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The Ubiquitous Phenomena Of Dowry Practice And Its Relation With Women Prestige In District Swabi-Pakistan

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ABSTRACT

The main theme of the current study was to investigate the stimulants and negative impacts of high dowry practice with relation women's prestige in district Swabi. A total of 378 females were selected randomly through a proportional allocation method. The result of the study was analyzed into percentages and frequency while, to quantify the relationship between dowry practice and women prestige, the Chi-Square test was used. It has been inferences from the study findings that dowry is a scourge that is deeply embedded in our society and needs to be banned immediately before it could gulf us all. It is a herculean task to nip this evil in the bud. However gradual efforts should be taken to achieve this end. Dowry is also triggered intense conflicts within the society. It inculcates avarice and lust for materialism in the society. The study recommended that both government and other builders of the social fabric should work on it, in order to ban this evil practice. Moreover, to curb this malpractice it is highly recommended that we must bring social awareness in the society at the grass-root level.

1. Introduction

Marriage is a sacred relationship that cherishes the unity of two souls into one. It not only brings two individuals together but also binds two families together according to their respective cultures in arranged marriages. It is considered as the start of a new phase in a person's life, which entails economic cooperation,

social responsibilities, attainment of mutual goals, resource allocation, and division of work. Marriages, despite being a long-established tradition, contribute to several problems too. In Pakistani society, dowry plays a major role in the agreement of marriage¹. The term dowry refers to "the significant amount of money, estate or goods which a bride brings to her husband home in marriage (Webster & McKechnie, 1975). More precisely anything which is given to a girl by her parents at the time of marriage can be demonstrated under the domain of dowry. Pakistani society is considered a traditional, conventional society where people are forced to spend their life in chains of orthodox customs & rituals of their ancestors. The tradition of dowry system is one of oppressing traditions, that is deeply rooted everywhere in the society of our country; affecting every segment of Pakistani society. The middle-class people are specifically the ones who are highly victimized by the system of dowry. As the provision of dowry in marriages is considered legal and is deemed as a kind of gift from the bride's family to groom on the occasion of her marriage. This ill custom has spread like a disease in our society and as a source of enormous distress for the poor class of society. People who are unstable economically and have nothing to give to their daughters on marriages are therefore forced to take loans for fulfillment or partial fulfillment of such evil ritual which pushes them into the whirlpool of misery and poverty. In short a country where most of the people live below the poverty line and hardly have access to the basic needs of life, the epidemic of dowry system adds more miseries in their life. (Afzal, Bean, & Husain, 1973; Gulzar, Nauman, Yahya, Ali, & Yaqoob, 2012; Mustafa & Nishat, 2008; Priyanka & Jyoti, 2014). The tradition of dowry is not a new phenomenon but very old as it mentioned in different ancient books. However, in South Asia, the concept of dowry is very common and is practiced everywhere in the region. Many efforts have been done by the government of these countries to erode this social evil from society but still, it is practiced because people don't realize the negative consequences of this practice. It started as charitable acts but with the passage of time, it becomes compulsory as the society got changed. The main purpose behind the provision of dowry is giving some financial support to the newly married couple in terms of different items such as clothing, utensils, furniture, and TV, etc, in order to facilitate them to start an independent life. Dowry in simple words points to "the property, money, ornaments or any other form of wealth that has been received by a man or his family from his wife or her family at the time of marriage" (Ali, Mogren, & Krantz, 2013). Moreover, females are deprived from their inheritance rights by their family members, thus dowry was considering a substitute to that due right. In the current scenario dowry is a symbol of pride and respect; due to this trend, poor girls remain unmarried because their family can't bear the expenses of dowry (Anjum, Malik, & Khan, 1995; Haveripeth, 2013; Raja, Alam, & Sarir, 2017; Singh, 2005; Tertilt, 2005).

¹ There is a crucial part that comprises in marriages is the dowry system which is given by the bride's family as a gift to the groom's family before marriage which have significant effects on life after marriage.

