

Spaces and Orientation of Dowry Culture in Pakistan

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Abstract

Marriage now days is not considered as the sacred obligation rather than sharing of goods and status. Sharing of Dowry (Jahaiz) has cause of violence and suppression for women too. Presents study is conducted to understand the social-media orientation about Dowry system in Pakistan. The study is descriptive and has adopted the cultural semiotic model of Yuri Lotman (1975) which is known as Spatial model; describing the inner and outer space of the culture with particular orientations. A sample of four X posts is adopted for analysis. The study has found that the inner part of the culture is hollow and can be revised, while the exterior of the culture is different in practice. Culture has much space for new reforms and values induction in it, while outer space accepts only the standardization that goes beyond the place and region. Universal dimensions ask for the respect and rights of women as all the actions of women are supported by society and men. In contrast, universal space fragmentation keeps the culture of Dowry at the time of marriage as a suppression and violation of religions and ethical norms. Orientation of the text proposes the revision of the reader's social thinking to ensure the women unconditioned at the time of marriage.

Key Terms: Culture, Cultural Spaces, Orientation, Jahaiz (Dowry)

1 Introduction

Marriage is the long and sacred relationship in which two families are knotted with duties and responsibilities (Amanullah, Ali, & Ashraf, H et, al, 2021). The relationship is based on the loyalty, trust, understanding and mutual sharing of love and happiness. The most significant sharing at the time of marriage is the Dowry (Jahaiz). It is the sharing of the materialistic goods at the time of marriage from groom's family to the bridegroom 's family (Bhamani, Merchant, Jetha, & Ali, 2023).

Though the custom of Jahaiz (Dowry) is originated from Hindu culture but later it was adopted by the Islamic and European-American culture (Bhamani, Merchant, Jetha, & Ali, 2023). Even it is shared as gift and happiness but this custom is leading to cause of violence for women and a burden for groom's family (Bhamani, Merchant, Jetha, & Ali, 2023).

Ali, et al. (2019) found that people of Pakistan consider the marriage as the socio-economic activity rather than fulfilling a sacred obligation. It is the Dowry system which has transformed a sacred obligation into socio-economic activity (Ali, Shah, Hanan, & Tariq, 2019). Elders in the family who are responsible for transmissions of trends in next generations can impact by showing gratitude and understanding (Javaid et al., 2024) Dowry is the ritual (Ahmad & Hussain, 2014) and it has devalued Maher at the time of marriage (Mohsin, 2020).

Marriage is the engage of a family with another family rather than spending huge amount of money and savings. Ch, et, al. (2023) quoted the Rasool Muhammad (ﷺ) as "the best marriage is that which costs minimum" (Ch, Chand, & Dhariwal, 2023). On other hand, huge amount of savings, and life earning is spent at the time of marriage.

Dowry system cause of violence, suppression, and marginalities of women at the time of marriage yet there are different other aspects which can be adopted. Every culture is full of spaces and remedies which requires gaps filling and inclusion of new trends of life.

Present study is conducted to understand the spaces within culture and the universal spaces of culture adopted. The study is conducted as the cultural semiotic analysis on the X-postings to understand the depiction of culture, spaces and the universal spaces which make new orientations of adoptions.

1.1 Statement of the Problem

Every culture carries the spaces of encompass of new and developing actions so that the society could be groom. Interior and exterior of the culture let the members think to compare the space of action. Universal spaces provide the opportunity of thinking to revise the basis of cultural rituals so that the humans could feel peace. Dowry culture lacks the appropriateness and correctness so it requires change of thoughts and actions so that the universal spaces of acceptance could be filled.

1.2 Research Objectives

To understand the Semiotics of Dowry culture interpretation under the Spatial model of semiotics analysis.

To understand the interior and exterior spaces of Dowry culture.

To manipulate the universal spaces and orientation inlaid in the Dowry culture.

1.3 Research Question

1. What type worlds and spaces are constructed through the X-postings regarding Dowry?
2. What are the semiotic illustrations of X postings with respect to Spatial Model of Semiotics Analysis:
3. What are the interior and exterior spaces of Dowry culture ?
4. How the Dowry cultural is different in Universal space??

1.4 Significance of the Study

The study is descriptive and provides the basis of cultural sphere of Dowry and its comparison with the universal space of actions. The study provides the basis of semiotic culture analysis, to understand the space and orientation of the X Postings posted for Dowry Culture.

