

# **Causes and Consequences of Male Early Marriage**

A Case Study of Bassira Village

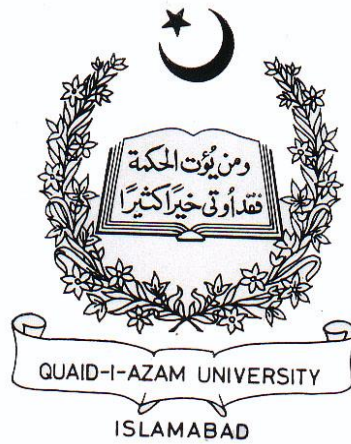


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2015**

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A Case study of Bassira Village



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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University  
Islamabad, in partial fulfillment of the degree of Master of Science in  
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Quaid-i-Azam University  
Department of Anthropology  
Islamabad – Pakistan  
2015

## **Formal Declaration**

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Abdul Jabbar  
Islamabad, 2015

*Dedication*

*Dedicated to My Parents, My Uncle (Late.), My Wife, My Brothers*

*and My Sister*

*Who Encouraged and Supported Me Throughout for the*

*Completion of My Degree.*

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I am extremely thankful to Almighty Allah Who made this universe for a person who is considered last Prophet Mohammad (S.A.W) who is a symbol of kindness for the whole universe, who empowers me to put an end to this task.

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## Abstract

Early marriage is a formal or informal union between couples before the age of eighteen years. It is also known as child marriage and teenage marriage. The present study deals with only male early marriage. Early marriage is a violation of basic human right as it is immense hurdle in the development of personality, educational attainment, career, good health, physical structure and superb economic conditions of early married children. The study explores the determinants and perceived prevalence of male early marriages. Furthermore, study also exposes the consequences and impacts of male early marriage in this community.

The research was conducted in village *Bassira* district *Layyah*. The research methodologies were qualitative and based on case studies. The sample was selected through purposive sampling, snow ball sampling and accidental sampling technique. Research data was collected after rapport building, participant's observations spending more than four month time in the field research. Fifty four married males in-depth interviews were conducted by employing Qualitative research design.

The study reveals that perilous traditional practice, feudal structure of society, fatalistic beliefs, poor legislation, orthodox mind, extremist mind, high illiteracy rate and perceived efficacy were some of the pertinent causes behind the menace. Moreover, it contributed to their poverty and colossal family size, kinship conflicts, family and social compulsion, domestic violence for the lust for political or economic benefits, lack of awareness and patriarchal structure of society. Study also focused on the positive and negative consequences of male early marriage.

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# 1. INTRODUCTION

Family is the important social institution to control the function of society. Family has deep connection with prevalence of male early marriage. Emile Durkheim laid especial emphasis on the family structure of the society as this social institution, being a social fact prevents anomie, develops collective conscience and holds the various social pillars of the society together. If family, as a social unit, fails to execute its expected role, then social disorder is a natural result. One major cause of social disruption is early marriage (Emirbayer & Mustafa, 1996).

“Marriage is a publically recognized and culturally sanctioned union between a male and female which is intended to be enduring, to give primary sexual rights to each other and to fulfill further social function” (Hunter & Philip, 1976, p. 257).

Structural Functionalists consider family as one of the five basic pillars of the society and more important Durkheimian's analysis also rests on it. Marriage is sub-institution of the family. In every society marriage is the foundation of the family. Marriage is the source of the fertilization and continuity of mankind in general and of the race in particular.

“Early marriage refers to marriage under age of 18 years. Marriage before the age of 18 years is a fundamental human rights violation” (UNICEF, 2011).

According to UNICEF early marriage is “a formal or informal union before the age of eighteen which includes either one or both partners being children”. Biologically speaking, puberty cycle starts normally around 9 years of age with females and 12 years for males and hence teenage years proceed. According to Erickson's, the age of puberty is 12 to 18 years, but it may create confusion between adolescents because it is the time of transition role of adolescents in to adulthood (Strong DeVault, Mana Vue, 1992, p. 10).

The ‘maturity’ is not reached until eighteen years; hence anyone declined under this limit is considered biologically “child”. It is a formal or informal union of boys or girls before entering in to the age of eighteen. Celebration of marriage of males and females during the age of puberty but before eighteen years is also considered as early marriage. Child marriage is practiced before the puberty and sometime after the age of

puberty. In both situation couple's age cannot match. Male is aged than female and sometime female is aged than male.

The menace of early marriage is so deep rooted in the cultural lore of Pakistan that the actors fall prey to it without question and ultimately succumb to its repercussions altogether. Early marriage is not just a problem that exists in remote areas of Pakistan but is widely prevalent affecting all over Pakistan's adolescents and continuing in a vicious cycle to affect the children. Marriage is a moment of celebration around the world but it becomes a black hole of misery when young children are married. Childhood is a time of innocence adolescence and a time of storm and stresses both stages where the child needs care and development opportunities. The environment that these children are subjected to in these delicate stages forever scars their selves. The problem is real and it is all around Pakistan (Child Marriage in Pakistan, 2007).

In fact marriage is considered as a moment of happiness and starting of a new life, if it is celebrated in early age then it becomes a problem. Because it is the time of playing, studying and enjoying, but parents bound their children to marry at that time. Mostly, children are married in the age of ten to sixteen years. Marriage able age or age in which marriage is celebrated, is the age in which a person is allowed to marry by law. Age and other things that are required in advance for marriage vary between jurisdictions, but generally are set at eighteen years. Until recently, the marriage able age for girls was less in many jurisdictions than boys, but in many places for the gender equality has now been raised to those of boys. Most jurisdictions allow marriage at a younger age with parental or judicial approval, and some also allow younger people to marry. All over the world every country has constitution to stop the child marriage. Every country has a specific age limit, when children go to adulthood then marry them.

For males, the legal age at marriage without parental consent or approval by a pertinent authority was eighteen or higher than eighteen years in 180 countries. In further eight countries; the legal age at marriage for males without consent was under age 18 and in 105 countries boys under 18 could marry provided they had the consent of their parents or of a pertinent authority. Only 23 countries allowed the marriage of boys under 15 with parental consent (Population Facts, December, 2011, p. 1).

The practice of the early marriage at the global level among male is common in Sub-Sahara Africa and South Asia. In the Middle East, in North Africa and different parts of the Asia early marriage is also common. In the Latin America and East Europe the

age of marriage is 16 to 18 years. One of the major problems measuring to the early marriage is non registered and unofficial marriages. Many countries increased the age of marriage, such as Kenya, Uganda, Zimbabwe and Senegal. In some African countries mostly, people practice early marriage like in Botswana and Namibia (Westoff & Charles, 1992).

In some countries more than half of all the girls married or in union before the age of eighteen years. These include Niger; where the incidence of child marriage is a staggering (75 percent), Chad (72 per cent), Mali (71 per cent), Bangladesh (64 per cent), Guinea (63 per cent), Central African Republic (61 per cent), Mozambique (56 per cent), and Nepal (51 per cent) (UNICEF).

In Europeans region, UNICEF reports the lowest percentage of the early marriages. In the rural areas the higher practice of the early marriage and in the urban areas early marriage are lower practice (Centro De E Studios Socials Demographics and Demographic Health Survey, 1997).

In developed countries like United State of America and Germany lower percentages of the early marriage exist. There are some Eastern Europe countries where early marriage prevails like, Roma and Macedonia. Globally it is important to note that early marriages have been more common in the poor and highly traditional countries (Hamamsy & LailaShokly, 1994). Around 5000 to 8000 people are at risk of being forced in to marriage in England every year based on government research approved out during 2011 Home Office, Forced Marriage (Lost A Childhood, 2012).

Early marriage practice has much existence in the Asian countries like, India, Bangladesh, Pakistan, Afghanistan, Sri Lanka, Nepal, Maldives and Bhutan. Early marriage affects millions of children throughout the world. It is widely practiced in the countries of South Asia where every year millions of boys in their early teens and late- teens become the husbands of younger girls. Young girls and boys are married when they are still children; it is a violation of human rights. Both boys and girls are affected by early marriage (UNICEF, 2005).

In fact, given population size and significant rates of child marriage in Afghanistan, Bangladesh, India, and Nepal, about one-half of the girls who are affected by child marriage live in South Asia (UNICEF, 2007).

Early marriage also known as child marriage is defined as marriage celebrated below the age of 18 years before the boys and girls are physically, physiologically and psychologically ready to shoulder the responsibilities of marriage and child bearing.

Many factors interact to place a child at risk of marriage. Parents encourage the marriage of their offspring's while they are still children in hope that their marriage will benefit them financially and socially. The marriage of young boys and girls affects not only their life but also of children they will bear. In the Asian countries the practice of early marriages is not a new phenomenon. It is a socially established practice that has been passed on from generation to generation. Despite the existence of international and regional instruments that all the States in Asia have approved, Governments have remained fail to enforce existing laws or correct differences between national and religious laws. Most often early marriage is considered as a family matter and ruled by religion and culture which reinforces its continuity. It remains therefore a widely ignored violation of the rights children (Economic and Social Commission for Asia and the Pacific, pp. 17,29).

In Asian countries, it is very difficult to get accurate data on the true level of early marriages. This is because many marriages are not officially registered and many parents hide it in pretext on another. Such acts are made easier in rural areas where birth certificates are not properly recorded. There is also a little data on boys and girls married before the age of 18 years. Available data are often outdated and fails to provide suitable information. Although early marriage is said to be declining in many parts of the world, the total number of the boys and girls affected is very high and cannot be ignored (UNICEF, 2008).

In Pakistan prevalence of early marriage is in rural areas as compared to urban areas with its strength as 58% of the rural females and 18% of the rural males. In the urban areas the early marriage practices is 5% in the urban males and 27% in the females. Besides, in the rural and urban areas early marriage trend is different in the four provinces. In Sindh, the highest percentage of the early marriage practices exist wherein in the rural areas; early marriage practice is 72% of the females and 26% of the males. Baluchistan closely follows the Sindh. Early marriage practice in the rural areas percentage is 22% of the rural males and 63% of the females. In the urban areas of the Baluchistan there is highest percentage of the early marriage. The percentage of the early marriage is 9% of the rural males and 55% of the urban females. In the Punjab the early marriage practice has lowest percentage than other Provinces. The early marriage percentage is 50% of the females and in the rural areas 4% of the males. The early marriage percentage is 8% of the males (A Nationally Representative Survey, 2007).

According to Early Marriage Restriction Act 1929, a child is a person who, if he is a male is under 18 years of age and if a female is less than 16 years of age. The Muslim Family Laws Ordinance changed the age of marriage eligibility for girls from 14 years to 16 years and males 18 years. The Act suggests a simple imprisonment of up to one month and fine of up to Rs.1000 for an adult conducting or directing an early marriage (unless he proves that he had reason to believe that the marriage was not a child marriage) and any person having charge of the minor, who does any act to promote or certification the marriage or carelessly fails to prevent it. A female violator however is not sent to jail and is simply fined (Child Marriage Restraint Act, 1929).

If a child marriage is exposed, a complaint can be forwarded to the local union council, or any other authority or department. A magistrate has authority to stop an upcoming early marriage. Child marriage is valid and lawful if the continuity is based on the consent of the minor boy or girl when they become adults. The provision of cancelling child marriages is also available under the Dissolution of Muslim Marriage Act of 1929 (Kamran, 2007).

In the constitutional amendment in 2010, the legal age at marriage in Pakistan is eighteen year for boys and sixteen years for girls. But Sindh govt. changed the constitution and it becomes a provisional matter. Punjab, KPK, Baluchistan and Gilgit follow the previous law of early marriage. The Sindh Child Marriage Restraint Act 2013 was passed in the provincial assembly, officially announces marriage below the age of 18 punishable by law. According to the new bill, in cases of early marriage the bride groom and parents can all be sentenced three years in prison and can be fined with Rs.45, 000. The bill was presented in the assembly previous year by Sindh Minister for Culture Sharmila Farooqi as well as provincial minister Rubina Saadat Qaimkhani. The Sind Assembly is the first assembly in the country to pass a bill of this kind. The legislation covers child marriages, honour killings, harassment of women and acid attacks. Sharmila Farooqi submitted her version, titled Child Marriages Prohibition Act, 2013, of the draft in the Sindh Assembly on August 2013 (The Express Tribune, 2014).

There is no particular strategy that controls the laws issued by the Government administration. In this sense there is no mass media newspaper or television channel to control the male early marriage. In rural areas mostly early marriage is practiced in the poor people rather than rich people. Literate people do not prefer early marriage.

People having much superior race, caste, economic and social status mostly practice this issue because they have no option to give their daughters to other families. In this scenario people are compelled for marriage of their children in early age because they are not ready for marriage their children out of family. Some people who are more traditional and follow the culture of their forefathers also practice the male early marriage. Extremist People who believe on faith and religion, it should be any sect, they believe that boys and girls should be married when they reach to puberty.

Child marriage is the violation of human rights, Human right council at international level strictly forbids this practice. Many organizations as well as UNICEF at international level are working to save the children from this practice. Many organizations in Pakistan work to stop and control child marriages. Like as, Action Aid Pakistan and Ideas for Life Trust, SPARC, and Rutgers provide awareness in the communities regarding the consequences of early marriages. Although they effort to change the situation and circumstances, but the condition remains the same. This is because they only work in some particular areas of Pakistan and for specific duration of time. (Izat jehan, 2014, p. 3)

Early marriage is not limited with only female's child marriage; it has also deep connection with male's child marriage in all over the world. It is fact that the ratio of females child marriage overall in the world is greater than males child marriage but in some countries and regions male early marriage is greater than females. It is surprising but interesting to note that in all over the globe ratio of females marriage is high but in Pakistan male's child marriage ratio is greater than females.

According to the United Nation 2011, Teenager marriage is uncommon among males. Only four countries had more than 10 percent of males aged 15 to 19 been married in the 1970 and by the 2000, only two countries had related size of ever married males aged 15 to 19. (United Nation, Population Facts, December 2011)

According to survey males early marriage ratio decrease in some countries, but in Pakistan it is anti-proportionate. In Pakistan especially in Sindh and South Punjab male's early marriage being much practiced. In this study the locale chose from South Punjab. This area is more traditional and backward regarding development. Mostly people of this area are poor and uneducated. The locale where research was conducted is village *Bassira* of district *Layyah*. Basically, researcher finds out the causes and impact of male's early marriage and narrates them very deeply with case studies.