In current times especially in Pakistan, only those women are highly respected who bring a lot of expensive dowry to the groom's family and fulfill all their demands. In Pakistani society, dowry-related deaths are often reported which are evidently attributed to the burning of women in kitchen stores and become "Accidental" deaths later on. Such accidental death covers the conspiracies against them by their husbands and other executing partners. The major reasons for these murders are a failure on part of the bride's family to satisfy the demands of dowries, due to one reason or another. The pressure of society demands bring stigma to the bride, and sometimes even suicides are committed due to societal pressure. Such a dismal act of an individual in distress reflects the social and economic differences in our system dominated by the ruling class, feudal lords and many other local mullahs in the bureaucracy. It is entrenched deeply in our society that it is no more possible for the poor and the oppressed people of Pakistan to get social justice or economic relief. The expectations of dowry have ruined so many innocent lives. Failing to bring a dowry, females are burnt alive or subjected to worse abuses in several forms, such as physical, verbal and emotional abuse. On one hand, many women are divorced or are sent back to their parents' home failing to fulfill the demands of high dowry. While on the other hand, women with meager resources wait for their lives to get married without arranging any dowry, but are rejected by society, and eventually, they show suicidal tendencies with their hopeless lives. The greed of dowry is visible in all strata of our society (Ali et al., 2013; Naved & Persson, 2010; Sharma, Harish, Sharma, & Vij, 2002).

Current focus

Keeping the aforementioned said aspect of the dowry system, the study was aimed to explore the causes and consequences of the dowry practice with relation to women's prestige in Union Council Kalu Khan Swabi-Pakistan. The present study will proceed under the shadow of the following objectives;

1.2.Objectives of the study

- To measure the demographic profile of the respondents
- To ascertain the causes and effects of dowry practice
- To measure the association of dowry practice and woman prestige in the study area
- To suggest policy recommendation based on study findings

2. Material And Methods

2.1.Research Design

A correlation research design was used in the present study because often such design is used in survey-based research. Besides, collected data are used for measuring the association or causal relationship among the dependent and independent variables.

2.2.Universe of the Study

This study was conducted in the five villages named (Sheraghund, Khatt, Bazidkhel, Munan Khel and Parra) of Union Council Kalu Khan situated in District Swabi. The main purpose of selecting the aforementioned area was the large population as compared to other areas of district Swabi. Moreover, the practice of dowry is very common in this area.

2.3. Sample size

A sample size of 378 households was randomly selected for data collection through the criteria set out by (Sekaran, 2003) from a total population of 25,000 households and interviewed. It is noteworthy that for this research study, only one married female from each household was included in the sample. While the sample size from each village was taken by the proportional allocation method. The formula applied is given below:

$$n_i = \frac{n}{N} * N_i$$

Where,

n = Required sample size

N = Population size

N_i = Size of i^{th} strata

n_i = sample Size to be taken from i^{th} strata

So, using the aforementioned formula, the numbers of the sample size taken from each strata are given below in table 1.

Table # 1: Sample taken from each village:

S.No	Name of the Village	Household (Each village) (N)	Sample Size (n)
1	Sheraghund	7000	106
2	Khataa	9500	144
3	Bazid Khel	3000	45
4	Munan Khel	3100	47
5	Perra	2400	36
	Grand Total	25000	378

2.4. Conceptual framework

The conceptual framework for the current study was constituted on dependent Variable and independent variable.

Table # 2: Conceptual Frame Work:

Independent variable	Dependent Variable
Dowry Practice	Women Prestige

2.5. Tool for Data collection

A wide-ranging interview schedule on the Likert scale was developed while consisting all aspects of dowry system and women prestige

2.6. Analysis of Data

Data was collected through the interview schedule and converted on to SPSS, 21 versions. Moreover, it was interpreted into percentages and frequency. In

addition, to determine the association between the independent variable (Dowry system Table-2), and dependent Variable (women Prestige) Chi-Square statistic was used at the bi-variate level. Formula for this application is given below:

$$\chi^2 = \sum_{i=1}^r \sum_{j=1}^c \frac{(O_{ij} - e_{ij})^2}{e_{ij}}$$

Where (χ^2) = Chi-square for two categorical variables.

$\sum_{i=1}^r$ = Aggregate of ith row

$\sum_{j=1}^c$ = Aggregate of jth column

O_{ij} and e_{ij} = Symbolize the assumed and likely values

3. Result And Discussion

3.1. Demographic Profile of the Respondents

3.1.1 Age Composition of the respondents

Data regarding the age of the respondents at the time of marriage are present in table 3. Results indicated that majority of the respondents 120(31.74%) were below 18 years at the time of marriage. Further, 95(25.13%) respondent's age was between 18 and 20 at the time of marriage. Moreover, 77(20.37) out of 378(100%) sample size age was between 21 and 25 at the time of marriage. Besides, 73(19.31%) respondent's age was between 26 and 30. Furthermore, the age of the remaining sample size was 21 to 35 and above than 35 at the time of marriage. Women who got married at the later age of her life were victims of violence due to several reasons. Aged women may be more aggressive, aware and knowledgeable and thus may be subjected to additional control-induced violence (Srinivasan, 2005).