2 Literature Review

Mohsin (2022) told that it is still expected of a bride to bring some sort of dowry to a marriage, even though awareness of dowries and the strain they place on brides' families has grown in our nation. This can take the form of electrical appliances for the entire family to use, clothes for her in-laws, gold for her mother- and sisters-in-law, a car for the groom, or bedroom furniture for her new room. In theory, the bride and her parents have the last say over what gifts to make or not make, as well as whether to provide a dowry at all. In practice, though, the husband and in-laws are in command since they take advantage of the circumstance and use it for illegal and unethical purposes to demand hefty dowries. This is the shift that all parents fear for their daughters: going from "we don't need anything, just our daughter in a pair of clothes" to "all parents give things to their daughters out of their own happiness." Some recently married girls feel emotionally traumatised for not bringing anything because it seems like it indicates how unhappy her parents were or that they don't trust her in-laws to handle her belongings, while other newlywed girls are burdened with the pressure to bring more and more

from their parents' residences. Their strongest defence, when presented with the logic that this is nothing more than a repugnant custom of our forefathers, is "This is a part of our tradition." It is a bad tradition, yes. It is about thousands of females who cannot find mates because they come from low-income families, not just about beating, scorching, and torturing them emotionally. Not everyone has the means to bestow presents worth millions of dollars on individuals who are tasked with caring for their daughter in the first place (Moshin, 2022).

Aslam (2023) mentioned that despite global advances in industrialization and gender equality, dowry still holds sway. Even if some people say they no longer follow the custom, the tradition is still relevant today. All I'm trying to do is highlight how dowry culture still exists in Pakistan and talk about how things need to change. It also draws attention to a recent initiative in Pakistan by a mosque that up a banner opposing the dowry system and expressing optimism for advancement and female emancipation. Pakistan has made headway in empowering women, but the country is still enmeshed in the dowry culture. The idea that a bride's family must provide significant presents and money to the groom's family at the time of marriage is maintained by the dowry system. The bride's family is frequently financially burdened by these dowry demands, which exacerbates gender inequality and causes major socioeconomic gaps (Aslam, 2023). Political leaders can influence the system and make amendments (Ramzan et al., 2023a). Communication gaps should be removed to affect psychologically well and lessen emotional impacts (Javaid et al., 2023). Media sensitisation has crucial role in changing the views and perceptions of youngsters and parents (Iqbal et al., 2024; Ramzan et al., 2023b).

In many South Asian nations, dowry is a custom that is observed. The custom of dowry has been extended, and dowry sums appear to be rising recently, despite the legal ban or restrictions on its usage and the supposed detrimental effects of dowry. Empirical studies on dowries are rather rare as compared to public interest in and theoretical research on the topic, primarily because of inadequate and unavailable data. In rural Punjab, Pakistan, we carried out a household survey with the express purpose of conducting an empirical investigation on the relationship between women's status and dowry in married households. The dataset is distinctive in that it collects data on separated marriage costs, allowing us to investigate the relationship between each itemised dowry component and women's status. The findings indicate that women's standing in the married home is positively correlated with a larger dowry amount, particularly when it comes to furniture, electronics, and kitchenware. The strong correlation between these non-liquid things provides evidence that, in Pakistani rural Punjab, dowries function as a voluntary trousseau that the bride's parents give to their daughter (Makino, 2018).

The pressure to spend more than their means and, in many cases, their entire life savings on their daughter's wedding has been placed on the families of girls by the expectation of providing a dowry to the groom's family. In Pakistan, dowries are frequently transferred from the bride's family to the groom. Brides who fail to bring enough dowry items are frequently subjected to emotional abuse, bullying, deprivation of basic necessities, and even going so far as to kill themselves with stove burnings, which are depicted as accidents (The Express Tribune, 2018).

Ansar (2023) described that since dowries are a social blight, they ought to be abolished, as they represent a curse. Furthermore, the parents of the daughters need not to regard them as a financial burden or give their daughters over to dowry-demanding individuals. It should be emphasised that would the man truly ever care for the bride if he was insulting her parents and demanding a dowry before they were married? The young men should swear that they will never request a dowry, hence the answer is no. He ought to accept responsibility for his actions

and act with some self-respect. The most effective way to stop this trend is to raise awareness and educate people through various media platforms. Good parenting can help better grow and deal with such issues (Ali et al., 2024; Kamran et al., 2023). We may give the example of Western nations where independence is the norm for adults. When you turn 18, your parents are not required to look after you. While it is true that the Western system cannot be exactly duplicated, there are undoubtedly beneficial aspects of it that we can adopt. We ought to try to convey to others that Islam strongly opposes dowries and pointless rites that burden families more (Ansar, 2023).

