

# Group 2

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Women's and Gender Studies

“The Problematic Practices During the Process  
of Marriage Proposal/Match Making”

# The Problematic Practices During the Process of Marriage Proposal/Matchmaking

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## What Practices?

Bride price, dowry, and “virginity ritual”

## Research focus:

- Hear the voices of Afghan women who faced/face challenges through cultural practices of marriage.
- Analyse the challenges of cultural practices of marriage from the perspective of Afghan women

## Qualitative Study

**Interview 10 Afghan women.**

to show the varieties of challenges Afghan women might have faced and their marriage; and to show that how their challenges have impacted their personal lives.

## Questions or hypotheses

- What challenges do Afghan women report about the cultural practices of marriage?
- What attitudes, values, or beliefs characterize Afghan women's ascriptions of their challenges?

Title: The Problematic Practices During the Process of Marriage Proposal/Match Making

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### Abstract

In Afghanistan, marriage is considered as something that completes life. It is very common to hear from Afghans that "without marriage, life and faith are incomplete." Besides, the religion of Islam does not encourage celibacy. In fact, Islam states that the followers of Islam have legal rights to have sexual pleasure. Nevertheless, sexual intimacy is only permitted within marriage and sexual activity outside of marriage is considered illicit sex. It is considered adultery (Zena) that results in punishment. This is another reason why marriage is essential among the Afghan population, who are predominantly Muslims. That is why most Afghan parents try to get their sons and daughters married as soon as they can, so they do not get involved in any illicit sex. However, unfortunately, there are several practices and beliefs attached to marriage that violate Afghan women's rights and their happiness, but these practices and beliefs continue unquestioned. This thesis project studies marriage practices, such as dowry, bride price, and "virginity ritual," in Afghanistan through the perspectives of Afghan women who are married or engaged and live either in Afghanistan or in diaspora. Through interviews with 10 Afghan women between the age of 15-35, I analyze the importance of marriage practices in the patriarchal context of Afghanistan from the perspectives of the interviewees. I argue that marriage in the Afghan culture centers in patriarchy and gender hierarchy, and the different marriage practices assign Afghan women a passive role during the marriage related practices.