## **1.1 Statement of problem**

Males early marriage is practiced in all over the world and as well as in Pakistan. In Pakistan various rural and urban areas have different percentages of the male's early marriages. Male's early marriage ratio is higher in the District *Layyah* situated in South Punjab. However, village *Bassira* has high rates of early marriages, situated in the District *Layyah*. There is important to note that the ratio of early marriage of females is lower but male's early marriage being practice is high level in this village. Before this informative and interesting research there was no research conducted on the early marriage of males in the particular geographical area. There are many logics to prevalence of male's early marriage. What are the consequences of male's early marriage for people after getting marriage? How it proves menace for youth? Why parents and males children are agreed upon early marriage? How they are confronted with problems after marriage? Parents engage their children in early marriage due to different reasons. Children have personal interest in the early marriage. The structure of society compels people to practice male's early marriage. There are multiple consequences of male's early marriage as physical, economic, political, educational, social problems and colossal family size.

## **1.2 Objectives**

The objectives of study are as follows:

1. To explore the causes of male early marriage.
2. To highlight the impact and consequences of male early marriage.
3. To explore the impact of male early marriage on the family size.
4. To examine various socio-cultural advantages associated with male early marriage.

## **1.3 Significance of study**

The reason why Researcher chose to study this particular area is that preliminary visit revealed that the male's early marriages are common in this area. The main aim of this study was to identify and review existing research on causes and consequences of male early marriages. In addition to identifying the current range of information and findings related to causes and consequences of male early marriages, the study aims to

examine the role of family about early marriages, related to causes and consequences. The study also explores the problems and the issues that occur in society by the male early marriages. Children are being coerced into marriage, sometimes by parents or guardians, as a result of cultural practices and traditions being followed from their fore fathers. Poverty and economic adversity have been also identified as reasons. The study obtained data on the prevalence and incidences of male child marriage practices, many causes having diverts logic and nature and various socio-economic and cultural factors leading to child marriage, the level of awareness about its consequences, and respondents' recommendations for combating the problem. The findings of this study are expected form the basis of individual and institutional interventions. Moreover, the study would open up new vistas of research for both the policy makers as well as the academicians. Their applied and basic researches shall provide a discourse on the subject to be debated upon and to overcome the menace altogether.

## 2. REVIEW OF LITRAURE

For any anthropologist literature review plays an important role, and it helps to anticipated common problem in research context. Through literature review, we can find and select appropriate measurement instrument. We can use prior experience of other anthropologists to avoid mistakes and pitfalls. Study Based on the cause of early marriage among males and its consequences.

“The social group characterized by common residence, economic cooperation and reproduction. It includes adult of both sexes at least two of whom maintain a society approved sexual relationship and (have) one or more children own or adopted, of the sexually cohabiting” (Mudrick & George, 1949, p. 1).

The family consists of wife, husband and children those born in their wedlock or marriage, other relative of the family are included like grandmother and grandfather or the other who find their place close to this nuclear group. The group is united by economic, legal, moral and religious rights and obligation.

Marriage is relationship between two or more person; it is sexual union between two persons and giving the children birth and liable for the economic activities after the marriage. The marriage should be legal, traditional, contract, matrimony or wedlock. Commonly marriage are celebrated between opposite sex like male and female, but sometime it happens between same sex like male with male and female with female, because it is the relationship between two person husband and wife. In the case of same sex if the couple are the both male than one person play the role of husband and the other play the role of wife and same case is with the female couple. They also contribute sexual activities with each other but without fertilization. Fertilization is possible in the opposite gender male and female. Marriage has different types like polyandry and polygamy. There is no specific age limit in the marriage, sometime it celebrates in early age and sometime in the old age. In early age marriage is called early marriage or child marriage and old age marriage is called old marriage or late marriage.

“A dependent child of two persons, married at the time of conception of the child, and for whom both parents are financially liable” (Duhaime's Law Dictionary).

Early married children are dependent on their parents in all factors of their life. It should be social, economic, political and religious aspect. They are forced for marriage without their consent and both husband and wife's parents are financially accountable. Furthermore, early marriage spoils the childhood and brings accountability. Children are not capable of dealing with responsibility, but they are stripped of their innocent and playful life, separated from their peers and are pushed in to a life full of responsibilities. Once a girl gets married even if she is 10 years old she is considered as women. Similarly, even 12 years old male child is considered as a man after marriage. Society expects from them to behave like mature person and they are expected to become responsible.

According to Child Marriages Restraint Act (1929) the age of marriage allowed for boys is 18 years above and for girls 16 years above. Marriages before this age are considered as violation of human rights. Furthermore, according to section 4 of law violator should be punished with one month imprisonment or with fine of Rs.1000. Child Marriage Restraint amendment bill was put forward in 2009 to increase the minimum age of marriage for the girls from 16 to 18 which is still pending and government or any political party is not ready for amendment and change in this bill. Although this legislation prohibits early marriage, but a matter of worried is that some sections are so weak which cannot make the law strongly useful. For example, the punishment for those people who practice early marriage or involved, is very light which everyone can easily bear. There is much negligence which is the cause of not handling the cases of early marriage. Besides, according to section 9, cases should not be taken after one year of early marriage celebration, so people get the benefit of this act and keep hidden the marriage for one year till the time limit is complete, anybody cannot file case against them after one year.(Izat jehan, 2014, p. 3)

Marriage is not sufficient to promote behavior change. Consequently, policymakers need to enforce existing laws that increase the age of marriage to 18 years for girls and boys and develop more stringent penalties for parents who forced their children to get married. Ideally, policy change should be accompanied by trainings and workshops with judges, police, and parliamentarians to ensure that laws are enforced. In this article the writer said "No Court shall take ordinance of any offense under the Act, except on a complaint made by the Union Council, or if there is no Union Council in the area by such authority as the provincial Government may in this behalf prescribe and such cognizance shall in no case be taken after the expiry of one year

from the date on which the offense is alleged to have been committed” (section 9). This section stops the police to take action against the violators of the law (Anastasia & J. Gage, 2009).

The CRC Committee has advocated that it should be the equal for both males and females and closely reflect the identification of the status of human beings less than 18 years of age as rights holders, in agreement with their evolving capacity, age and maturity. After this age the both become mature and developed by their mind set (Committee on the Right of The Child, 2003).

Early marriage is the reaction of different action. Some people forced their children to marry, so children has not right to use their consent and will. People married their son for the lust of greediness. A child is not mature until in the age eighteen years. Before the eighteen year marriage of child, it is male or female is a violation of rights and a sin, furthermore before the age of eighteen their intellectual level and physical development is in progress or is growing. Their mind set cannot be completely developed.

According to Article 1 of the CRC, for the purposes of the present Convention, “a child means every human being below the age of eighteen years”. In this definition a person who is below the eighteen years is still child, anybody cannot act with him or her as man or woman like mature person. The age before 18 years is not the age of maturity, many laws and jurisdiction forbid to get marriage in the early age because of the incomplete maturity because marriage required a mature person. The maturity or the signs of maturity starts in male child when he reaches to puberty or start the growing of pubic hair. In case of female child maturity starts when the menstruation process starts or when she is able to intercourse or conceives. The age of puberty and the legal age of boys and girls are the different in different jurisdiction in the world. There is variance between the laws in the different societies (Kamran Hashemi , 2007, p. 196).

Child who is under the age of 18 years has not right to be punished, forced and tortured in any case it is social, economic, political or traditional issues. Any male or female cannot be forced or bound to arrange marriage although he or she is reached to puberty. The article shows that a male or female who is less than eighteen, he or she is still child and anybody has not right to behave with them as a person or adult. After the eighteen year, people behave with them like an adult. In the context of early marriage maturity has very deep root. According to author a child is not mature till the

age of eighteen. The other sign of maturity or other physical identification for instance pubic hair for male child and menstruation for female, but these are not enough for the definition of maturity. There are many other things like as their mental and physical growth is very important rather than biological signs of maturity.

According to WHO, World Report on Violence and Health 2002, Child violence or mistreatment in all forms of physical and emotional mistreatment, sexual abuse, neglect, careless treatment, commercial or other exploitation, is resulting in actual or potential harm to the child's health, survival, development or dignity in the context of a relationship responsibility, trust of power. The child mistreatment includes the emotional blackmail, social or commercial neglecting or carelessness of the child. Early marriage includes the impact on the health of child (Adnan et. al., 2007, p. 173). Pakistan Pediatric association Child Right's Group shows that any wrong action that is cause of danger or hurdles for the child physical, psychological health and social development. These are damaging for professional expertise and community development. After studying all the definitions, it is clear that sexual abuse, misuse, forcing at any work physically or emotionally, blackmailing and psychological torcher are the all things of violence for children. A child cannot survive after the marriage, there is more burdens of responsibilities, it is also violence that how a child can bear and handle the household in childhood (Adnan et. al., 2007, p. 173).

Mistreatment and violence on children include; neglect their rights, forced them at any action that become obstacle for their development, like as education, health treatment, best rearing. Any action that is put harmful impact on their dignity, health, mental level or any other aspect of life, sexual exploitation, blackmailing and child abuse are included. The other thing is that any kind of depression that psychologically affects the child, any action that becomes the hindrance in the expertise and social development of the child. These all things have deeply connection with early marriage.

According to *Shankar Singhetal* the child marriage takes place primarily among the OBC which means other backward classes and so poorer families in India. According to these families, there is the custom of *Muklava* or *Gohna*, if they delayed the marriage than children does not goes in their in-laws home till the age of free consent, which is eighteen years. There is very deep internal pressure of community to delay the ceremony of *Muklava*. Other Backward Classes include the indigenous communities who are inferior by other in the casts and passion; these people are like

*lohars, dhobis, kumavat, gujars, Mali, chamar and patinain* in India. They have minimum economic resources and not send their children in to schools and force the children on early marriage and child labour. The children are not happy to do so (Manu N. Kulkarni, 1994, p. 1884).

According to Dainik Bhaskar May 8, in India, Narasinhpur in Mandsaur four boys who were going to school, they were pressurized by parents to get marriage in the early age, but they totally denied to do so and asked to complete their study till age of twenty. After that they would get marriage. According to Dashpur Darshan May 14, in *Sitamahu* block, *Meriakhedi* village, child groom *Shankar Gujars*, was ready to go in the barat, after that during the journey of barat, the young boy jumped from his horse cart and threw his *pagdi* from his head. He jumped because near the roads his friends are playing, then he starts to play with those children (Manu N. Kulkarni, 1994, p. 188).

Main cause of male early marriage is poverty. Furthermore it explain that in India the inferior caste and inferior passion people commonly practice the early marriage than rich people because they have minimum resources. Indians boy are strictly promised for early marriage but boy cannot agree. Four boys those denied from getting marriage and they asked their parents that they go to school and complete their education and after the education they get marriage. One boy run away from their marriage ceremony during barat going to bride house that he not want to merry and he want to play with their friends. The other thing that is explored that the child was not matured still date and his mental level was totally like as children but marriage required a full matured person.

Writer says that there is camp in Tanzania that is situated in Rwanda. This camp is specified for getting marriage. Rwandan are come here and they married with their require gender. Small boys in the age of 14 and girls in the age of 12 are also come here. Yong girls receive money and married with boys and old men, but old women's specially widow give money to boys for getting marriage. Sometime boys and girls are married without the permission and consent of their parents. When they are married in small age then they faces many problem. They have not sufficient money to drive and bear expense of house hold, still they are children then they cannot earn money. In this case there are many cases of divorce in Rwandan camp. Sometime boys do not fulfill the economic and sexual needs of their wives, as a result they become regular prostitute for earning and for the fulfilment their sexual need. Before

marriage, the boys see their friends that they are married and enjoying the sex then they want to marry. It is common for them that one person get marriage easily, in other words they understand easy job but when they familiar with it, then they know that what are responsibilities of marriage (John D Smedt, 1998, p. 212).

International Planned Parenthood Federation illustrated that the Pakistani customs and practices prevailed male early Marriages. A widespread custom of this sort is *Swaraj* or *Vani*, the practice of giving young boys in marriage to solve disputes. Other customs such as exchange marriages also contribute to male child marriages. In the areas of Pakistan where child marriage is prevalent communities are often closely linked and expected to conform to the norms of society. Male who are married late are often ridiculed and seen as unmarried. Indeed there is a set life cycle that young male are required to follow this life cycle is based on patriarchy and tradition and any deviation leads to shame and disapproval. Where early marriage is prevalent there is strong social pressure on families to either conform or face ridicule, disapproval or family shame. Local perceptions regarding an ideal age of marriage are tied to economic factors such as dowries, bride price, etc.(International Planned Parenthood Federation, 2007).

In the feudal and political structures early marriage celebrated, because early marriage increases the ties. Young children may be married off into powerful families in order to join the families for political advantages. Similarly, they may be married to strengthen family bonds. Other customs such as exchange marriages also contribute to child marriages. Poverty is not always the dominant factor and that cultural traditions can be strong influence. In societies that exhibit large, extended family structures, some parents come under significant pressure from their relatives to get their children married, even if force is required. If not, the parents may themselves threaten family honor by disobeying the larger family unit, thus portraying the family as chaotic or unstable.

Kittson and Marschke argue that usually early marriage is connected with the less education and lower incomes. The lower education and less income create conflict between spouses. So that housing and financial problems are faced by the male. The young husband does not give full time at home and avoid the family responsibilities. The further link to conflict with the families is a logical one since the housing problems described by sample members involved arrangements like moving in with in

laws living in a group in the parent's home. The young husband does not provide the basic needs which cause divorce (Kitson G. C & Raschke H. J, 1981).

Parent disapproval should be particularly associated with the more obvious shortages of a prospective spouse, when the husband has lack of money and incompatible in the society, disagreeable personality. This is assuming of course that respondents' perceptions of their parent's attitudes were accurate. Some seemed to have clear evidence of these attitudes. But in other cases following events may have highlighted these perceptions. The finding that wives who complained of housing and financial problems during marriage were now enjoying higher standards of living also makes sense but needs a little more explanation. These wives although generally on low incomes were now utilizing control over their own finances and were likely to find this a great advantage (Calahan D. & Cisin I. H, 1976).

In these articles, the instability of the early marriage is discussed. When the early married person has lower education and less income creates conflict between spouses. Then household and increasing financial problems are faced by the early married person. The husband does not give full time at the home and family responsibilities. The husband does not provide the basic needs of the family cause family clashes. The early married person does not have the authority and sense of judgment to make a good decision for the family. Early marriage can also result the increasing domestic violence. Therefore, all the upper reasons result the wife leaving home, separation and divorce.