Shahab Uddin et al. (2014) studied "Dowry Cultural Aspect: Community Response In District Malakand". This study clarified the community's reaction to a traditional feature of the dowry system in Pakistan's District Malakand, Khyber Pakhtunkhwa. To present the data, 230 respondents in total were chosen using a straightforward random selection technique. The degree of linkage, as well as the intensity and direction of the relationship, were ascertained using chi-square χ^2 and gamma statistics. Of the respondents, 85.2% thought that the dowry was set up to remind people of their fathers' position. It was highlighted by 83.0% of the respondents that dowry demand is a cultural norm. A staggering dowry is planned, according to 94.3% of respondents, to demonstrate family dominance. Additionally, at the bivariate level, respondents' perceptions that the dowry is designed to remind them of their forefather rank were significantly and highly positively correlated ($P < 0.05$) with Gamma ($\gamma = 1.000$). Additionally, a highly significant ($P < 0.05$) positive connection was observed in Gamma ($\gamma = 1.000$). In order to highlight the horrific reality of the dowry system, it is imperative that special seminars, symposiums, and talk programmes including religious leaders and academicians be organised for both print and electronic media. Special courts ought to hear cases involving capital punishment and the resolution of dowry-related disputes where exemplary punishment is meted out by drawing attention to them through social media (Shahab Uddin, et al., 2014).

3 Research Methodology

Present study is qualitative and descriptive in its nature discussing the core aspects of the Dowry culture. The study has adopted the cultural semiotic analysis model of Yuri Lotman (1975) called as Spatial Model functioning as the transaction of the meanings.

Lotman (1977) described systematic elements as meaningful, while non-systemic elements are rejected as meaningless during cultural semiotics analysis. The text acquires the consciousness of the reader as reality. The first aspect of "Semiotic Configuration" occurs on the boundary between the collective memory of culture and the individual's consciousness (Lotman, 1977, p. 69).

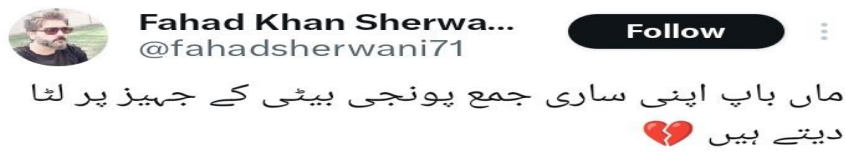
Salupere (2022) stated that Lotman (1975) described cultural semiotics analysis as the "Spatial model," which allows a researcher to analyse the cultural text based on a) construction of the text and b) activity around the world (Salupere, 2022). According to Lotman (1977), the descriptions of cultural texts that are based on spatial model constituting the model of culture. Therefore, the texts exist as realizations of these models.

Three fundamental features of these models are as follows: (1) universal space dimension, (2) universal space fragmentation types, and (3) orientation. "Border" is the basic concept of the metalanguage aspect that characterizes the spatiality of culture. It is also one of the most prevalent features of cultural models, separating the cultural space into inner and exterior areas (Lotman, 1975, p.104). Any cultural type must address the issue of sign-ness since it is a fundamental component. As a result, the language of spatial relations must be able to represent

the various sign systems' structures. In this instance, binary linkages are established not only between the spaces themselves but also between the points of the inner and outer space.

The images are selected as the post of X as the purposive sampling. Purposive sampling is the process of selecting a sample based on the purpose (Thomas, 2022). The sample is selected of the four images from X postings.

4 Data Analysis



Translate post



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(Sherwani, 2022)

Description of the Image: The image describes Jahaiz as the load on bridal's parents. It is practiced without keeping in view the sentiments of the parents. The luggage is loaded on the rental vehicle and the woman sitting is to safeguard the luggage.

Inner and Exterior of the Culture

Inner of the culture is highly practiced and has firm bondages of the belief as the Dowry is considered related to the self-respect and honour of the family. The exterior of the culture is that it has no legal protection is there and is only practiced without documented or ethical foundations.

Inner Space of the Culture

Inner space of the culture allows that the old parents provide slightest opportunity to be disobeyed, while the space is there where the older men could play the role. There is no space for new aspects in the case of the old parent's following.