Table # 3: Frequencies Distribution of the Respondents Age at the Time of Marriage

Wife's age at marriage	Frequency	Percentage
Below 18	120	31.74
18-20	95	25.13
21-25	77	20.37
26-30	73	19.31
31-35	10	2.64
Above Than 35	3	0.79
Total	378	100

3.1.2. Marriage Duration of the respondents

Table 4 reported information regarding the duration of marriage of the respondents. The result shows that 120(31.74%) of the respondent had been

married for less than one year. Moreover, out of 378(100%),98(25.92%) of the sample size had been married from last one year. Furthermore, 76(20.10%) of the total population had been for 2 years. Likewise, 77(20.37%) of the respondents had been married for the last 3 years. While the remaining sample size was married from 4 to 5 years and above 5 years. Moreover, the effects of dowry didn't depend on the duration of the marriage.

Table # 4: Frequencies Distribution of the Respondents Duration of Marriage

Duration of marriage	Frequency	Percentage
Less Than 1 year	59	15.60
1 year	98	25.92
2 year	76	20.10
3 year	77	20.37
4 year	20	5.29
5 year	40	10.58
Above Then 5 year	8	2.11
Total	378	100

3.1.3. Occupational status of the Respondents

Dates regarding the occupational status of the respondents are presented in Table no 5. Results indicated that 278 (73.54%) out of 378 (100%) respondents were housewives, whereas 100 (26.45%) sample size was employed. The different empirical study points out that working women often enjoying barraging power at the family level and mostly living on the safe side from violence both at home and community as compared to housewives.

Table # 5: Frequencies Distribution of the Respondents on the basis of Occupational status

Occupational status	Frequency	Percentage
Housewives	278	73.54
Employed	100	26.45
Total	378	100

3.1.4. Educational Qualification of the respondents

Table no 6 reported information regarding the education level of the sample size. Results indicated that 110 (29.1%) out of 378 (100%) respondents were illiterate, whereas 68 (17.98%) sample size had a middle-level qualification. Moreover, 50(13.22%) of the respondents had studied up to metric level, although 47 (12.43%) sample size was studied up to intermediate level, whereas 40 (10.58%) respondents out of 378 (100%) were doing their bachelors, additionally, 35 (9.25%) sample size had a master-level qualification. Furthermore, 28 (7.40%) respondents studied above than master level. The relation between women's education and dowry related violence are multidimensional phenomena; if the woman's education is linked with an income, it may decrease violence. However, her higher level of education and

awareness may lead to social stress for her husband as it affects the traditional image of her husband, in order to affirm his authority, he resorts to violence, etc.

Table # 6 :Frequencies Distribution of the Respondents on the basis of Education Qualification

Education Qualification	Frequency	Percentage
Illiterate	110	29.1
Middle level	68	17.98
Metric	50	13.22
Intermediate	47	12.43
Bachelor	40	10.58
Master	35	9.25
Above Mater	28	7.40
Total	378	100

3.1.5. Dowry is an Islamic tradition

Table 7 shows the perception of the respondents towards dowry. Almost all of the respondents i.e. 316(83.6%) in the study area disclosed that dowry is not Islamic tradition but another side some of the respondents i.e. 53(14%) negate this statement. These findings are closely in line with the report of (Perveen et al., 2011) that the concept of dowry does not exist in Islam. It is merely a traditional trend that is considered un-Islamic custom. Shariah did not put any obligation regarding dowry on the family of the bride/bride's.

Table # 7 : Dowry is Islamic tradition

Statement	Yes	No	Uncertain	Total
Dowry is Islamic tradition	53(14%)	316(83.6%)	9(2.4%)	378(100%)

3.1.6. Additional “dowry-like demands” after marriage

Table 8 reports information regarding the demands of dowry from respondents after marriage. Some of the respondents i.e. 35(9.3%) stated that after marriage an additional dowry was demanded by her laws while the majority of the sample size 249(65.9%) negate this statement.