Child prostitution basic cause is the poverty. But in the upper and middle class children prostitution is less than poor. The rich children are more aware from their rights, but children of poor families are more at risk. Poor children start to work in the society and society start to prostitute them. By the other scenario early marriage is the form of child prostitution (Susanne Louis and B. Mikhail, 2002, p. 48).

Sometime child marriage also involves in the child prostitution because in the prostitution children are forced to sex and blackmailing. Child prostitution includes the sexual abuse, emotional and mental blackmailing of the child. The other thing is that not expression of freedom. These things are practice in the early marriage because children are compelled and they have not right to expression of their will and emotions. There is a platform where child are prostitute and they are controlled by agency or authority. They are compelled to do what they are asking them.

Child marriage is more effective on the academic achievements and higher goals. Although lower status youth were less likely to have high ambitions and high levels of academic performance when they did they too would tend to delay marriage as higher status youth generally tended to do. Early achievements and aspirations as intervening variables between origin status and age at marriage and all of these variables likely affect later attainments. Therefore, they suggest that early marriage effect at the attainment and origin status. The later marriage is less effective at the education attainment and aspirations. The early marriage has independent depressing effects on the academic attainments (Nye F. Ivan & Felix M. Berardo, 1973).

Education is the most important social institution outside the family involved in socializing young people into all dimensions of adult roles and responsibilities. More years of schooling have been associated with many positive outcomes including later age of marriage and better educated children, economic development. However, early marriage certainly rejects children of school age their right to the education. They need for their personal development their preparation for adulthood and their effective contribution to the future security of their family and society. The essence of the rights to education is that they facilitate and protect the effective enjoyment of other human rights. Education even at a basic level is not only about income and technical skills but more importantly provides social connection or ability which enables one to access key resources to reduce poverty. By interacting with others individuals attain the social skills and personal capacities needed to access resources and opportunities and to form social networks for support and help when required in the future. Individuals can also develop their confidence to voice their opinions and to take control over their own actions lives and bodies (NaanaOtoo & Sonita Pobi, 2003).

Level of educational attainment is affected by early marriage wherein those who had married relatively young were more likely to have experienced a break in their education or at the least their educational attainment is delayed. Whereas the control on level of education was imposed before age at marriage was observed the suitable analysis for present purposes, would hold constant the ancestor variables social origin, ability and observe the later level of education of those marrying at different ages (Duncan et. al., 1972).

In these articles, the discussion on the early marriage usually rejects their right of the education. They need for their personal development beneficiary preparation for adulthood and their effective impact to the future security of their family and society.

Early marriage has more impacts on the educational attainment and their higher future goals and origin status. Early marriage directly effects on the education and enjoyment of the earlier years of the childhood. Early marriage violates the Human Rights. Education is basic level not only income and technical skills but most important to provides the social connection and ability to access of the resources to decrease the poverty. The early marriage has independent depressing effects on the academic attainments.

Poverty Thresholds by Size of Family and Number of Children (2012) showed that we define low-income broadly. Men are considered low income if they are living in families with income below twice the federal poverty level. For a single adult in 2012 that meant an annual household income of roughly \$23,890 or less. For a family of three it was less than \$36,960 on average. A second attention is education level men with less than a high school degree or GED or even some college but no degree are included. For easy of discussion hereafter we refer to this group as low-income men. Disconnected is similarly defined broadly to include low-income men who are not engaged or at risk of disengaging from one or more social systems (Poverty Thresholds by Size of Family & Number of Children, 2012).

Authors says that in the traditional societies where infant mortality was very high and survival depended on a family's ability to produce its own food or goods for sale early marriage helped to maximize the number of pregnancies and ensure enough surviving children to meet household labor needs. Although the costs of raising children may be increasingly putting pressure on the families to reduce the number of births parents in rural communities least impacted by outside influences are still motivated by traditional desires for large families. Having a large number of children depending on the social norm also provides a source of social security for parents in their old age. In this sense poverty becomes a primary reason for early marriage because of perceived benefits to the family. This has also resulted in the loss of many prejudices against undermined the desire for child marriages. Male instead become valued for their ability to earn income for their parents (Malhotra et. al., 1996).

Writer says that at the least two rationales often given for the use of state laws as policy instruments to limit teenagers choices. The first argument is that teens do not accurately compare short time benefits against long time costs. If teens are making narrow minded decisions restrictive state laws could prevent decisions they will later guilt. It is also argued that the opposing effects associated with teenager's choices

impose external costs on the rest of society. If these effects can be prevented external costs would also argue for restrictive state laws. Both early marriage and dropping out of high school are closely associated with a variety of negative outcomes including poverty later in life. To assess the relevance of either argument, however it is important to know whether the observed effects are causal (Goldin Claudia, 1998).

In these reports and articles the authors argued that the early marriage increases the fertility rate. When birth rate increases, the resources reduce, resultantly poverty increase. Early marriage and dropping out of the high school are closely associated with a variety of negative outcomes including poverty in the life. Not only early marriage effects badly on individual life but also on the whole community. Early marriage increases the risk of poverty in the society. A high divorce rate combined with low wages and a larger family size increases the number of children living in the poverty.

In these articles the authors says that early marriage reject the children of school age their right to the education which they need for their personal development and future security of their family. He also loses out on socializing making friends outside his family circle and many other useful skills. In schools and in non-formal education programs there is a growing emphasis on life skills to prepare boys to exchange personal relationships. Life skills curricula aim to prepare young people with the skills they need to cope in a world with new risks and temptations alcohol, criminal activities, drugs, and much greater political and economic instability than in the past. Early marriage creates problems between spouses and their family. So the husband involves in risky behavior and negative consequences in the long run.

Percentage of early marriage from previous few decades shows that India is country that more practice the boys and girls early marriage during the year of 1961 and it is 21.93 for male and 65.93 for women's that are married during the age 12 to 17, but it will decreased in 1971 as 13.29 for male and 45.21 for women's. In the same case Pakistan is the biggest country in the diagram those people more practiced early marriage during the given age. According to survey Pakistan in 1961 has 13.56 percent male child 70.12 percent female children that are early married (Kumudini Dandekar, 1974, p. 869).

International Planned parenthood Federation and UNICEF (2009) show that in many countries early marriage linked with poverty. This is because it affects particularly the poorest in the population and helps to reinforce cycles of poverty. Early married

husband have more children and less independent income options. Poverty ultimately fuels child marriage which in turn spreads poverty. This situation is also supported by country economic indicators for measuring the health of the economy. Several countries with very low gross domestic products (GDPs) tend to have higher rates of child marriage (International Planned Parenthood Federation & UNICEF, 2009).

In report authors argues that early marriage increases number of children and low income. Poverty ultimately fuels child marriage which in turn spreads poverty. This situation is also effected by country economic indicators for measuring the health of the economy. Early marriage causes over-population. When population would increase and resources decrease then harmful impacts will attack on the family. This situation cannot face then the early married person disconnected from the family and children in particular can be especially harmful to families.

### **3. RESEARCH METHODOLOGY**

Every scientific discipline has a set of rules and procedures that have to be followed for conducting an effective research. Anthropology is a discipline that has multiple instruments to carry out research. Research methodology consists of the research techniques and tools, which are used for data collection. Though we know that in anthropology there are many prominent methods collectively known as qualitative research methodology. These anthropological methods, which were used by the researcher in the field, are given below respectively.

#### **3.1 Rapport building**

Rapport building is most important in the qualitative research method. It means to build the relation with the respondents. Researcher goes to the field and lives in the field and builds the good relations with the people of community. Going to new community to get information from natives is not an easy task. A very important task for the researcher is to establish a good rapport with community under investigation as it helps the researcher in conducting the research in a comfortable environment.

Rapport is the state shared by two or more individual tools whose behavior; thinking and value coming alignment, regardless of the “content” of their objective or outcome. Regardless of the context or objectives, rapport is the interpersonal glue that enables cross functional and cross cultural business success. Rapport building is a very essential for doing any type of qualitative research.

#### **3.2 Participant observation**

Participant observation is very important in the qualitative method of research. Researcher lives in the field for 4-5 months and observes the social events and become a part of these social events. In the words of Young, “The participant observer, using non-controlled observation, generally lives or otherwise shares in the life of the group which he is studying.”

This method lies in the core of fieldwork of anthropological studies. It is the most appreciated and unique method which is attributed only to anthropology. In order to get the confidence of the respondents and to collect real data, Researcher participated in their activities. For instance there was the place where they worked in the labour;

Researcher joined two male early marriage ceremonies of my respondents during the research in village *Bassira*.

### **3.3 Key informant**

The tool of key informant is another major source of getting information. According to Bernard, “Good informants are people who talk easily, understand information what you need, and who are glad to give you or get it for you”.

A few individuals selected on the basis of criteria such as knowledge, compatibility, age, experience, or reputation that provide information about their culture. So, researcher found 4 key informants and they helped him during his research. These key informants were educated people, teachers and the elders. They were introducing him in the field. Selection of key informants is important, they should be chosen carefully and the researcher should take his time. It is essential that the researcher must have to explain the objectives of the study to key informants. So they will help him to obtain valid and reliable data. Selection of key informants is based upon their reliability, accessibility and their own acceptance. Key informant is a person who has good deal of knowledge about their people as well as he must have information about the community.

So researcher selected multiple key informants after telling them the objective of the research and sensitivity of the topic. First key informant was Abdul Razzaq, Headmaster of Middle School Bassira, he provided huge information about my topic related married male children, he was also native of the village. Second key informant was Arif Riaz, he is thirty year old, and his passion is agriculture and trading. He provided data about all male early married children and he told me name of some children those were early married in the village. Third was Dr. Mohammed Ijazz, he is thirty five year old and he is doing Government job as dispenser, he provided knowledge about the health problems of children and impacts of marriage regarding health. Fourth was Muhammed Bakhsh seventy year old, he is political and prestigious member of community, he informed me cultural traditions, family conflicts, kinship and political conflicts those are ground of early marriage. The main objective of the key informants was to explore and identify the age at marriage of those persons whom researcher had selected for interview.

### **3.4 Socio-economic census survey**

“The field worker should to make details of family units and their membership near the beginning of field work.”

A sociological and quantitative data technique is used to generate the basic data that provided basic and comprehensive information about each and every household of the sample size of the locale. This research tool was used before conducting interviews together the basic information about the people under investigation.

Socio-economic census forms helped in the enumeration of people age, sex and important other items of the community understudy with the help of this technique. Through this tool, the researcher got information about population their education level, religion and sect, economic status etc. it provided the base line data of the community.

### **3.5 Sampling**

Sampling was the process of selection of defined population to relate it with the whole population. Through sampling one can identify the practices of the whole population with the help of selected group of people. It is the subset of the population. It comprises some members selected from the population. For the present research the sampling tool was also used as it was difficult to study the every individual of the community. Through this tool those people were put in sample that was relevant to the research topic. This tool helped in gathering detailed information in a short span of time.

#### **3.5.1 Purposive sampling**

Purposive sampling was used for data collection. So in the field researcher felt that this person can give information related to research. Researcher went to that person and collect data and he also refers the other persons who can give proper information. In this technique the researchers purposely choose subjects who, in their opinion, are reliant to the project. The choice of respondents guided by the judgment of the investigator is also known as judgmental sampling. So the second sampling technique Researcher used was the purposive sampling. The reason for choosing this technique is that, through this, Researcher found people who will be the best for him according to his research. In other words, people who fulfill his research purpose. For example, if Researcher needs information about male early marriage it can only be taken by

people who are early married, so researcher will have to contact the related person about this.

### **3.5.2 Snow ball sampling**

It is defined as, in social science research, snowball sampling is a technique for developing research sample where existing study subjects recruits future subject from among their acquaintance. Snowball sampling was used for collection of data because it was difficult for researcher to find those persons who have a lot of information related to his research and in community no one knows the researcher therefore researcher had used the references of some members to collect the data and information.

### **3.5.3 Accidental sampling**

This procedure employs no systematic technique to choose the respondents. The simple units are those people who accidentally come into contact with the researcher, for instance, the researcher may stand at street-corner, in front of a school or church, or at the main exit of a shopping center, and asks a number of people passing by to take part in the study. They are chosen by accident, they just happen to be there at that time. Accidental sampling technique was useful in the way that it offered a variety of ideas because through it, researcher dealt with different people. For instance, researcher participated in the various rituals of the movement, met with hetero people and included them in the research, by asking questions regarding this.

### **3.6 Daily diary**

Daily diary is very necessary tool for the remembering of the data to the researcher mind, through this technique researcher collects a lot of information from the field and through that data researcher have put in the thesis. It is an innovative activity. Researcher puts this technique to research methodology and it was my daily work to collect data from the respondents and after collecting the data researcher was wrote those writings in his dairy for restored the information from the field.

### **3.7 In-depth interviews**

Conduction of in-depth interviews has been a major part of anthropological research. For this study the researcher also conducted in-depth interviews with the help of key informant which were most informative source of knowledge about the topic. The researcher conducted 54 interviews from the people who were associated with this

issue. All the respondents were early married. This was the major research tool in the present study. The respondents those interviewed were from different socio-economic backgrounds.

### **3.8 Focus group discussion**

A focus group discussion is a good way together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst them. Researcher also done the focus group discussion and gather few peoples for this purpose

This technique is very important to gain in-depth information about how people think about an issue, their reasoning about the things are, as why they hold the views they do. This method is considered as most widely used not only in the discipline of anthropology but also in other fields because it makes people open up about a particular social issue. Focus group discussion was arranged with the help of key informants. There was five focus group discussion arranged during the field work.

### **3.9 Case studies**

Case study is another method which helps in collecting in depth and detailed data about a certain individual, action on phenomenon. This research method provided detailed presentation of some incidents or event, which was happened during the research. Through this tool the data will collected in sequence such as detail presentation, of even related to, ethnographic data and events in sequence. Researcher collected information from those male who were early married.

### **3.10 Recordings**

Recordings are also the main tool for a researcher to capture and record the interviews of the people of the society with their permission. Researcher was rectifying the errors and omissions in the data during the interviews with the help of recording.

### **3.11 Photography**

Photography is necessary and important tool in the field research. Through photography researcher captured the pictures of respondents during filed work also captures the specific moments of the marriages during participant observation.

### **3.12 Questionnaire**

Through this tool the researcher gathered quantitative data by fine-tuning the questionnaire's design and content. The data collected using this step was then juxtapose with the data collected through participant-observation and interviews to be able to observe any contradictions or discrepancies between these findings.