Exterior Space of the Culture

There is an exterior space in the culture where religious teaching should also be followed and the bridal should be protected by national law.

Universal Space Dimensions

There can be limitations regarding the Dowry and imposition of the Dowry goods. The universal space asks for the shared responsibilities and limitation of the rights and duties rather than of the imposition. Both male and female sides can set their future investment and savings of the Dowry rather than consuming and locking it.

Universal Space Fragmentation

The universal space is that the old parents would not be allowed so much in personal matters of ethical issues. As time and thought change occasionally, the new generation believes in the universal approach. Still, it does not respond to the demands of the parents, proven in the shape of space fragmentation of obedience, the over-respect of the old parent and acceptance of all their decisions.

Orientation

The text describes the nexus of society where the old trends are followed in the name of parental respect. At the same time, modernization, sympathetic feelings, and self-respect for the bridal family are abandoned. The text describes the helplessness of the bridal family for the Dowry. It considers the male members as they cannot restrict their parents, leading them (the new generation) towards the nexus of the culture and traditions.



@_nm297

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#قومی_زبان

مائیں سب سے پہلے بچوں کی اسناد اٹھاتی ہیں
ہائے میرے بیٹے بیٹی کی 14-16 سال کی محنت ہے یہ
غریب لوگ روتے ہوئے گھر چھوڑتے ہیں
اماں جی اس لکڑی کے صندوق کو بار بار دیکھتی
ہیں۔ جہاں وہ بیٹی کا جہیز جمع کر رہی تھی

2

Translate post



2:47 pm · 26 Aug 22

38 Reposts 37 Likes

(_nm297, 2022)

Description of the Image: The image describes that the disaster are crucial while parents try to save the degrees and the dowry luggage. Parents' preferences are the following the social norms as they have spent their whole life savings.

Inner and Exterior of the Culture

There is space in the culture as the load of the Dowry would be put on the male members of the society, or the family members would cooperate to fulfil the requirements of the society. The exterior of the culture is under pressure from religious and legal orientations, which appeal to the culture and cultural perspectives to revise the theory of the Dowry.

Inner Space of the Culture

There is space in the culture where simplicity can be adopted, and the demand for a Dowry can be checked. Motivation and education are necessary for society to revise and set new approaches to marriage and soul-making.

Exterior Space of the Culture

Exterior space is there; if the comparison is considered, then the male-dominated society can change the rules as every culture is full of deficiencies and practices which, many times, have no ethical considerations. The luggage and the vast amounts of the dowries can be rejected by comparing with the other cultures.

Universal Space Dimensions

Universal space is there, as the load of the marriage and the consumptions can be shared between the male and the female side. The simplicity can be adopted, and the world is seeking new properties, securities, skills, and business innovations, so the amount of the Dowry and other meaningless consumption can be consumed in different progressive sectors of life.

Universal Space Fragmentation

The rest of the world does not idealize Dowry, and it is not a universal approach that the culture could be adopted in any corner of the world. The rest of the world must accept the Dowry culture and challenge it with the new elements of shared methods and assumptions.

Orientation

Both verbal and non-verbal texts criticize the social and cultural fragmentation of the Dowry and are appealing to society that it can be revised. The text directs the readers to educate themselves and the rest of the society to revise their traditions of Dowry culture, which have isolated the people in thinking and perceptions.



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یہ منظر دیکھ کر دل خون کے آنسو روتا ہے غریب ماں
باپ خود تو پرانے کپڑے پہنتے ہیں لیکن زندگی کی
ساری جمع پونجی اپنی بیٹی کے سسرال والوں کو
جمیز کے نام پر دے دیتے ہیں

#جمیز_ایک_لعنت

Translate post



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(Malik, 2022)

Description of the Image: The image presents the lifeless feelings of the parents to purchase the dowry for their daughters. At the same time, they are worry about the acceptance of dowry by the in-laws. The image presents the cruel face of the social justifications.

Inner and Exterior of the Culture

The inner of the culture is full of cruelty for women and the prosperity for the groom's family. Dowry culture in the subcontinent is asking for upgrading financial conditions and services. However, this region's excess of the middle and lower middle class cannot encompass the culture wholeheartedly. In other words, the inner of the culture is hollow. Despite many researches and recommendations, it still needs to be revised due to the private matter. The state or the religious segment is not allowed to interfere with force.

The exterior of the culture is shaped in evil and is considered hollow and without reason or basis. In this regard, the life standards are far beyond this culture, and the anarchy of this Dowry culture is unacceptable in civilized societies.

