

RESEARCH PAPER

Bride Price Marriage System and Its Socio-Economic Impact on Families in Jacobabad

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Abstract

This paper explores the customary practice of bride price marriage and its social significance in Jacobabad. The purpose of the study is to examine the concept of bride price as a symbol of the marriage contract across different communities and to understand families' attitudes toward this practice, as well as how it is socially accepted and supported by cultural norms and marriage laws. An exploratory, mixed-methods research design was employed to achieve the study's objectives. Primary data were collected through in-depth interviews, key informant interviews, structured interview schedules, and field observations from urban and rural populations of Jacobabad. The study primarily focused on upper- and lower-socioeconomic-status families and local communities in selected areas due to time and resource constraints. The findings help in understanding the growing practice of bride price marriage and its influence on family relationships and social structure.

Keywords: Imagery, Bardo Sindhi, Sindhi Poetry, Aesthetics, Literary Analysis, Bait, Doha, Kafi, Wai

Introduction

The bride price marriage system has received much attention in both the primitive and recent periods due to its encouragement in various forms and customs and its economic benefits. Bride price is a form of customary marriage commonly adopted in many societies; it has been used in many contexts, such as dowry, bride wealth, support and other practices. Many scholars and researchers have investigated all aspects of bride price. However, it has been analyzed and found to be too weak and less considered; this practice is adopted and encouraged across many aspects. For this study, strong arguments have been presented from historical and psychological perspectives, along with a literature review, to determine bride price.

General Approach to Bride Price

Across civilizations, from Mesopotamia and Egypt to African societies, India, and China, the bride price has served as a symbol of marriage, highlighting its widespread cultural significance and diversity, which can inspire curiosity and respect in the audience.

The Practice of Bride Price in Sindh

The practice of bride-price is found in rural and urban areas in Sindh. It is not unusual to find that some communities return bride-price in the form of dowry for the bride. Many communities, especially in the Upper/North of Sindh, are adopting this practice, and bride price is increasing in the Jacobabad district. A sociologist and anthropologist have studied the institution of marriage as a social exchange. The Social exchange consists of a process of reciprocity. A bridal family negotiates during the marriage. So that parents would get their daughter married. Whatever is demanded from the groom's family by the bridal family before marriage, like exchanging bridal wealth or bridal wealth through the reciprocity process? The concept of

bride price has been considered as sources of income. Although the bride and the groom's families exchange gifts, they also gain and lose through the activities of marriage. The exchange process considers on the relation between two families according to YueYi Qiu (2013)¹. Anderson (2007)² analyzed the terms "bride price" and "dowry." The bride's family pays the dowry to the bridegroom's family, and the groom's family pays the bride price. Sekaggya (2004)⁴ analyzed according to the constitution of customary marriage in Uganda. This practice is adopted primarily for the honor of women, such as security and stability in marriage; therefore, the bride's family accepts the payment. Oumo (2004)⁵ described Polygamy as the bride price increases in society through the polygamous marriage system. He argued that aged men pay a high price for young girls, and according to human rights that bride cannot enjoy fundamental rights, and women are considered only slave.

LITERATURE REVIEW

This research explored the issue of the bride price marriage system in Pakistan, specifically in the District of Jacobabad, Sindh. This practice is increasing rapidly and it has a highly impact on young girls, women and their families. In the past, bride price was not important before marriage; there was only an exchange marriage system, and those changes were actually social and structural. The issue of the bride-price marriage system is rarely addressed by scholars of the day. The theme of literature has been reviewed in some important countries where the bride price is high. Tendai and Sambulo (2013)⁷ analyzed bride-price marriage in the Ndebele community. Manganen. Cultural marriages were accepted with respect by both communities in the old days. They noted that this practice is common among the Ndebele community. Lobola / Roora were respected practices in both Ndebele and Shona communities. The author noted that fathers demand a high dowry for their educated

daughters before marriage. Saad et al. (2012)⁸ examined bride price and domestic violence in Bundibugyo District, Uganda. The bride price is a common cultural practice in many African countries, such as in customary marriage in Bundibugyo District. They pointed out the Charter of Human Rights and the Act (Act 31.1995) under the Uganda Constitution. The value of women was recognized at the time of bride price, and paying to take someone's daughter is wrong, a senior government official told the authors. They stated that some women shared the view that if the bride price is not paid, the husband pays less attention to the wife. Bhatti et al (2011)⁹ analyzed the domestic violence, and they investigated multiple forms of violence on women in Jacobabad, Sindh. They analyzed according to (1993). They noted, width of violence has been measured through the practice of bride price as domestic violence and Watta Satta marriage. The word of bride price is used in communities as (Vulver in NWFP and Baluchistan, and Vikro in Sindh). Sudeshna (2007)¹⁰ analyzed dowry and bride price historically; Dowry is typically paid rather than bride price. According to his study, the custom of dowry was a part of their marriage in the East, Europe, East Asia, South Asia and some part of America. He noted that, when the practice of dowry disappears, bride price marriage is adopted in these areas as an alternative to marriage.

OBJECTIVE OF THE RESEARCH

The aim of this study is the main objective, which concerns the issue of bride price. The etiology of bride price can be considered with reliable justifications.