### **3.13 Locale selection**

The locale of the study was *Bassira* village. This village located at *Layyah* District. Bassira is located in the west of *Karor Lal Eason* at the distance of 15 km and 45 km distance from District Layyah in north-west. This village is situated at the bank of Indus River and around the village there are water cannel branches of River. To better understand the locale chapter 4 fully depicts the portrait of the community, history, nature of communication and household structure and many other things.

## **4. AREA PROFILE**

### **4.1 Introduction**

Even the very initial and simple description of any human society would be incomplete without the discussion of location and natural environment. This alone brings reasons enough for social anthropologists to start their work with the knowledge of geographic setting of the research area. An Eskimo was once reported to have said that

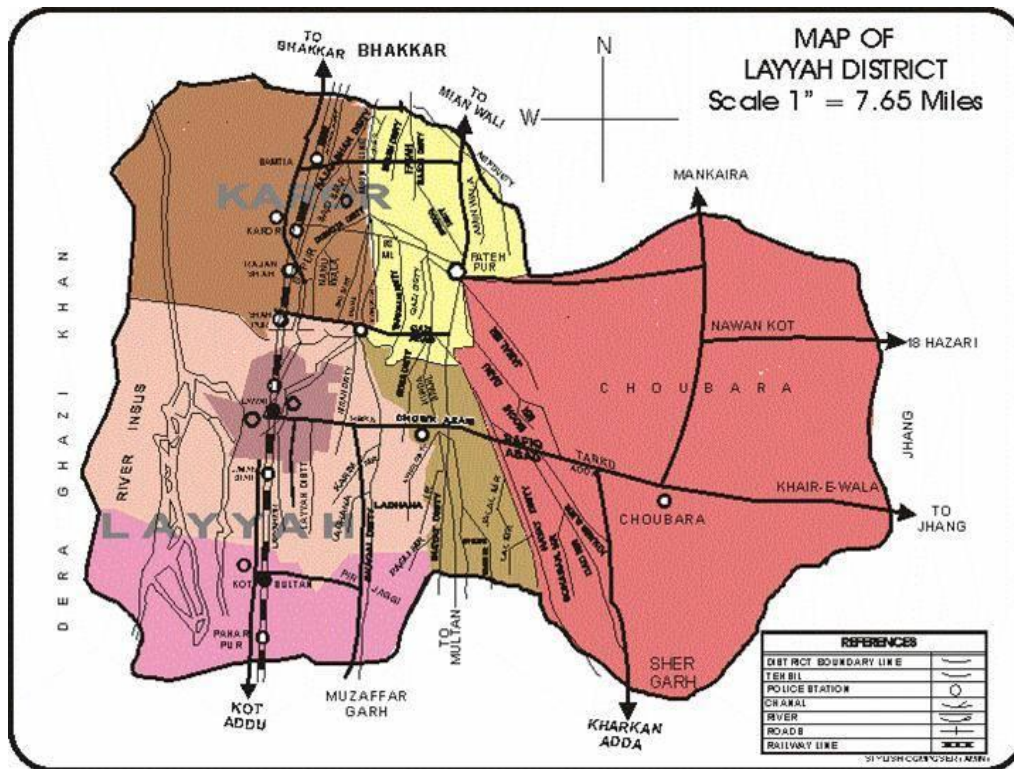
“No bear comes because there is no ice, and there is no ice because there is no wind and there is no Wind because we have offended the power”  
(Lieharot & Goodfery, 1964, p. 33).

Another important factor in this context is that social relation is influenced by environment. This general rule is more precisely applicable to people with little technological control over nature who must adapt themselves immediately to its demand, for instance a year of bad rain ruining the harvest and bringing famine may demand of community to live scattered among the more fortunate neighbors or start to living amidst foreigners. Such changes affect much social relationship. Moreover the natural environment is necessary because it influences the pattern of diet, occupation, and settlement and like. Therefore most today's modern anthropologist studies start with an observation of this geographical and environmental feature and their concept effect on general life on community.

### **4.2 District name**

“*Layyah*” derived from a wild short statured shrub of fuel wood commonly known as *Layan* Tamarisk deices. Since the area was first covered by *Layan* shrubs, this name was accorded by local population. The district name is spelled as Leah. *Layan* was given status of district on July 1, 1982, prior to Tehsil of Muzaffargarh District.

Figure 1. Map of District Layyah



Source: [www.layyahonline.net](http://www.layyahonline.net)

### 4.3 Historical background of Layyah

In the past, area of this district remained under Hindu Kingdom of Sindh. For instance it remind under the rule of Arab conquerors that held Multan as well as Sindh. 14th century between Soros and other tribes did not allow local population to establish. After this period of anarchy, the area of Layyah district became subject to the Governor of Makara who were locally as Nawab of the Thal.

In 1550 Kamal Khan Mirani Bloch founded Layyah. The town of Nausea and Kot Sultan were also found during the same period by four sons of Ghazi Khan. The Mirani's were finally ousted from Layyah in about 1620 A.D. Layyah remained a part of the Mughal empires till the invasion of Nadir Shah in A.D.1738. Subsequently this area remained with Jackanapes. They continued to hold Layyah up to 1787.A.D. under a sort of authority exercised by Kauri Mall, Government of Multan.

Abdul Nabil Sarai entered a league with turbulent Sarangis and in 1789 marched against *Layyah*. Sarai's rule was very short as it lasted for three year only but it ended the line of Jaskanies. Nawab Mohammed khan Saddoai, a cousin of Muzzaffar khan

Nawab of Multan, was appointed Governor of the whole Sindh-Sagar from the Indus to Chenab. He defeated Abdul Nabi Serai and ousted after a fight. Sodai was conferred the name of Sarbuland Khan and the Governor of the Dera Ismail Khan in addition to What is already held by king Zaman Shah. It is who he referred to as Nawab of Thal. After the death of Nawab of Thal in 1821, Ranjit Singh sent a large force and captured the town of Layyah Bhakker, Khangarh at Maujgarh (Now the Chaubara sub-division) By 1837, Layyah became the part of united kingdom of Diwan Sawan-Mal (died in 1844) Governor of Multan. The Sikh ended in Layyah area 1848 by the campaign of Herbert Edwards then Assistant to resident of Lahore. On 29<sup>th</sup> March 1849, with the annexation of Punjab to British Empire, Layyah was the district at that time also became a Part of it. Since then Layyah remained under the control of British Government till 1947.(Introduction of Layyah, 2015)

#### 4.4 Location

Layyah district falls in newly created civil division of *Dera Ghazi Khan*. It lies between 30-45 degree to 31-24 north latitudes and 70-40 degree to 71-50 east longitudes. It consists of semi rectangular block of sandy land between the Indus and Chenab rivers in *Sind Sager Doaba*.

#### 4.5 Surroundings

The district surroundings are given below in the Table that How many distance of district from The Punjab capital and Pakistan capital.

**Table 1. Distance of District from relevant cities**

Sr. No	City Name	Distance	Sr. No	City Name	Distance
01	Islamabad	500	04	Multan	160
02	Lahore	400	05	Muzaffargarh	135
03	Faisalabad	250	06	Jhang	130

Source: <http://www.layyahonline.net>

#### 4.6 Boundaries

In its north the newly established district *Bhakker* which was the formally a

subdivision of Mianwali district. District Jhang lies in the east and in the south River Indus runs in its west across which lies district of Dera Ghazi Khan.

#### 4.7 Area

It is 88 Kilometers wide east to west and 71.5 Kilometers long from north to south. Total areas of district 6291 square Kilometers divide in to three sub division of Layyah, Karor Lal Eison and Chaubara with 722 revenue estates.

**Table 2. Layyah at a glance**

Sr. No	Condition		Figure	Sr. No	Condition		Figure
	Area	Total	6291Km2/ 2429 Sq mi	08	Population	Total	11,219,51
		Elevation	143Meter/ 469 Ft			Density	178.2 Km2/ 462 Sq mi
02	Time Zone		PST(UTC+5)	09	Union Councils (Total)		44
03	Forest		34,338 Acres 139 Km2		Sub- Division	Layyah	23
04	Metalled roads		869 Km			Karor Lal -Eison	14
05	Grid Station		07			Chaubara	07
06	Telephone Exchanges		18				
07	Calling Code		0606	10	Number of Town		01

Source: Layyah at Glance <http://www.layyahonline.net>

## 4.8 Tribes and Language

In *Layyah, Arain, Jutt, Syed, Sumra, Jakhar, Sehar, Aulakh, Thind, Mirrani Bloch, Lohanch, Magsi* and *Buppi* are the main Tribes. The majority of the people in the district speak *Sariki* (70%) and *Punjabi* (30%), *Urdu* is also widely spoken all over the district.

**Table 3. Ethnic wise population of the District**

Sr. No	Language	Population (individual)	Population (Percentage)	Punjabi Dialect	Population (individual)	Population (Percentage)
01	Sariki	91,000,0	70 %	Thalochi	22,620,0	58 %
02	Punjabi	39,000,0	30 %	Majhi	16,380,0	42 %
	<b>Total</b>	<b>13,000,00</b>	<b>100 %</b>	<b>Total</b>	<b>39,000,0</b>	<b>100 %</b>

Source: <http://www.layyahonline.net>

## 4.9 Religious sects the District

The 98 percent population of the district is Muslims and the 2 percent is Minorities. All the Muslims believe on Monotheism and more distribute in the two sects First *Sunni* (orthodox Muslim), second *Shiah* (Regarding Hazart Ali as direct lawful successor to the Holy prophet rejecting the other orthodox caliph).

**Table 4. Sect wise population**

Sr. No	Religion Sects	Population (individual)	Population (Percentage)
01	Sunni	8,84,000	68 %
02	Shiah	3,90,000	30 %
03	Christian and Qadianis	26,000	02 %
	<b>Total</b>	<b>1,30,0000</b>	<b>100 %</b>

Source: <http://www.layyahonline.net>

There are about 365 cottage levels and small, medium, large scale industrial units operating in the district. The installed capacity of selected industrial sector is given in Table and details regarding major industrial units are given.

**Table 5. Industry-wise installed capacity**

Sr. No	Industry	Units	Installed Capacity
01	Cotton Ginning & Pressing	08	32 Swaging, 8 Press
02	Flour Mills	04	420 M. Tons /Day
03	Oil Mills	20	57 Expellers
04	Sugar	01	8000 TCD

Source <http://www.layyahonline.net>

## 4.11 Education in Layyah

The education system in *Layyah* is formulated along specific modern, religious, cultural, social, psychological and scientific injunctions. The system is divided into five levels: primary, middle high, intermediate, and university programs leading to graduate and advanced degrees.

**Table 6. Gender-area wise population growth of education**

Sr.No	Sex	Literate (Individuals)	Literacy (Percentage)	Area (Place)	Literate (Individuals)	Literacy (Percentage)
01	Male	37,700,0	29 %	Urban	55,510,0	70 %
02	Female	41,600,0	32 %	Rural	23,790,0	30 %
	<b>Total</b>	<b>79,300,0</b>	<b>61 %</b>	<b>Total</b>	<b>79,300,0</b>	<b>100 %</b>

Source: <http://www.layyahonline.net>

## 4.12 Topography and physical feature

### 4.12.1 Topography

Most of the area of the district lies between the Indus and Chenab River. The Indus River flow long the western boundary of Layyah district. On the northern boundary of

the *Thal* desert rises above the Indus River in a steep cliff about 6 meters in height. In Layyah district The *Thal* is classified as the *Thal Kalan* and *Thal Jani*. The revering part of the district may be subdivided into three zones. The first is narrow strip along The Indus where the summer flood is so high that no *Khari* crop can be grown while the *Rabi* can be matured with well irrigation. Outside the this zone is a second tract where flood is not very high and a little inferior *Khari* can be grown in the high land. In third the flood water of the river is brought for irrigation through inundation canal of which the heads are situated on some creeks. Except for the strip of land along the Indus River, the whole of the areas was desert until the construction of the *Thal* canal from *Jhang* Barrage at Kalabagh on Indus River Some of the area formerly covered with sand dunes have been developed by the *Thal* Development Authority.

Layyah falls in subtropical continental plain zone of climate map of Pakistan. Therefore, the summer days are very hot and the winter is cold. In this area wind pressure goes up to 30.2 inches 1,017.4 milibars in winter while it 20.4 inches 99.4 milibars in summer month. Dust storms are common in the month of May June and July. Some time they begin earlier and last longer. Canalization of the area, ever increasing vegetation, forest, canals plantation and such other factor has reduced intensity and frequency of the dust storms. Rain normally proceeded by thunderstorm, are very in nature. Sometime hail storms damaged the crops.

#### **4.12.2 Physical features**

The most conspicuous resulting feature in charming scenery of the area is crack. In the west Indus River has *Dhand* (where water is more deeply in the river) and *Nalliah's* (branch of river) Lush green crops, forest in irrigate tract of Thal and Barany crops of sandy desert. Numerous canals channels add to the attractive face of the area. Local scenery is varied multiple faces.

#### **4.12.3 Climate and soil**

The Layyah District has an extremely hot climate. Maximum temperature in the summer goes up to 53 Degree Celsius. The temperature in winter is low due to the area's nearness to Koh-Suleman range of mountains. The Chaubara Tehsil is almost barren and consists of forest and sand dunes. It is a *Rakh* (the place for forest and gross) under the control of the Forest Department. The Tehsil of Layyah and Karor Lal -e-Son are developed agriculturally compared to other Tehsil of the Distract but

still have are large tracks of sand dunes and uncultivated land. The Indus River passes from north to south on the western side of the district and touches Dera Ghazi Khan.

#### **4.12.4 Flora**

The flora of the district is important. Local irrigation has played a very vital role for the growth of *shesham* tree (*dalbergia sissoo*) everywhere in the district. It has its important role in local economy, commerce and trade. *Kikar* (*Acacia Arabica*) is also found in the district. Its wood is used as fuel. Agriculture implement are also made of *Kikar* wood. The *Sharin* (*Ablaze lebbek*) is found rarely. The *Jand* and *Kana* (*Prosopis spicigera*) is the commonest tree in this area. The *Rakh* is full of it. It is generally saluted because young branches are cut used as fodder (known locally as *Lunge*) for goats and sheep. This tree is considered useful for the agriculture families. *Beri* (*Sisyphus jujube*) is a common tree of generally large size. Its fruit (*Beer*) is eaten by the people with charm and attraction. The *Beer* is dried also. The *Lai* (*Tamarix gallica*) called *Pilchhi* and *Jhau* grows widely and spontaneously where ever river water approaches. It is very commonly food along the river banks. It has variety of uses for local people. It's used as, fuel food wood, has now considerably decreased as it is being used for basket making and lining of wells etc.