Inner Space of the Culture

The culture of the Dowry carries the pace of change and manipulation. Though every culture is flexible and removable, in this culture, more and more luggage can be endorsed to ensure the wealth and the needs of the couple. Its practitioners can change the culture, but the power practitioners also preyed on the culture during their marriages.

Exterior Space of the Culture

The exterior of the culture gives clues to the capitalist and the business community through different offers and persuasions. The exterior of the culture is also an entire space and flexibility for which the role of the state and the role of the religious sector cannot be neglected when imposing the policies. However, here, the imposers of the policies are also victims in themselves. The exterior space can be in the shape of changing this wealth for business and education purposes, too.

Universal Space Dimensions

Universal space dimensions ask for a change in behaviour and perception about the woman rather than indulging her in the nexus and depriving her from the standardized aspects of the culture. Universal space goes beyond the nexus by implementing the suppression and imposition of the consumptions of Dowry to ensure the matrimonial life. In other words, the dimensions of universal space can propose new life-saving and life-careering ideas such as property, investments, education, skills, and visits.

Universal Space Fragmentation

Universal space can be considered as an intervention in culture and cultural norms, so in this regard, society is considered rigid, and women's rights are snatched. On the other hand, the action of the Dowry taking is perceived as an illegitimate and unethical way of matrimonial life-carrying process, so the universal approach is not in a position to accept it.

Orientation

The text of the post presents the nexus of society and appeals to society to revise its structures and norms to save the continuous depression for the women in their father and husband's home. The text appeals to society to be standardized and not to believe in the unethical standards that cause the suppression and oppression of society. The text tends to motivate its readers to persuade their society and culture towards a standardized way of living rather than following the nexus, resulting in oppression for women.



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طلاق دینے والوں کو کیا پتہ جہیز کیسے جمع ہوتا ہے



[Translate post](#)



11:03 pm · 26 Feb 22

(Siddique, 2022)

Description of the Image: The image describes that whole family consume their whole money and savings for the dowry of their daughters. At the same time, they have to safe the luggage with their utmost efforts but the stakeholder of the society are unable to study their feelings.

Inner and Exterior of the Culture

The culture's inner is hollow when the Dowry is given, but the women are not assured of protection. The Dowry conditions a woman's marriage, but the culture does not assure her safety and rights.

The exterior of the culture asks society to revise the practices of the culture. The social actors put much stress on the Dowry and the Dowry gaining but cannot ensure the safety of the Dowry and the woman.

Inner Space of the Culture

The culture of survival with the Dowry is there, which carries a space of action and indulges in many aspects. The culture is hollow and has only space for the male people rather than the females and their protection. Both male and female are responsible for maintaining their life, but the same culture does not ensure the woman's safety in distress.

Exterior Space of the Culture

The culture's exterior space presents the social, legal, state, and religious actors as they perform the ideal duty to assure the safety of the woman and her Dowry. There can be a group of social factors that could ensure the women's safety in their times of distress.

Universal Space Dimensions

Universally, the old ladies should be given high prestige, and particular respect and honour can be given at the time of distress. The old ladies deserve the foremost responsibility of the parents, and the children are there, but her rights are abandoned. The universal space calls for help and sympathetic behaviour for women, but things are abandoned here.

Universal Space Fragmentation

The picture presents the nexus of the social construction and the struggle of the women, which is not her part. Lifeless feelings, unintended services, and the love for Dowry and the survival for the next generations present the woman scarification. However, the social and cultural practices present a curse, and alienation of her.

Orientation

The image represents the cursed image of the culture and the structures of the Dowry culture where the woman is loved because of the Dowry. She is taken with the wealth of the Dowry. She has to lose the importance and have to live on her behalf. Dowry gives weight to the woman in her house, but she has to lose her significance due to society's constructed structures, which do not care about her life and feelings. The image raises the question of women's significance, love for Dowry, and unpaid rights.

5 Conclusion

Inner culture is highly practiced and has firm bondages of the belief as the Dowry is considered related to the self-respect and honour of the family. The exterior of the culture is that it has no legal protection and is only practiced without documented or ethical foundations.

There is space in the culture as the load of the Dowry can be put on the male members of the society, or the family members can cooperate to fulfil the requirements of the society. The exterior of the culture is under pressure from religious and legal orientations, which appeal to the culture and cultural perspectives to revise the theory of the Dowry.