Method and Material

This research was conducted using a systematic framework to modify behavior towards bride price among grooms, brides, their families, community heads and local communities. For this study, the purposive sampling method was used to examine the practice of bride price. It is used in field research and exploratory research, in-

depth interviews with grooms, brides and their families, key informant interviews with communities, heads and simple structural interviews with general questions from local communities and data were analyzed, including the practice of bride price.

RESULT & DISCUSSION

Table I: ATTITUDE TOWARDS BRIDE PRICE

Attitude towards Bride Price			
Respondent s	Responses	Male %	Femal e %
Groom, Families	Right	40	30
	Wrong	60	70
Bride ,Families	Right	70	65
	Wrong	30	35
Community Responses	Right	34	0
	Wrong	66	0

The table shows the respondents' attitudes towards bride price. It shows that 40% of male respondents from the groom's family feel it is the right practice, while only 30% of female respondents do. 70% of male respondents from the bride's family and 65% of female respondents feel this practice is right. 34% of respondents from the community feel it is right, while 66% feel it is a wrong practice. When we compare the results of female respondents, 70% of those from the groom's families feel this practice is wrong, compared with 35% from the bride's families.

Table II: Reasons of Bride Price

Groom, Families	Response s	Mal e %	Femal e %
	Poverty	40	50
Bride, Families	Peer Pressure	30	30
	Culture	10	20
	Illiteracy	20	10
	Poverty	40	45

Community , Responses	Peer Pressure	40	35
	Culture	10	20
	Illiteracy	10	0
	Poverty	46	0
	Peer Pressure	41	0
	Culture	8	0
	Illiteracy	5	0

Table II shows the respondents' knowledge regarding the reasons for bride price. The results show that all respondents believe poverty is the main cause of this practice. 40% of male respondents from the groom's family, 40% from the bride's family, and 46% from the community believe that bride price is due to poverty. Similarly, 50% female respondents of groom's families and 45% female respondents of bride's families believe that this practice is due to poverty. 30% of male respondents from groom's families, 40% from bride's families, and 41% of community respondents believe that peer pressure is the cause of this practice.

Table III: Concept of Bride Price Payment

Respondents	Responses	Male %	Female %
Groom, Families	Cash	40	30
	Gold	40	60
	Property	20	10
Bride Families	Cash	50	60
	Gold	30	30
	Property	20	10
Community Responses	Cash	47	0
	Gold	36	0
	Property	17	0

Table III shows the respondents' knowledge of the payment of bride price. 40% of male respondents

from the groom's family, 50% from the bride's family, and 47% from the local community report that the bride's price is paid in net cash. 40% of male respondents from groom's families, 30% from bride's families, and 36% of respondents from the community report that gold is used to pay the bride price. 20% male respondents of groom's families, 20 % respondents of bride's families and 17% respondents of the community share that property is being used in payment of the bride price.

Table IV: Who gets more price?

Respondents	Responses	Male %	Female %
Bride Families	Educated	95	80
	Uneducated	5	20
Groom , Families	Educated	85	90
	Uneducated	15	10
Community Responses	Educated	90	0
	uneducated	10	0

Table IV shows that the price of an educated bride is high in the community. 95% of male respondents from the bride's families, 85% from the groom's families, and 90% from the community believe that the price of educating girls is high. Similarly, 80% of female respondents from the bride's families and 90% of respondents from the groom's families believe that the price of educated girls is higher than that of uneducated girls.

Table V: How to control

Respondents	Responses	Male %	Female %
Bride Families	Education	50	30

Groom ,Families	Religious Awareness	20	20
	Prohibited by Law	30	50
	Education	60	40
	Religious Awareness	20	30
Community Responses	Prohibited by Law	20	30
	Education	20	0
	Religious Awareness	50	0
	Prohibited by Law	30	0

Table V shows the respondents' suggestions for controlling or curbing this social issue. 50% male respondents of bride's families, 60% male respondents of groom's families and 20% respondents of community's feel that through education this social problem can be controlled. 20% male respondents of bride's families, 20% male respondents of groom's families and 50% community respondents feel that through religious education this social problem can be controlled. 30% male respondents of bride's families, 20% of groom's families and 30% of community respondents feel the need of amendment in laws or government involvement to control it. 30% female respondents of bride's families and 40% of groom's families believe that through education this social problem can be controlled. While 20% female respondents of bride's families and 30% of groom's families feel that with the help of religious education it can be controlled. 50% women of bride's families and 30% of groom need the necessary changes in law.

CONCLUSION

In this paper analyzed the practice of bride price marriage's system and pointed out, positive & negative impacts on individual or parents and especially woman. Both terms were used in this

paper. At first Negative term is used for unequal treatment, early marriage, domestic violence, realization of price, no fundamental rights and Positive term is used for security and prices for brother marriage or father's marriage. The findings of the study, all that justification of bride price was analyzed from considerable point of view through actual respondents, although this practice relates to directly to poverty, changing of behaviors, influence of other groups and domestic violence mostly. It is accepted within cultural and traditional contexts. This study will help for future research on this hidden and burning issue of bride price for the whole societies. This practice must be overlooked from customary marriage; this practice is one sort of domestic violence, with which women are victimized. Special efforts should be taken by community heads, Local Government, and other social welfare organizations. Better socialization is needed to curb this evil practice. This practice must be mitigated through implementation of charter of human rights. Parents must be conscious of their daughter's marital life. A Muslim should read the customary marriage laws in the light of Holy Quran, and the Hadith, this is considerable or not. There is a requirement to stop looking at others custom, cultures.

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