#### **4.12.5 Fauna**

Jackal and wild Pigs (in local word *Soor* and *Gidar*) are found almost everywhere in the district especially on the banks of the river Indus and forest. The only Deer in the district are *Pahrah* (hog deer) and the raven deer called *Hiran* or *Chinkara* found in the Chaubara sub division waste land. Hare are found commonly in river inundated strips, which are relatively higher than the surrounding. Jackals and Foxes are common in plantation and in crops along the canals. Hedgehog locally called *Jhah* is frequently found. The birds such as Dove, Hoopoe, Sparrow, Woodpecker, Peewit, Sandpiper, Pelican, Indian Snake bird, Lark, Kite, Parrot, Butch bird, Kingfisher, Swallow Kingfisher egret and Paddy bird, Admadvat, Owlet, Goat Sucker, *Kurb*, *Shikra*, *Laugher*, *Char Chuheranan* (Bheri), Karwank, Dhing, *Bulbul*, (nightingale), *Piddi*, *Dhuri*, *Chhapk*, *Tilyar* and *Tarka* are also found. Game bird of the area includes *Talur* (Sand grouse), Quail and Partridges or *Titter* (black and brown). Quails arrive in great number in March and September but soon disappear. Wild Goose, Mallard, The spot billed Duck, Hanjhal, Gadwall, Duck, Boar, The marble Backed Duck and many other are also.

### 4.13 Brief view about Karor Lal-Eison

Karor Lal Eison is a city of Layyah District in the Punjab province of Pakistan. The city is the capital of Karor Tehsil and administrative subdivision of the district. Its old name is *Depal Pur*. The city is partially named after a saint, Hazart Lal Eison, Who recited 10 million times the *Sura-E- Yaseen* (A chapter from The Holy Quran) while standing on foot in the Indus River. Hazart Lal Eison was the grandfather of the famous Bahauddin Zakariya Multan.

**Table 7. Karor Lal Eison city at glance**

Sr. No	Condition		Figure	Sr. No	Condition		Figure
01	Area	Total	3721 Km2	04	Population (2007)	Total	26798
		Elevation	148Meter/486 Ft			Density	180Km2/ 500 Sq. mi
					Current	Approximately	95,000,0
02	Time Zone		PST (UTC- +5)	05	Union Councils		14
03	Calling Code		0606	06	Number of Town		1

Source: [https://en.wikipedia.org/wiki/Karor\\_Lal\\_Esan](https://en.wikipedia.org/wiki/Karor_Lal_Esan)

### 4.14 Union council Bassira

The Tehsil Municipal Administration distributed Tehsil Karor Lal Eison in Union Councils. The Tehsil has total 14 Union Councils. Bassira is one of them. Bassira Union Council was established by the Govt. by the struggle of Sardar Ghulam Abbas Sihar (Late) in 1981 A.D. The Union Council Bassira has very traditional and rich culture, broadly political importance and has immense history according to their geographical appearance. The Union Council is more distributed in *Chak* (landed estate) and *Mauza* (village). The all area of Karor that situated in the west north named as *Mauza*. Union Council Bassira has seven *Mauza*, and the Union Council is more than all other Union Councils by the area occupied. The names of *Mauza* are

listed under:

- 1) Laskani Wala
- 2) Mouchi Wala Pakka.
- 3) Mouchi Wala Kacha.
- 4) Kachi Bahar Shah
- 5) Shenh Wala
- 6) Bassira
- 7) Sargani Nasheb

During election of 2012 sequence of village was changed, in this aspect Sargani Nasheb and Mochi Wala were removed from this union and added in other union of Saho Wala, Daphi Makori that was then included in the union council of Wara Sihran, later added in the Union council Bassira. The current information and population of union is listed below in the Table;

**Table 8. Mauza (Village) wise population of union council Bassira**

Sr. No	Village Name	Population	Percentage
01	Bassira	5110	24.32
02	Laskani Wala	6525	28.79
03	Kachi Bahar Shah	1282	05.66
04	Shenh Wala	6032	26.62
05	Daphi Makori	3712	16.38
06	Average population	4612	20.35
	<b>Total</b>	<b>22660</b>	<b>122.12</b>

Source: District Election office 2015

Union Council code: 12

National Assembly Circle No: NA 181

Provisional Assembly Circle No: NA 263

Union Council Bassira located in the *Berroon* (external) Bassira near *Chah* (well) *Tajo* and Election block No: 233041305.

## 4.15 Village Bassira

### 4.15.1 Historical background of the village Bassira

Village has no written record of history but according to influential people and folklore there are different dimension of history of the village. When one talks about the history of Bassira village, then main credit goes to *Sihar* ethnic group regarding historical background. When Mahmood Ghaznavi attacked on the Sindh, he also attacked on the Temple of Somnat. It was the temple of Hindus. *Sihar Koum* (caste) was famous at that time *Solihar Rajpoot*, it was previous caste of *Sihar* ethnic group. These people were very powerful and contentious at that time. These were also superior from other ethnic groups. These people were non-Muslims and followed Hindu religion. In this aspect *Solihar* (previous caste of *Sihar*) was guard and the head of temple. According to the people, the temple was constructed by mostly gold, when Mahmood Ghaznavi come here and he was starting to possess on the temple, because he was Muslim conquest.

The *Solihar* were starting to battle with Mahmood Ghaznavi. These people were also powerful in the battle fighting. People say that after the 16<sup>th</sup> attack *Solihar* was defeated by the Mahmood Ghaznavi. Then they were migrating from the Sind on the bull cart by the way near to Indus River. Some people says that they were three brothers; *Shiekhoo*, *Khanoo* and *Malkoo*. These people arrived here and settled in three different areas. *Shiekhoo* settled in the Bassira village but at that time village had not its unique or specific name. Where *Shiekho* first time was settling, this place is called *Basti* (small village) *Mud*. The *Khano* has more animal livestock and he was settling 10 Kilometer away from the bank of river because near the river side there was gross for animals. He was make the *Bara* (closure) for animal and after some time named as *wara*, and now it is called Wara Siharan. The third brother settled away at the distance 30 kilometers and now village is called Kanthan walla. Then after the passage of time, their descendants were calling with their name and their names attach with their caste. They emerged as unyielding three ethnic groups. The descendants of *Shiekho* called *Shiekho*, *Khano* called Khan and the *Malkoo* called Malik.

These people were non-Muslims at till date, because according to different folklore they did not embraced Islam. In 1545 A.D. when Hazrat Karor Lal Eison come here, Then he started work of preaching to people than the entire *Sehar* ethnic group

embraced Islam and took oath of allegiance from Hazrat Karor Lal Eison and become his disciple.

But according to other information these people directly arrived in Karor Lal Eison and converted in to Islam by Hazrat Karor Lal Eison. Some time they remain as guest with him and after some time they left Karor and settled at Garra Pir Siwag that is situated in the west side of Karor at distance of five Kilometer. All land was barren and people felt the deficiency of water. After some time they migrated from here and settled other place, where now *Chah* Malik and *Basti* Mud situated in block number 6. Some people are rejecting the story of three bothers such as *Shiekhoo*, *Khanoo* and *Malkoo*. The people told history of *Shiekhoo* that Tayyab is a *Buzurg* (religious preceptor) of *Sihar* family who was very pious. According to the old people he daily went pedestrian to the tomb of Hazrat Lal Eison at the distance of 15 Kilometers, for filling the *Matti* (earthen jar) with water. People says that when he died and his funeral kept near with saint, after few moment when people were trying to carry the funeral then the funeral was not carried by many persons, then he was buried near with saint. After this entire story people started to call him “*Shaukh*” (in Arabic its means a new Muslim and in Urdu a pious man or *Buzurg*). Now his all kinship is famous with the caste of *Shiekh Sihar*.

When Hazrat Karor Lal Eison was come here then he told to villager that he want to give a name to their village. Then he took an omen from Holly Quran, foretells was a verse of Quran and the last word of verses was *Sami-on-Bassira*. He told to villager that their village name is Bassira from today.

The village was basically was not in inheritance of *Sihar* family, it was the under possession of Kulachi ethnic group, those belonged with the west side of Indus River. The land record data (jaman bandi) of village was stated from the 1878 in the era of British Govt. Ala Jamal Khan Kulachi name was written till 1952 in revenue record and documentation. He was the owner of village according to land record before possession of *Sihar* family. When *Sihar* come here and they started cultivating land according to their desire and possessed on the land of village. When these people arrived in the village then all the land was none cultivated and they started cultivated land. In the Government of British, there was a law of “*Shamilat*” (given, granted). It means that person who will cultivate to land and has possessed. It was become his property and there is no need of registration and converted paper. All the land off village was distributed by the *Shmilaty* (joint, co-parcenary) law.

After the partition in 1952 A.D The Govt. of Pakistan introduced new land record system and implemented it. When *Ishtamal* (way of use or employment) come then land of village was put in *Khata*, *Murabba* and *Mustateel* and land record started working at regular bases.

#### **4.15.2 Access to village**

Village is clearly divided into two portions. The major portion of the village lies at right and south side of *pakka* road. The straight road along which village is situated runs to *Wasti* (small village) Pire Khair Mohammed Shah, Laskaniwala, Wasti Morani and Hakim Moor. Now this road is turning to north side and going to subdivision of district Layyah, Karor Lal Eison. Laskaniwala is situated east side of the village and Karor Lal Eison is situated east north side of the village. From laskaniwala a road linked to south side that is attached with *Wasti Qazi* at distance of five Kilometers. Following this straight road leads to Pir Mohammed Ali Rajan Darbar at the distance of four Kilometers. It goes straight forward and is attached with main road of Karor Lal Eison that goes to Layyah.

In older time horses and camel were used for the transportation which has now been replaced by the modern vehicles. In start Dotson (*dally*) used to go to Karor Lal E Son from Basti Khair Mohammed Shah. When Bassira Village Bridge was constructed then vans started going to Karor from the village. This system continued for ten year and with increase in Motorcycle, all the people have their own conveyance and they do not use local conveyance. The facility of vans is now removed by the bike. Now a day's auto Rickshaws are used as a local conveyance. Those people who have not their own bikes they use Rickshaws. Mostly women use the Rickshaws. The whole road of the village is *Kacha* and some parts of main road in the village are made with brick that are called *Soling*. After the bridge (*pull*) one Kilometer is Pakka road. During the rain, vehicle are unable to run at the road, because road becomes muddy and slippery and it is difficult for vehicle to run on this road. Even pedestrian cannot walk on this road.

#### **4.15.3 Location**

*Bassira* is situated at the eastern bank of Indus River. When bank of river finishes then the village starts. It is 13 Kilometers away from Karor Lal Eison city to western side and from district Layyah 35 Kilometers to the north-west side. From Karor Lal Eison city, *Pakka* road leads to the village. The village is situated in downward area.

The river water is flowing nearly to the village. In the summer season the whole village is affected by the flood (*Silab, Bodda*). Many houses, particular those that are made with mud as well as crops are affected by the flood. The village is distributed in two portions *Nawan* (new) Bassira and *Puran* (old) Bassira. The old Bassira is populated from the invasion of village and it was a small part of village in the start. Fifty years ago the main portion of village that was ruined by the river cutting that is called in local word "*Dhaa*". Then these people migrated and settled in the eastern side and it is called New Bassira. The village is encircled by a drain small branch of Indus River. That is called in local word *Rathi, Boddo, Jammna* (name of the branches of river). The shape of the village is like "D" and looks like an island. In the east side of village *Basti Pir Khair Mohammed Shah* is located. Indus River is located in the west, in north side *Shiah wala* is located and in the north *Basti Gurmani Moza Mochi wala*. In north east *Basti Haji* and *Basti Qazi* are located. In the east north *kachi Bahar Shah* and *Basti Shiekhan* are located.

#### **4.15.4 Climate**

The climate of the village is cold and bracing during the winter month. The coldest months are December and January. In summer the heat is stifling and aggravated by numerous dusts but less than sandy areas of district. Hot winds locally known as "*Lou*" increase the discomfort and are often reported to have spoiled ruined the crop of cultivatable of sand area. In the evening, the area where river flows around it become comfortable and people especially hunters lying on sand area or wetted area. In winter season owing to coldest "*Korra*" snow like falls on here and there due to this *Korra* no one dared to walk on bared -footed while it affected the crops of wheat and grass. Fog prevails here and there.

#### **4.15.5 Rainfall**

The amount of rainfall received in the village is scanty. The occurrence of rainfall has changed pattern from year to year. The distribution and incident of rainfall is quite regular i.e. it goes along the season. Quantity is not much. Average annual rainfall does not exceed 18.7 centimeters of which main downpour are experienced in summer month. Aerial distribution of rainfall is not so clear. It always also thunder. In April, hail-storms are frequent and quite intense. July and August are the months of heavy rains while the October and November are driest months.

#### 4.15.6 Statistical view of the village

The village has very important statistical information of population and land. The village is also distributed in Wards and blocks since 2012 A.D. election by the Govt. This information is collected by influential persons and District census office Layyah. There is complete information about male, female, adults and children in figures.

**Table 9. Gender-wise population of the village Bassira**

Sr. No	Gender	Strength	Percentage
01	Male	1803	32.72
02	Female	1611	31.53
03	Adults	836	16.36
04	Children	860	16.82
	<b>Total</b>	<b>5110</b>	

Source: Censes office Layyah 2015

#### 4.15.7 Pattern of the wards of the village

Traditionally the village is distributed in the *Chah* (well) and *Basti* (a place where people live). The people give the name to their wards with their old *Bauzurg* or respected person of the area, with the fitness of area or any other situation. The village is distributed among the two main portion, First portion is *androon* (internal) Bassira and the second is the *Beroon* (external) Bassira. *Androon* Bassira includes Chah Sarbari, Basti Jhoki, and Chah Machi wala, Chah Malan, Basti Zakra, Chah Nawab, Basti Hussian Bakhs, Basti Ahmady waly, Chah Kadar Wala, Bassira Jaded and Basti Siall. Internal Baseera is distributed traditionally in two portions Nawan (new) Bassira and Purana (old) Baseera. The *Beroon* Bassira that is situated North and South side of the internal Bassira. In *Beroon* Bassira Chah Jhoki, Chah Tajo, Union council Basti Soohal, Basti Marral, Chah Garkay wala, Basti Mad, Chah Malik and Chah Mochi wala are included. Now in the election of 2012 A.D. the Govt. has distributed the well and Basti in the Blocks and have given code them with sequence. These blocks and codes are given below in table with voting strength of people in the village.