Table # 8 : Additional “dowry-like demands” after marriage

Statement	Yes	No	Remain silent	Total
Additional “dowry-like demands” after marriage	35(9.3%)	249(65.9%)	94(24.8%)	378(100%)

3.2. Univariate analysis

3.2.1. Causes of High Dowry

Data present in table 9 disclosed the perception of respondents regarding dowry. The result indicates that majority of respondents i.e. 316(83.6%) supported the statement that family members are in favor of high dowry while the least number of sample size i.e. 53(14.0%) disagreed with the statement. Likewise, majority of sample size i.e. 312(82.2%) stated that high dowry is a cause of women's prestige in her in-laws whereas only 47(12.4%) respondents denied the statement. Similarly, more than three fourth of sampled respondents i.e. 294(77.8%) stated that due to high dowry women have high prestige in their husband's houses. As discovered by (Perveen et al., 2011) that giving Dowry is considered a source for earning honor and prestige of a bride in the eyes of her husband. They further explored that females with a high amount of dowry are treated respectfully by their in-laws while females with low dowry are often tortured, insulted disliked, and sometimes even thrown out of homes. However, more than half of respondents i.e. 214 (56.6%) had opined that low dowry is a major cause of degradation of women's prestige in our society whereas one-third of sample size i.e. 129(34.4%) negate this statement. Furthermore, almost half of the respondents i.e. 187(49.9%) denied that culture is against the high dowry system. In addition, more than half of sampled size i.e. 207(54.8%) had opined that high dowry is a custom or tradition in our society similarly large number of sampled size i.e. 152(40.2%) disapproved the same statement. Likewise, majority of the respondents i.e. 302(79.9%) stated that high dowry is today's women need while 49(13.0%) out of 378(100) respondents were found uncertain. As explored by Lindberg (2014) that dowry system was one of the oldest tradition among the Namboodiri Brahmin and Syrian Christian societies in Kerala, she further added that at the beginning the main aim was to support young men to marry and keep them aside from the illegal sexual relations, but in this modern era, it has become the matter of prestige for families especially for bride family. Furthermore, majority of sample size i.e. 293(77.5%) declared that dowry is necessary for women's honor and respect while only 54(14.3%) respondents showed their disagreement. These findings are closely in line with (Hsiao-tung, 1982) who explored that girls, value is measured by the parent's wealth because they lavished with high and expensive dowries on their marriage. More than half of respondents i.e. 209(55.29%) agreed with the statement that the financial burden of education hinders parents from arranging high dowry whereas one-third of respondents 125(33.06%) denied this statement.

Table # 9: Frequencies Distribution of the Respondents Perception towards Causes of High Dowry:

S.no	Statement	Agree	Disagree	Uncertain	Total
1	Family members are in favor of high dowry	316 (83.6%)	53 (14.0%)	9 (2.4%)	378 (100)
2	High dowry is a cause of women prestige in her in laws	312 (82.2%)	47 (12.4%)	19 (5.0%)	378 (100)
3	low dowry is a major cause of degradation of women prestige in our society	214 (56.6%)	129 (34.4%)	35 (9.3%)	378 (100)
4	Culture against the system of high dowry	185 (48.9%)	187 (49.9%)	6 (1.6%)	378 (100)
5	High dowry have high prestige in their husband house	294 (77.8%)	63 (16.7%)	21 (5.6%)	378 (100)
6	High dowry is a custom or tradition in our society	207 (54.8%)	152 (40.2%)	19 (5.0%)	378 (100)
7	High dowry is today's women need	302 (79.9%)	27 (7.1%)	49 (13.0%)	378 (100)
8	Dowry is necessary for her honor and respect	293 (77.5%)	54 (14.3%)	31 (8.2%)	378 (100)
9	Financial burden of Education hinders parents from arranging high dowry	209 (55.29%)	125 (33.06%)	44 (11.65%)	378 (100)