The inner of the culture is full of cruelty for women and the possibility for the men's family. Dowry culture in the subcontinent is asking for upgrading financial conditions and services. However, this region's excess of the middle and lower middle class cannot encompass the culture wholeheartedly. In other words, the inner of the culture is hollow. Despite many researches and recommendations, it still needs to be revised due to the private matter, and the state or the religious segment is not allowed to interfere with force.

The culture's inner is hollow when the Dowry is given, but the women are not assured of protection. The Dowry conditions a woman's marriage, but the culture does not assure her safety and rights. The exterior of the culture asks society to revise the practices of the culture.

The social actors put much stress on the Dowry and the Dowry gaining but cannot ensure the safety of the Dowry and the woman.

Inner Space of the Culture

- Inner, the culture of the following old parents has the slightest opportunity to be disobeyed,
- There is space in the culture where simplicity can be adopted, and the demand for a Dowry can be checked.
- Motivation and education are necessary for society to revise and set new approaches to marriage and soul-making.

Exterior Space of the Culture

- There is an exterior space in the culture where religious teaching should also be followed and protected by national law.
- Exterior space is there; if there is comparison, then the male-dominated society can change the rules because every culture is full of of deficiencies and practices which, many times, have no ethical considerations, so the luggage and the vast amounts of the dowries can be rejected by comparing with the other cultures.
- The exterior of the culture gives clues to the capitalist and the business community through different offers and persuasions.
- The role of the state and the role of the religious sector cannot be neglected when imposing the policies. However, here, the imposers of the policies are also victims in themselves.
- The exterior space can be in the shape of changing this wealth for business and education purposes, too.
- The culture's exterior space presents the social, legal, state, and religious actors as they perform the ideal duty to assure the safety of the woman and her Dowry. There can be a group of social actors that could ensure the women's safety in their times of distress.

Universal Space Dimensions

- The universal space asks for the shared responsibilities and limitation of the rights and duties rather than of the imposition.
- Both male and female sides can set their future investment and savings of the Dowry rather than consuming and locking it.
- Universal space is there, as the load of the marriage and the consumptions can be shared between the male and the female side.
- The universal space is also there where simplicity can be adopted, because the world is seeking new properties, secures, skills, and business innovations, so the amount of the Dowry and other meaningless consumption can be consumed in different sectors of life.
- Universal space dimensions ask for a change in behaviour and perception about the woman rather than indulging her in the nexus and the de-standardized aspects of the culture.
- The universal space calls for help and sympathetic behaviour for women, but things are abandoned here.

Universal Space Fragmentation

- The universal space is that the old parents cannot be allowed so much in personal matters of ethical issues.
- New generation cannot respond to the demands of the parents, proven in the shape of space fragmentation of obedience and the over-respect of the old parent and acceptance of all their decisions.
- The rest of the world does not idealize Dowry, and it is not a universal approach that the culture could be adopted in any corner of the world.
- The rest of the world must accept the Dowry culture and challenge it with the new elements of shared methods and assumptions.
- The society is considered rigid, and rights are snatched.
- The action of the Dowry taking is perceived as an illegitimate and unethical way of matrimonial life-carrying process, so the universal approach is not in a position to accept it.
- Lifeless feelings, unintended services, and the love for Dowry and the survival of the next generations present the woman scarification, but the social and cultural practices present a curse and alienation for women.

Orientation

- The text describes the nexus of society where the old trends are followed in the name of parental respect.
- Modernization, sympathetic feelings, and self-respect for the bridal family are abandoned.
- The text describes the helplessness of the bridal family for the Dowry.
- The male members cannot restrict their parents, leading them (the new generation) towards the nexus of the culture and traditions.
- Both verbal and non-verbal texts criticize the social and cultural fragmentation of the Dowry and appeal to society that it should be revised.
- The text directs the readers to educate themselves and the rest of the society to revise their traditions and Dowry culture, which have isolated the people in thinking and perceptions.
- The text presents the nexus of society and appeals to society to revise its structures and norms to save the continuous depression for the woman in her father's and husband's home.
- The text appeals to society to be standardized and not to believe in the unethical standards that cause the suppression and oppression of society for women.
- The text tends to motivate its readers to persuade their society and culture towards a standardized way of living rather than following the nexus, resulting in oppression for women.
- Dowry gives weight to the woman in her house, but she has to lose her significance due to society's constructed structures, which do not care about her life and feelings.
- The text raises the question of women's significance, love for Dowry, and unpaid rights.

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