**Table 10. Block wise and circle wise voting information of village Bassira**

Sr. No	Name of Local Places	Code No	Male	Female	Total	Percentage
01	Basti Sohal, Basti Marral	233041301	275	285	560	16.41
02	Chah Sarbari, Basti Jhoki, Chah Machi wala, Chah Malan, Basti Zakra,	233041302	358	298	656	19.22
03	Chah Nawab, Basti Hussian Bakhs, Basti Ahmady waly, Chah Kadar Wala	233041303	214	183	397	11.62
04	Baseera Jaded, Basti Siall,	233041304	255	229	484	14.17
05	Chah Jhoki, Chah Tajo, Union council	233041305	313	286	599	17.55
06	Chah Garkay wala, Basti Mad, Chah Malik, Chah, Mochi wala	233041306	378	340	718	21.03
	<b>Total</b>		<b>1803</b>	<b>1611</b>	<b>3414</b>	<b>100</b>

Source: Election office Layyah 2015

**4.16. Ethnic composition of the village**

There are three classes and stratification of the village ethnic groups. These are listed below;

- i. Land holding ethnic groups
- ii. Landless ethnic groups
- iii. *Kamies*

### **i) Land holding ethnic groups**

Most of the village people are land holding. Approximately many villagers have more or less own land for cultivation.

#### **1. Sihar**

This is the main caste and ethnic group with basically their own land. This is a dominant ethnic group of the village and has most population which is comprised of 50 percent population of the entire village. They hold 60 percent land of the entire village, because these are the main ethnic groups and play a model role in the initial population of the village. *Sihar* ethnic group has very rich history. These people are basically from Sind. In the Sind there was a Railway station that is named as *Solihar* Station. The Sihar was *Solihar Raj pot* before the migration in this area. The station was named as Solihar because there was more number of these ethnic groups. These people were more populated in the Noduro district.

When the British Government realized that the *Sihar* was more powerful and most populated in this area. Then government appointed these people as head to handle their own village. *Shiekh* handled the Bassira village, and all the allotment of land in the name of *Shiekh* and other people had less land or nothing. British Govt. established *Kamies* system in the village that these people served the chief people who were the owner of the village. *Kamies* had not right to receive or register land with their own name. After the partition this law has been removed and every one had right to receive or register land with their own name. But still *Sihar* are the head of village. They are handling the entire social politically activities and problems of the village.

#### **2. Marral**

This is the second rich and populated ethnic group of the village. These people are not basically from this village and these migrated here about hundred years ago. When these people migrated here, they have no land in village. In start they used to live in huts to fulfill their shelter needs. They are also called *Gobian allay* (the people those lived in the Huts). In the start they had the flock of goats and animals. They were mostly connected with river. Slowly they started the agriculture and did hard working. At last they emerged as rich ethnic group and started to purchase the land of village. Now they are the second big land lord of the village. All the land under their possession is not their inheritance but it was purchased from other people. They are migrates from Moor jhangi (Daman). The Marral is the second big populated caste of

the village.

### **3. Qureshi**

Their lineage is connected with Hazrat Karor Lal Eison. When villagers embraced Islam by Karor Lal Eison, then they asked him to give them a man from his lineage who could teach them Islamic education. Then one person migrated from Karor Lal Eison and preached to all villagers. This ethnic group has the kinship of that person who was sent by the Hazrat Karor Lal Eison. These people are less populated in the village but have more land in village, approximately at third number. This ethnic group migrated from city Karor Lal Eison and settled here for agriculture. These people are recognized as very respectable because of their connection with Hazrat Karor Lal Eison. Because he was the very pious person and he converted all villagers into Islam.

### **4. Siall**

Siall is the fourth big ethnic group in the village. Basically these people migrated from district Jhang and Sialkot during the partition. These people are very gentle, hard work. These people are mostly connected with the livestock. Now they have started agriculture and land purchasing. These people also have much land for cultivation in their own inheritance.

### **5. Gazer**

This ethnic group is very poor ethnic group of the village history because these people have permanently stood in this village. In the start these people used to work as administrator of the village like Chokidar master and chairmen. These people had more land, but by goodness of these people that was not arranged and by less and poor management more land was sold by these people. Now these people have some land in the village and cultivate the land of others for the livelihood.

### **6. Dhool**

The ethnic group “Dhool” was basically from the Chunni and Trimen (Daman). These people came here every season for the harvesting of crops because Daman at that time had no canal system and all the land was barren. They came here for cutting the harvesting of wheat; they receive grains against their service. After the time they were settled in the village. They have some land for cultivation and also livestock. They are less in the population.

### **7. Buchi**

The ethnic group “Buchi” is very populated and having land in the village against

other small ethnic groups. These people were migrating from the Buchi Walla, because these people had animal and with the side of river there was many grass for animal then they were settled here.

#### **8. Solgi**

These people migrated from the Chunni and Trimen (Daman). These people came here every year for the harvesting of crops because in the *Daman* at that time there was no canal system introduced and all the land was barren. Then when they came here then they received grains in return of their service. After the time they were settled in the village. They have also land of their own for agriculture and animal for livestock.

#### **9. Klasra**

The ethnic group “Klasra” is important caste of the village. These people are also connected with the agriculture and livestock. These people came here every year for the harvesting of crops because in the *Daman* at that time there was no canal system introduced and all the land was barren. Then when they come here then they received grains as reward of their services. After the time they were settled in the village.

#### **10. Channarh**

The Channer ethnic group is settled in the center of the village. Now they are connected with business and work from out of home. Mostly Channarh works in Karachi as a laborer. They have also land and livestock. They have very best involvement in the village politics. The Channarh is migrated from Basti Marral (Daman).

#### **11. Malana**

This is small ethnic group of the village. They were basically from D.I. Khan and Moorjhanghi *Mauza* Kat Malana. After that they settled here. These people have very small land for cultivation. These people are very poor because they have small land and minimum source of earning. They cultivate the land on the peasant system. They have more animals and these are their source of livelihood.

#### **ii) Land less Ethnic group**

##### **1) Syed**

Syed is religious and most respectable ethnic group of village. They trace their ancestry from the Hazrat Fatima (A.L.S), Daughter of the Holy Prophet Hazrat Mohammad (P.B.U.H). In this village traditionally they depend upon the receiving of money via *Nazar-Niaz* or *Khums* (one fifth part of every grain in every year that is given by the

Shiah people of the village). People from and out of the village visit them for *Dam-Darood* and amulet or *Taweez* to fulfill their desires. They present to *Syed* or *Pir* in cash or in kinds of their harvests. Some time they pay at the same time but other make commitment to pay in the future. There is no shrine in the village, so these families depend upon *Nazar-Niaz* or *Khums*. Although they have not land which is the symbol of the prestige in the village community but they still enjoy a high status due to their religious ancestor. They are descended from sacred family and they are much respected by the villager.

## **2) Kassai**

The Kassai are very famous ethnic group of the village but they have not their own land. They just have land for their home. Before five year they have also not this land. They are settled at other land which is under the possession of other people of the village. They purchased land and settled after purchasing of land. They have animal for livestock use to fulfill their livelihood and subsistence.

## **3) Mohana**

This is very famous and important ethnic group of the village. They have not their own land for cultivation. They also have animals to fulfill their basic needs, because they sell the milk of animal and receive revenue from this source. They are working in the labor, seasonal daily or monthly in the village; like as crop harvesting, construction or irrigate or spray the fields at wages. These people are not Mohana from ancestors. These are Manjhota from their ancestor. They have changed their cast. Basically they were migrated from Norray Walla.

## **4) Lothar**

This is also land less ethnic group of the village. They work in field as labour to fulfill their basic needs of life. These people are very poor. They have eight families in the village. These were basically from the Thal, after the migration these were settling here.

**Table 11. Occupation wise population of the village**

<b>Sr. No</b>	<b>Occupation</b>	<b>Worker</b>	<b>Percentage</b>
01	Agriculture landlord	1154	56.56
02	Merchant, Businessman	120	5.88
03	Service in army	27	1.33
04	Service in police	00	00
05	Government Service	31	1.52
06	Private service	40	1.96
07	Other wages	353	17.31
08	Overseas	15	0.74
09	Elsewhere Pakistan	300	14.71
	<b>Total</b>	<b>2040</b>	<b>100</b>

Source: socio senses economic form

### **iii) Kamies**

There are identifiable ethnic group which are categorized as Kamies. Almost all of them perform, or were performing traditional occupation on the bases of *Sepi* which is the complex relationship between the Kamies and land agriculture in this system the Kamies perform the work and services for which they were paid at the time of harvesting in kind.

If we go back before the partition history we find that Kamies were considered more indigenous and inferior from other villagers. These people always were bound to provide services to land lord or former. In era of the British govt. before the *Ghadr* (partition) Kamies have not right to register land with their own name or any other family member, they did not purchase land or cultivate the land. The Govt. appointed them only for providing the services to agriculture or landlord. After the partition Govt. of Pakistan gave them right for registration of land with their own name. But culture is stronger than any law, rule or jurisdiction. There was no change occurred and people were treated them like before. At still date after the development of

science and social and human welfare institution the mind of people do not change. In case of any disobedience from Kamies people give the comments that;

“*Wady such adhen kay kami ich koi na koi kami hundi ay*”

It means that old people says truth that an inferior person remain always inferior.

Basically *Kamies* receive their service remuneration on the bases of *Theyeit*” (Jujmani system). Jujmani system is in which a person receives the payment of their service in kind or rupee after the year. Some Kamies families are not performing their traditional and ancestor’s occupation, they adopted non Kamies occupation but still they are included in that ethnic group. They are included because their forefather was doing that crust which is bounded by the social system of marriage in family. They are bound to marry within their own ethnic group. So each group is a social unit.

By other way Kamies has very importance for society particular in the rural areas. All the year they perform their services in all the year to former. Like if ironsmith doesn’t work and not make the tools for former like *Datri* (sickle), *Chohri* (knife) and *kassi* or *Kahi* (hoe). If the Barber not works for former like hair cutting, services in the marriages than how the former can survive. By this rupture the structure of society. These are very important for survival of society because Kamies play a solid role in the life of villager by their own skills. There are many Kamies in the village than the former select them for their work with their consent and interest. It is called “*Theyeit*” in the local language. These ethnic groups are as follows;

#### **1) *Nai* (Barber)**

Traditional occupation of *Nai* was here cutting. The former paid them service remuneration at time of harvesting. In addition their normal activities are hair cutting or shaving, they perform certain important services at the time of life cycle ceremonies. They are also messenger and take message of his former or *Zamindar* (landlord) in the village or out the village. Information regarding all important events, which is told by *Nai* (barber).He works as a special messenger. *Nai* is considered being an intelligence person in the village various families of the village and outside. During all types of ceremonies, food is cooked by the *Nai*. *Nai* also performs the minor surgery such as circumcision. His wife works on the special occasions like her husband in the house of her *Zamindar*. These are every time available to the villagers. Now these people are easily traced in the society with their black color like South African and their typical gesture.

**Figure 2: Child barber cutting the hair of former during work in the fields**



Source: Field Researcher

## 2) **Lohar (Iron Smith)**

These people are not basically ethnically *Lohar* rather these people were *Langah*. When their forefather started work of *Lohar* (ironsmith) then they had been called by the people *Lohar* (ironman). They are counted in the *Kamies*. There are three families of *Lohar* in the village. They repair the agriculture tools traditionally way but now they have repair all other things that are mad with iron and uses in the villager daily life like knife, hoe, sickle, axes, repair the water pumps, tube well and having the welding plant work the welding the iron things, they have also boor machine. Some time they perform their service in the ceremonies like marriage, death or other type of function in the daily life of the villager. They go in the marriage of their *Zamindar* or *Jut* (former) to adjust the water pump in the water for the use of water in the marriage meal. They also receive *Jut* (former) from under the *Dags* (cauldron). They receive the 100kg of wheat after one year against their services. At the festival of Eid-ul-Fitr and Eid-ul-Azha they traditionally received *Makhanunr* (butter) from their former home.

**Figure 3. *Lohar* (ironsmith) busy in making the tools of sickles**



Source: Field Researcher

### **3) Machi**

These people are the very old and more populated ethnic group of the village. These are settling in the center of the village and having 40 families. Traditionally these people used to work in the home of landlord or head of the village to serve the guest or solve the problem in the agriculture or in the livestock of the *Zamindar*. Their forefathers were closer with landlord. These people worked as adviser for landlord. These people were very flatter, by this action of these people the landlords felt gladness and provide them big amount of grains to against their remuneration. Traditionally their women's works in the home of land lord especially at any ceremony, the women's also perform the service of mid wife that is called in local word "*Dai*" (Care taker of women's and children after child birth). She helps the women during the pregnancy process, after the birth of baby all the pulse and blood is cleaned by the midwife and all the cloth those become dirty during the birth of child are washed by the midwife. The women also receives remuneration in the shape of congratulation, all the relative of baby gives money after congratulates by the mid wife. In the traditional and local word she is called "*amman*" (mother) and has respect in the society because she serves the children and women.

### **4) Mirasi**

This is also important groups among the *Kamies* of the village who do not produce anything but provide their services on different occasion. Their main job is beating the drums and playing other musical instrument at the time of marriage. Basically

remuneration of their service is paid at the time of marriage or other ceremony in the Shape of *Vail* (net cash). They have 15 families in the village. Now days they do not attend the marriage or drums beating, but they have gained the status because they have become rich. The other reason of their not beating drum is that their passion is adopted by other ethnic group those called *Pirahien*. In this ethnic group there is one family who worked as *Chokidar* of the village, now one person of their family is *Chokidar*, he records the name of new born children and register them in the union council office. He received the remuneration of this service in shape of money and at the harvesting of crops, he received wheat crops bundles. Now a day's some people of their ethnic group change their ancestor caste and say that they are Qureshi.

#### 5) **Tarkhan (Carpenter)**

They make and repair agriculture tools and implements. *Tarkhans* make and repair the wooden implements. Other than agriculture implements, they made item used in the household work such as *Charpai* (wooden bed), *Peerhi*, *Doi*, *Darr* (door) etc. Some of them are engaged in the construction work and known as *Mistri* (mason). These people have their land for cultivation and animal. By their work they are considered Kamies but they are not Kamies not by caste. They also receive their service reward or wages at the end of the year in the time of harvesting.

