2. Is it true that giving dowry is a custom in your culture?
3. Do you think that the dowry is a mental pressure for parents?
4. In your opinion do parent lose their self-respect under the burden of the dowry system?
5. Is it true that not giving dowry to one daughter makes it very difficult for your daughters to get married?
6. Is it true that dowry is given according to your status in the society?
7. Do you think that giving dowry enhances your honor inside your tribe?
8. Do you think that culture is the relation between dowry and status?
9. Do you think that the dowry affects the poor family's lives?
10. Is it true that the dowry system is more common among high status people as compared to low status people?
11. Do you think that dowry is only the option for a happy married life for your daughters?
12. Is it true that without dowry, your daughters have no respect for her in mother in laws?
13. Do you think that dowry is important for success of marital life?
14. Is it true that dowry system creates imbalance in the status of women?
15. Is it true that girls become mentally affected due to the dowry giving system?