3.2.2. Effects of High Dowry:

Table no. 10 revealed that more than half of respondents 157(41.5%) stated that the practice of giving high dowry stop females from getting married while I.e.216 (57.1%) denied this statement. Moreover, majority of the sampled size i.e. 299(79.1%) affirmed that dowry has a positive impact on the marital relationship while the least number of respondents i.e. 75(19.8%) rejected the statement. However, two-third of the total respondents i.e. 266(70.4%) declared that those females who have expected high dowry may have preferred for marriage while 109(28.8%) out of 78(100) respondents disapproved the relevant statement. Furthermore, majority of respondents i.e. 320(84.7%) describe that low dowry leads to broken families in the society while a small number of respondents i.e. 56(14.8%) denied the statement. The aforementioned result is also supported by (Perveen et al., 2011), while explaining the harmful effects of dowry system on the lives of the bride, from infanticide to their burning and dowry death. Additionally, half of the sampled size i.e. 193(51.1%) negated the statement that women with low dowry feel insecure in their martial life while majority of the respondents i.e. 185(48.9%)

agreed with this statement. the same result also found by (Srinivasan, 2005) that mostly women are in the favor of dowry because they believe that dowry is necessary to be married to a “good” Man and led to their security and marital happiness. Similarly, more than two-thirds of respondents i.e. 266(70.4%) denied the statement that dowry culture makes the women mentally sick whereas the small number of the population i.e. 102(27.0%) affirmed the aforementioned statement. these findings are closely in line with the result of the National Crime Records Bureau of the Government of India report that during 1999-2003 approximately 6,000–7,000 dowry-related deaths every year and about 43,000–50,000 cases of mental and physical Torture are recorded (Srinivasan & Bedi, 2007). Moreover, a large number of sampled size i.e. 279(73.8%) stated that low dowry is a stigma in our society while only 79(20.9%) out of 378(100) respondents disapproved the statement. As explained by (Singh, 2005) that mostly when the amount of dowry is not sufficient or the bride's family cannot meet the demand the bride is often abused and tortured.

Table # 10: Frequencies Distribution of the Respondent’s Perception towards Effects of High Dowry:

S.no	Statement	Agree	Disagree	Uncertain	Total
1	The practice of high dowry stop females from getting married	157(41.5%)	216(57.1%)	5(1.3%)	378(100)
2	Dowry has a positive impact on the marital relationship	299(79.1%)	75(19.8%)	4(1.1%)	378(100)
3	Females who have expected high dowry may preferred for marriage	266(70.4%)	109(28.8%)	3(0.8%)	378(100)
4	low dowry leads to broken families in the society	320(84.7%)	56(14.8%)	2(0.5%)	378(100)
5	Women with low dowry develop a sense of insecurity	185(48.9%)	193(51.1%)	0(0.0%)	378(100)
6	Women become mentally sick due to dowry culture	102(27.0%)	266(70.4%)	10(2.6%)	378(100)
7	low dowry is a stigma in our society	279(73.8%)	79(20.9%)	20(5.3%)	378(100)

3.3. Bivariate Analysis

3.3.1. Association between Dowry and Women Prestige

The data present in table 11 shows the association between dowry and women's prestige. Results indicated that high dowry found significant ($p = 0.007$) with women's prestige. Moreover, low dowry is a cause of degrading women's prestige in our society was discovered strongly significant ($p = 0.000$) with women's prestige. Similarly, high dowry is today's women need was found highly significant ($p = 0.000$) with women's prestige. Likewise, dowry is necessary for her honor and respect has a strong relationship ($p = 0.000$) with women's prestige. Simply the term dowry in today's world is considered the "commercial form of the transaction" in which a girl's value is measured by the wealth provided by her family instead of her skills and competence and bride who has a large amount of dowry are treated respectfully by her in-laws (19). The table further disclosed the non-significant association between dowry and women's prestige. Culture against the system of high dowry was discovered non-significant ($p = 0.512$) with women's prestige. Likewise, High dowry is a custom or tradition in our society also found non-significant ($p = 0.023$) with women's prestige. But at the same time, the existing literature does not support the above-mentioned result as explored by (Haveripeth, 2013) that husband and also his close kin are harassing the bride for not bringing the dowry along, and the related traditions then grant a good justification to husband & his relatives for insulting, abusing humiliating and even beating up of bride. Besides, the association between women's prestige and family members in favor of high Dowry found non-significant ($p = 0.0146$). It may reflect the truth that dowry has some significant effect but it does not provide a guarantee for marital adjustment and happy life because the kind of her in-laws is also mattered (Anjum et al., 1995).