**Figure 4. Carpenter of village Bassira**



Source: Field Researcher

## 6) Kutanny (Khokar)

These are also considered *Kamies* in the village. The villagers understand them inferior. Now these are 15 families in the village and working in the field and in labor and earn money from many other sources. They are all poor because they not have their own land.

### 4.17 Culture

#### 4.17.1 Dress pattern

Different dresses are used according to the sex, age and status. Traditionally male and female wear *Qamis* (shirt) and *Dhoti*, with exception of design and color in *Qamis* and *Doptta* females, there is no difference between male and female dress. Female has a *Doptta* on her head while male has a *Chadar* on his shoulder. But in the coerce of time, the pattern of dress is changing and now the young ladies wear the *Shalwar* and *Qamis* in local word called *Soohtienr* and *Cholla* (a type of suit, worn especially by Asian women, with loose trousers and a long shirt), while the older female are observed in the same traditional dress. Same is the case with male. Young boys from the early age in schooling dressed *Shalwar* and *Kameez* and same is adopted by young men of the village, who, mostly outside the village for the purpose of education or work.

Special females dress comprises of *Qamis*, *Shalwar* or *Dhoti* and *Doptta* or sometime *Chadar*, which cover the head and breast. It is only *Prada* (Vaile) of omens which is observed in village, she wears *Bhurqa* (Vaile). Traditionally she wears *Khoosa* mad by the village *Mochi*, especially meat for the female. Now a day's Sandal, Plastic sleeper and shoe are used. This is the ordinary dress in which dull color are used by the women's to become attractive.

Other than dress, women's decorate her by using bangles, Murkiyan, Nose pin, *Tika*, Finger ring, hair pin, neck less, *Haar* and *Chummba*. A significant item in the female dress is the *Gutt* or *Paranda* (It is a colorful hanging worn by the Punjabi women in their hair) which known is symbol of dignity of women's. The *Gut* is made of thread of many colors. They are decorated by pearls at end of by the *knot*. Usually the *Gut* for old women's is black color and in case of young women's, it is much color.

Males wear *Qamis* and *Dhoti* or *Qamis* and *Shalwar*. Specially all of them have a *Chadar* on their shoulder or head, which have so many functions. According to one informant, it is used for covering head and face to save from cold and heat, to save

from rain and also it is used as a mat for sitting and sleeping in the fields. It is especially used to wrap the head and vital part of at the time of conflict, bringing fodders and fuel and for many other purposes.

A change has occur in the dress of young men who are either working in the cities. They have wearing western dress, pants and fast color and printed shirts. Some of the boys also have long hair. Some of them show a hero themselves by wearing chain in the neck or hand and colorful finger ring, and by using colorful glasses. Hair style in case of male and female both does not differ from that of other areas of Punjab.

#### **4.17.2 Food pattern**

Most of the food in the village may be categorized into two types. One is daily food and other is special or ceremonial.

##### **1. Daily**

Traditionally the breakfast or *Nerharn* is comprised of *Lasi* or *Dahi* (curds) with the Roties (loaf) of late night or stale or overnight bread or fresh *Paratha* (fried bread). But now tea is added in breakfast and is taken after taking *Lasi*. Sometime when there is no *Lasi* people used pickle in their breakfast. Lunch is taken at 10: am to 12: at noon. Lunch include the *Roti* (bread makes with wheat), *Lasi* (diluted curds milk), *Pickle* and sometime curries (remaining of last night).

The dinner is taken soon after the sun set following the *Nimashan* means *Maghrib* prayer. It includes *curry* and *Roties* (breads), vegetable usually potatoes and spinach are used in curry. Meat is rarely cooked. Although the people have chicken but they cook them occasionally, especially if the person is sick to energies him prepare soup of meat or when chicken is sick, for not letting it go waste. Pulses are used for curry in routine cooking. All these foods are poor from the nutritional point of view but these are just to fill in the stomach. Fruits are used rarely, but whenever a man from city comes to the village, he brings some seasonal fruits. Most of the fruits are taken by children as a special thing.

##### **2. Occasional**

The second category of food is cooked as special occasion on marriage, death, festivals, *wingar*, circumcision and some other functions. On this occasion, meat and dish *Halwa* (sweet dish) are cooked. The special prepared food is eaten in mare quantity than ordinary food and usually the person take many plates of *Halwa* and meat in such a manner as if he cannot do without eating. It is great opportunity for

him to take as much he can. Usually there is competition of eating among people on special occasion. Another very traditional and important that is more used as a special food between friends, in all homes and all status and age of people. It is called in local word "*Sowbbat*" ( mix the bread or crumbled bread in the soup) that is derived from the Urdu word *Sohbat* which mean meeting or enjoy the company because in this food all the people to gather eat the food in a traditional vessel that is called *Patri* or *Thal* (tray or platter). It is mad for Chicken, Mutton or Fish soup in big quantity or we can say it stew and mix bread (crumbled bread) in the soup. It is very tasty and easy to eat for all people. It is also present to guests with pleasure.

### **3. Life-cycle ceremonies**

Lifecycle Ceremonies are performed on different occasions of happiness and sorrow in the village. These ceremonies may be categories in four types. These ceremonies are important because they not only describe the different big interval of the life but it is important due to social relation. These ceremonies are not only important for the person concerning but the society and group and create cohesiveness within the groups. Sometime conflict is created in the society or resolve due to these ceremonies. It is a good excuse for people to share their ideas emotions and feelings with each other, and it is platform at which people come across with each other. These ceremonies show the structure and pattern of the behavior of the society.

### **4. Birth**

Birth ceremony: Special ceremonies are arranged at the birth of the child, special for the male child. There are many process from a child passes and parents celebrate the ceremonies. After the birth of infant the relative gives *Ghusl* (ablution) to body. After that *Daie* (midwife) cuts *Narra* of child that attached with navel. The close female relative of infant gives the *Ghoti* of *Makhi* (honey). At the same time *Daie* (midwife) presents congratulations to relatives of infant and receives money as remuneration. This is occasion of great pleasure for the husband, wife and for other all family. Male gets inheritance while the position of female is recognized in the house of husband. *Gur* (dried molasses) and *Batasha* are distributed by the parents. For the expression of pleasure and more thanks of God people distribute sweets like Halwa, Lado, Barfi, Cham, Gulab Jamon, and other sweet things, Sometimes parents slaughter the animal at the birth of male child for the thanks of God. Maternal grandparents bring the things used for the body such as small coat, cloths, toys and some energetic eating food stuffed like *Desi* or *kharra Gheow* (clarified butter oil) and other dry fruits etc.

Pleasure is shown by the parents for seven days. At the seventh days of birth, the hair of the child is shaving by the barber, and the same is given to child father sister. *Nai* (barber) gets money in cash or in kind from relative of mother or father both side. Few animals it depends upon the economic power of parents slaughtered and cooked and distributed among the relative. This ceremony is called *Aqiqah* ceremony. *Mochi* (Cobbler) brings a leather piece and stitches it with the door and receive money from parents. The tailor brings traditional type of parrot made of paper and cloth.

#### **5. Khatna / Torehwaa / Gull trashy (Circumcision)**

Circumcision is another important change in the life of the male child and in village community. It is obligatory for a Muslim male child at the ninth day of birth. This is called "*Torehwaa*" literary means purify. As the Muslim of Indo-Pak were living with Hindus and they have adopted many norm of them.

Sometime this ceremony celebrated like as marriage, in which all the relative are calls and it is an environment of marriage and all people together celebrate this ceremony. There is all management like as marriage like *Mail*, *Sehrabandi*, Dinner and other traditional norms. *Nai* (barber) is called for circumcision, usually the *Mammon* (matrilineal uncle or mother bother) carries the child before the *Pirahain* (person who perform the ritual of Circumcision) other relative stand around the child, child is asked to look upward to something while *Pirahain* circumcision the child by sharp knife. The other relative give money to the child, usually near relatives gives more money. A feast is arranged in which meat, beef is cooked and the relatives' participation is invited. They bring gifts along with money and sweet for the child.

#### **6. Marriage ceremonies**

Marriage ceremonies are the most important ceremonies in the life-cycle. Marriage is the occasions in which a person is on the peak of his life and the ceremonies celebrated on the occasion are of great rejoice. All ceremonies celebrated on the occasion show the joy of participants. It is the occasion on which the role and status of person, male or female is changed. Marriage leads to the making of a family or extension of family. Marriage is bond which legalized relation of male and female which are otherwise strictly prohibited. It is license or permission to establish relation to male and female which are otherwise taboo for a society, by this the children inheritors born as the result. So this permission is a great source of happiness for spouses in which their basic human sexual and social desire fulfilled.

Other participants specially the parents of the male are happy that in result of the

marriage they are able to continue their heir. The female's parents are happy that they fulfill their duty of marrying their daughter which is considered a burden for prestige after when the girl reaches to puberty. By the other hand it is a religious obligation that parents supposition after the marriage of their daughter

Marriage is the series of ceremonies which status from to *betrothal* to the *Rukhsati* (sending out bride). Marriage process starts always from the house of male to the house of female. If both parties agreed, a date for ceremony of betrothal is fixed. In old time betrothal was mad at an early age while recently betrothal ceremonies take place before one to three years of gap in marriage. The male side goes along with relative and birthday member to the house of female. This ceremony may be called mini-marriage. Participants of both families sit on the cost. This is a *gup-shup* (idle talk or chit chat) between them. A *gup-shup* is served by *Mirasi* (singer by hereditary profession) with some introduction; *Dua-e-Khair* (benediction bless) is mad for the celebration of betrothal. Soon after the *Dua-e-Khair* (benediction bless), *Nai* (barber) distribute the *Gur* or other sweet thing among the participants. Two water colures are poured on the member who comes from male side. A manifestation of joke is shown by the participants by both sides. These jokes are mad verbally as well as physically. This ceremony binds the two families with the affined relationship. After this ceremony made usually male does not go in the house of female.

When *Nikkah* (matrimony or marriage contact) perform matrimonial rites, on this occasion there is some sweet distributed by *Nai* (barber) among the participants and barber received twenty rupees from each for his service but it is not like the betrothal. After the matrimony the spouse becomes legally and religiously husband and wife but not socially and culturally. Social or culture marriage take place when female moves to live male as wife. This is the most rejoice and important ceremony which beings with marriage procession *Barat* (marriage procession) there is certain ceremonies such as The etc. which are firmly introduced by both families. One day of *Barat*, a share is bond on the fact of groom by his sister who is paid some money as her right. A recent phenomenon of garlanding the groom with currency notes has been introduced. Traditionally, a groom should go or lead the *Barat* on the horse while all other participants are on foot. Before riding in the horse, the groom visits mosque around the village which is thought sacred at the beginning of this holly task. When he is about to ride on the horse, a female relative usually the sister puts the grains to the horse. She is paid for her services by the groom drum beating are present on every

ceremony. *Mirasi* beat and plays some other musical instrument and receive *vial* (a remuneration that is received by the server against his service at the spot) from the participants.

Procession start from the house of groom and making round of the village approaches the house of the bride. On the way much *Ptakhy* (cracker) and bullets are fired by guns which make a great noise in the village. Usually the procession takes place in the day time. At the house the procession is received by the relative bride. The participants served meal tea etc. in the house of bride. A lot of joking takes place from two sides. They also exchanges abuses as matter of joy which is not felt by any of them. If not perform before, Nikkah is performed in which male is asked to recite the six *kalmas* (Muslim creed) as a religious requirement. He is asked by the *Molvi* (Muslim priest) to accept the daughter of so and so as his wife. After three times accepting the *Nikkah* is confirmed religiously by the male. At the time female is asked only to give consent to accept groom by her relative. Who feed back by the *Molvi* about the consent and being to offer the *Nikkah*? A *Nikkah* registration has been introduced by the government via *Nikkah* registrar who is legally obligated to record the marriage. In this register all the particular of male and female with their witness and advocate are written and signed. Meal is served after the *Nikkah* ceremony which consists on meat, rice's sweet and salts and people eat it like the enemies of it. In the village some has different culture of meal. People those are the villager they goes on the marriage and pay the *Nendar* (financial help to groom parents) and receive the seven plates of meal that is given by the barber. Several other ceremonies take place during the time of stay of Barat, which include milk presentation by the sister of bride or other close relative.

Dowry is the economic transaction which is presented to the new couple being marriage. Dowry consist of the things of daily use a family such as cost, chair, cloths, pots etc. from the bride family to their daughter which are taken with her new house or in the house of her husband's family. After the performance of all these ceremonies and display of dowry, female depart from her family with tear in her eyes. The other members of bride family also try to bring tear in their eyes to show their affection and love with their daughter who is leaving the native house to adjust herself in a new setting.

She is taken in *Doli* (bride sedan chair) picked by the near relative of the bride. At the arrival of groom she is received well and given some money as a reception. The other

tradition is *Mohari Napai* (catching door sill). Bride catches the door and asked for remuneration then the mother in law come or other relative of bride offer to something. The second day of marriage, a feast is arranged by the groom family calls as *Walima* or *Junj* (dinner) in which the relatives and bride's relatives invited. This feast also consists on the same dishes of meat, rice's etc. At the evening bride and groom, both return to the house of bride's parents from where they return back to their house after one day. Then a chain of invitation of meals is offered by the relatives of both sides of family which introduced the both spouses to each relative one by one.

## **7. Death**

Death is a ceremony of sorrow which shows the life cycle end of a person. On the death occasion, a person departs from the family member forever to other world and creates some gap of relationship which makes a loss of family. At the time of death the most affected persons are kith and kin who feel more loss to a family. The affected ones are his children (daughter, son) and wife, and in case of minor death the parents. Death occurs of the all ages intensity of sorrow differs from the age, sex and relationship.

Death occur due to diseases which are attempt to be cured by traditional methods and techniques but when a person dies by a natural death , it is said that his days from the heaven finished and he must return to his commitment made him at the time of birth. When a person dies his family member began weeping aloud whatever the time may be. By listen the news of death weeping noise, neighbor and other villagers come to the duty of person who know about the death to tell other who do not know the individual. It is obligatory for adult male and female to go to the house where death has occurred as and when they hear about it.

Females of the village gather in the house and sit near the deceased person on the mat. The relative of died person weep with loud voices which is called *Weiner*. In this *Weiner* they narrate the characteristics of dead person and loss occurred due to his or her death. The nearer female open their hair weep aloud by weaving their hands. In case of murder, accident or unexpected death, there is display of maximum sorrow by the female and male. The near kith and kin stay with the cost of the dead body where dead body fall ill and weep aloud. After the introduction of loud speaker, the death announcement is made through it. *Kamies* are gathered and sent to the villages and cities where the family has relationship. If a person is out of the country or in a city away, a person sent to call him on telephone and in some time he is telegraph.