Table # 11: Relationship between Dowry and Women Prestige:

S.no	Statement	Women prestige				Statistic
		Response	Agree	Disagree	Uncertain	
1	high dowry a cause of women prestige in her in laws	Agree	105(86.8%)	181(72.4%)	7(100.0%)	$x^2 = 14.096$ $p = 0.007$
		Disagree	7(5.8%)	47(18.8%)	0(0.0%)	
		Uncertain	9(7.4%)	22(8.8%)	0(0.0%)	
2	low dowry is a cause of degrading women prestige in our society	Agree	63(52.1%)	65(26.0%)	1(14.3%)	$x^2 = 25.939$ $p = 0.000$
		Disagree	50(41.3%)	159(63.6%)	5(71.4%)	
		Uncertain	8(6.6%)	26(10.4%)	1(14.3%)	
3	culture against the system of high dowry	Agree	97(80.2%)	208(83.2%)	7(100.0%)	$x^2 = 3.279$ $p = .512$
		Disagree	19(15.7%)	28(11.2%)	0(0.0%)	
		Uncertain	5(4.1%)	14(3.7%)	0(0.0%)	
4	High dowry is a custom	Agree	73(60.3%)	133(53.2%)	1(14.3%)	$x^2 = 11.299$ $p = 0.023$
		Disagree	46(38.0%)	100(40.0%)	6(85.7%)	

	or tradition in our society	Uncertain	2(1.7%)	17(6.8%)	0(0.0%)	
5	family members in favor of high Dowry	Agree	93(76.9%)	216(86.4%)	7(100.0%)	$x^2 = 6.814$ $p = 0.146$
		Disagree	24(19.8%)	29(11.6%)	0(0.0%)	
		Uncertain	4(3.3%)	5(2.0%)	0(0.0%)	
6	High dowry is today's women need	Agree	105(86.8%)	190(76.0%)	7(100.0%)	$x^2 = 26.106$ $p = 0.000$
		Disagree	14(11.6%)	13(5.2%)	0(0.0%)	
		Uncertain	2(1.7%)	47(18.8%)	0(0.0%)	
7	it is necessary for her honor and respect	Agree	106(87.6%)	78(31.2%)	1(14.3%)	$x^2 = 117.179$ $p = 0.000$
		Disagree	11(9.1%)	170(68.0%)	6(85.7%)	
		Uncertain	4(3.3%)	2(0.8%)	0(0.0%)	

4. Conclusion

From the above discussion, it has been affirmed that dowry has deep roots in the society because Family setup itself encourages the practice of rich dowry due to its foundations in the customary laws as in Pukhtoon society cultural norms and values are always given preferences and often superseded in day to day affairs. This may reflect the truth that customary law is the main contributory in the rules and regulation which are given heed while contracting a legal and valid marriage. In addition, the practice of dowry is considered one as of the tradition of pukhtoon society, but in reality, it is an old-age ritual of Hindu society that was not only adopted by Muslim society but also given semi-legal status during the early period of the development of Muslim personal law. The study further explored that the practice of dowry in Pukhtoon society is considered a determining factor of the family prestige and bride's privilege since Pukhtoon society is preoccupied with social taboos and practice. It was also evident from the study findings that dowry has become an all-important and primary factor in marriage, ignoring the fact that dowry is creating complications specifically in the underprivileged section of the society. Moreover, girls experience mental trauma, develop a sense of insecurity and parents lose their self-respect under the burden of dowry. The study also examined that dowry creates enormous impediment in the settlement of the marriage bond, harassment by the husband or in-laws, her low prestige in the society and last but not the least dowry deaths.

5. Recommendations

In the light of the above study it is recommended:

- To work on the expansion of this research in all the provinces of Pakistan, in order to get maximum generalization of the results of the study. Keeping the sample large would be a better step. Both urban and rural areas must be taken into consideration.
- The religious scholar should highlight the factual teachings of Islam pertaining to dowry practice and discourage all the traditional practices. It

will directly enhance the status of women in Pakistan despite having a patriarchal nature of society

- It is the responsibility of both government and other builders of the social fabric should work on it, in order to ban this evil practice.
- A highly productive effort has been made by many Women organizations in this direction. The culprits can be easily brought to book provided these organizations fight honestly.
- Provision of dowry is becoming a necessity practices in the society gradually. Parents want to give something, be it a daughter or a son. But the ostentation has to be stopped.
- We must make an attempt to add social consciousness to society in order to curb this malpractice.
- Till the victims raise their voices against this inhuman practice, nothing concrete could be achieved.
- Parents should make sure that their girls are bold and qualified enough to earn their livelihood if they face such absurd circumstances

6. Acknowledgments

During this study there was no conflict of interest among co-authors and with any other published work, we the co-authors attest that the current research study is genuine work. Further, these authors contributed equally to this work.

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