When all the relatives, especially the near kith and kin of the dead are reached in the burial ceremony is performed. Usually in summer, the dead body is not kept more than one day. Before the burial bathing of dead is taken place the *Khadim* of the mosque on the instruction of *Molvi* gives bath to the dead body. Female's dead body is bath by the female *Khadima* (maid servant) and *Imam* (religious chief). After the bathing *Kafan* (shroud) which is consisted of three white sheets and in case of female five pieces are prepared. *Kafan* is usually provided by the maternal side of deceased. When the dead person funeral lifted on the shoulder of four people, there is great hue and cry of female. The male carry the dead body and procession proceed to graveyard, where the *Nimaz-e-Janazah* (funeral prayer, corpse) is performed. On the way during the take out funeral procession recite the *Kalma-Shahadat* (Islamic creed) in loud voice. *Nimaz-e-Janazah* is offered by the males only led by the *Molvi*. Dead body is put in the grave filled with earth by putting pitchers above the dead body. They return back after burial, a feast called *Mukanur* or *Pursa* (condolence) the *Reties* is arranged for the guests. People offer *Fatehah* (make offering to God with such prayer for dead) every day.

#### **4.17.3. Belief system**

All population of village *Bassira* belongs to the Islamic religion. There are different sects of the people who perform different rituals and acts according to their sect. There are two basic sects *Sunni* (orthodox Muslim) and *Shiah* (Regarding Hazrat Ali as direct lawful successor to the Holy prophet rejecting the other orthodox caliph). *Sunni* sect is also distributed in three more sub sects: Deobandi, Barelvi, and Ehl-e-Hades. But the main thing observe in the village is belief and practices. We may say it is a main tradition coupled with sub tradition. The main tradition is the Islam or the Muslim religion has presented as a whole and sub tradition is conversion of the religion practices according to the local environment and customs. Some local custom has been synchronized to adjust in to the Islamic system. People believe in one God but they believe that different *Pir* (spiritual guide, saint) dead or alive who are ear the God can also help in the loss. Show their attachment with them, they visit to them and to the shrines. They are all superstitious and believe in them. To approach the supernatural two approaches are used by the village community member. One is direct or prayer approaches in which the person performs prayer five time and appeal the supernatural to fulfill their desire. *Molvi* of the mosque is the leader who leads

such prayers. The second approach is to contact the God through middleman who is religious or sacred person and due to his sacredness he has direct contact with God. The people respect that man whether living or dead. The leader of this approach is *Pir* or shrines. Many local belief and practices are shared and that are belief in *Pir* and shrine superstition and *Jin-Bhoot* (spirit and demon or ghost)

#### **4.17.4 *Pir* (spiritual guide, saint) and shrines**

*Pirs* are the living people who are believed to have some power or special contact with God due to which they can help their followers to solve their daily problems. People visit to them and ask *Hajat* (need or supplication) from them which are believed to be fulfilled and *Pir* pray for them. These *Pirs* acts in to two method; one is verbal and the other is written to solve the problems. The verbal is *Dam-Darod* (boast) which is offered by *Pir* on or for the person while the *Tweeze* are paid in cash and kind at the time of visit of *Mureed* (religious or mystic disciple) and after the fulfill of their desires.

Shrines are the grave or tomb of dead *Pirs* who are believed as blessed of dead *Pirs* who are believed as blessed with power to help in solving the problem people say visit on these *Ziyarat* (pilgrimage or privilege of seeing) and shrines fulfill to their material desires and specially to cure diseases. Each grave is supposed to fulfill one or more purpose. There are three big and famous multi-functional shrines situated in different in different areas near the village and the people go to fulfill their desires. The more nearer shrines is *Pir Gammon Shah*. People also go there and fulfill their needs under different condition and way. The next shrine is *Pir Mohammed Ali Rajan Sudhy Bhag*; this shrine is more famous and has more dignity. Many people in the every time are present here to fulfill their needs and for virtuous deed. Every time there is great crowd of people male and female, adult and child are to gather here and give charity after the fulfilled of needs and desires . *Shiah* people are mostly come here because they also come here for *Majlis* (meeting held to commemorate Hazrat Imam Husain's martyrdom) that is convened in different days of the year. In the *Moharam* (the first month of Hire year) there are many people who come here these people are called *Momin* (believer, Shiite). Many people of the village go to shrine in the *Jashan-e-Noroz* and to make vow and when fulfill avow they give charity that is called *Niaz* (charity given to the Imam). The third shrine is *Hazrat Pir Makhdum Mohammed Yusuf* famous *Karor Lal-Eison*. On this shrines *Sunni* people mostly goes

and *Shiah* also go for *Ziyarat* and vow. This shrine situated in the Karor city. Every year Tehsil Municipal administration celebrates the *Urs* (death anniversary) of *Karor Lal-Eison* and arranges a big fair that is called *Mela Chaudhavian* (fair of fourteen). Many people in all the year goes to shrine and pray to fulfill for their desires and needs, people also make vow and fulfill it after the completion of their wants.

#### **4.17.5 Belief on evil-eye**

It would be difficult to find a more superstitious people in the world then the illiterate residents of the village. With the exception of few educated and sensible person majority of literate people with orthodox approach believed in various kinds of activities Jin, evil eyes and many other superstition concept. It is commonly believed that “*Sapda Danga Bachda Hey, Nazar Da Danga Nahi Bachda*” (the snake bitten survive but one who is effected by evils cannot). Generally, the disease and which is not curing by due to the poor diagnosis, lack of proper medical treatment or poverty are supposed to be acts of *Jins*. Likewise the martial dispute and unpleasant situation caused by miss appropriation of facts, irrational attitude at scientific approaches towards problem of practical life attribute to evil eyes of the *Jin*. This is actually a result of escapism that had its deep in the local mental and psychological setup. *Billani Da Phull* is a charm to win the heart of a girlfriend. The price paid for an amulet called *Mokh* (remuneration). People believe that evil eye effect the also neutral things also affected by the evil eyes. When new construction is made then people put the rupees in the door sill that it is avoid from the evil eye. Some time when all the building construction is complete then they put the saucepan that mad with mud. They believe that it should save from evil eyes to all building. People also believe that motor vehicles are also affected by it then they bind a shoe with motor and believe that it saves from evil eyes.

#### **4.18 Basic amenities**

Community according to Weber’s new world dictionary is defined

“All the people who are living together as a small social unit within a large one having interest and work closely associated because of common tradition or political economic advantage”.

Therefore community consists of a number of family units residing in a particular area having common interest and value system.

#### 4.18.1 Educational facilities

Education plays a vital role in the development of the community. Education level also reflects the living pattern and slandered of the people. Education standard rising means putting social group on development path. If we go back in the history people was illiterate and they do not study their children. But after the time they were starting their children to send in the school. There is one middle school for boys in the village and one primary school for girls. The Middle school established in 1930 as primary level but after the date. In 1993 was upgraded by *Malik Ghulam Haider Thind* (previous MNA) at the Middle standard. Now the school has very best quality of study, There are nine teachers who are studying the children at the school. Four peons are available in the school. The School record of different year is as listed below;

**Table 12. Class wise and annul strength of Govt. middle school *Bassira Jadeed***

<b>Year</b>	<b>Nursery</b>	<b>First</b>	<b>Second</b>	<b>Thirld</b>	<b>Forth</b>	<b>Fifth</b>	<b>Sixth</b>	<b>Seventh</b>	<b>Eighth</b>	<b>Total</b>
<b>2009</b>	20	46	43	38	43	17	20	17	11	255
<b>2010</b>	54	44	31	40	40	32	15	15	17	288
<b>2011</b>	41	55	38	28	39	32	25	11	13	282
<b>2012</b>	51	37	52	34	25	34	34	20	10	297
<b>2013</b>	32	63	38	42	31	90	38	30	13	377
<b>2014</b>	76	84	57	45	43	23	25	32	28	413
<b>Total</b>	<b>274</b>	<b>329</b>	<b>259</b>	<b>227</b>	<b>221</b>	<b>228</b>	<b>157</b>	<b>125</b>	<b>119</b>	<b>1939</b>

Source: Deputy Director of Education Karor Lal E Son2015

**Table 13. Class wise and annual percentage and average**

Class	Nursery	First	Second	Third	Forth	Fifth	Sixth	Seventh	Eighth	Total
Percentage	14.13	16.96	13.36	11.71	11.40	11.76	8.09	6.45	6.14	<b>99.99</b>
Average	45.67	54.83	43.16	37.83	36.83	38	26.16	20.83	19.83	<b>19.98</b>
Year	2009	2010	2011	2012	2013	2014				<b>07</b>
Percentage	14.01	14.85	14.54	15.32	19.44	21.25				<b>99.5</b>
Average	31.33	32	31.33	33	41.88	45.88				<b>215.44</b>

Source: Deputy Director of Education Karor Lal E Son2015

#### 4.18.2 Health

Health is not much cared in the village. A person is given treatment when he gets disease. Preventive measure to control the disease is not considered important and the ammonization of the children are not felt necessary. Three types of treatment are done to a patient. One is herbal in which the *Hakims* (physician) prepare the medicine by using of allopathic way of treatment. Second is allopathic in which the modern medicine are used. The MBBS doctor in the city but dispenser in the village is available, who practice allopathic way of treatment. They give the pills and injection the people according to their own knowledge. There is such dispenser in the village. In the serious case the patient are refer to the city and after that if he will not recovered then refer to the district hospital. There is one hakim in the village and three doctor of homeopathic that have the diploma of DHMS. These doctors cured the patient with their own way and knowledge. There is one health technician who has job in the government hospital Urban Health Center. He cured the patient with the allopathic way.

The third way of treatment is spiritual healing via *Dam-Darod*, *Tweeze*, *Pirs* and *Ziyarat*. *Molvi* (Muslim priest) is the agent of this type of treatment. Malaria, Diarrhea, Rheumatism, Gastro, eye and ear are common. There is one LHV (lady health worker) in the village. That is work by the urban health center. She mostly works on Polio days and also informs the people particularly female like as family

planning for decrease the population and initial health security injection to children and their mother that they save from any harmful disease. Mostly women gives the child births in the city hospital but in some cases are given birth in the home and this case is handle by the traditional women that is called “*Dai*” (child nurse or baby sitter).

**Figure 5. Small clinic of the village for initial medical treatment**



Source: Field Researcher

#### **4.18.3 Mosques**

All population of village Bassira belongs to the Islamic religion. There are two basic sects *Sunni* (orthodox Muslim) and *Shiah* (Regarding Hazart Ali as direct lawful successor to the Holy prophet rejecting the other orthodox caliph). Sunni sect also distribute more three sub sects: *Deobandi*, *Barelvi*, *Ehl-e-Hades*. There are Three Mosque of Shiah sects in the village and there is no Islamic education is given to child in these mosques. *Deobandi* sect people have four mosques. In these mosques religious education are given to the children like Holly Quran. There is one mosque of the sect in which *Nimaz-e-Jumah* is offered by the people. These people are more ethnocentric about their religion. The next *Barelvi* have five mosque and people also offer the prayer in these mosques. Religious education also gives to the children like as *Nimaz*, *Rozah* and Holly Quran. Children go in the mosques two times first at the

early morning and the second early afternoon. Nimaz-e-Jumah also offers in the *Jame-Masjid* (principal mosque of locality). There is no mosque of *Ehl-e-Hades* sect but followers are existing.

**Figure 6. Jamia Mosque of village**



Source: Field Researcher

#### **4.18.4 Community center**

There is no community center in the village, so the people have to face a lot of problems regarding their different social issues. But the local government is not taking initiative to construct a community center.

#### **4.18.5 Electricity**

Electricity is available in the entire village. There are some homes where electricity is not available. The first electricity grant provided by the *Bahader Ahmed Khan Sihar* (Member of National Assembly and previous Minister of Defense). The electricity starts work at regular biases in 2004. Before this there is no electricity facility in the entire village. In the grant of 2004, the entire village has not electricity facility; in 2008 A.B. the second grant of electricity for village *Rai Safder Abbas Bhatti* (Member of Provisional Assembly, PPP). Now 80 percent village has electricity facility.

#### **4.18.6 Market**

The village is not populated with arrangement or in wards. Then the markets are not in one place or in sequence. In the village where the home is more than the markets are occurred there. These markets lie in the every side of village in the village or out

the village. Most of the people of that area are associated with this market regarding with market their economic circumstances.

The trade pattern of the village is very simple. There are many merchant shops that have the daily uses things like edible stuff, vegetables, few hosiery items, few toys for the children and sweets for children and stationary things. The people make a purchase on credit and pay the payment to shop keeper at the harvesting of crops. Diesel agencies also provide the diesel to farmer on credit. The commission agents purchase every type of kinds of crops and also provide things to former.

**Figure 7. Taylor shop**



Source: Field Researcher

**Figure 8. Merchant shop**



Source: Field Researcher

**Table 13. Structure and pattern of the villages markets**

<b>Pattern of Trade</b>	<b>Structure of Shop</b>	<b>Scale of Trade</b>	<b>Strength</b>
Merchant shop	Pakka Single Shop	Medium (Retail)	20
Merchant Shop	Kacha Single Shop	Small (Retail)	08
Commission Shop	Pakka Double Shop	High	04
Barber shop	Pakka single Shop	Very Small	04
Merchant Shop	Khoka Single Wood Box	Very Small	12
Taylor Shop	Single Shop	Very Small	06
Tyre Shop	Single Shop	Very Small	04
Chaki Shop(Grid)	One Motor or engine	Small	10
Spare Part	Single Shop	Very Small	03
Diesels agencies	Single Tank	Medium	10
Iron Shop	Within the Home	Small Home Industry	03
Furniture Shop	Within the Home	Small Home Industry	03
Arras Machine	One engine and One tool	Small industry	02
Clinics	Pakka Single	Small level	04
Engineering works	Within the other Shop	Small Industry	02
Kanta	Pakka single Shop	Small level trade	01
<b>Total</b>			<b>90</b>

Source: Field Researcher

**4.18.7 Media**

There is no regular way of media for information. Newspaper are available in this area because some people are goes daily biases to city and they purchased from the

city and take with him. Mostly newspapers are Read in the shops and village small clinics but few people read in the house because there is no regular supply of newspaper in the village. PTV (Pakistan Television) and Radio (FM89 Layyah and other channels) are the most popular and media is used for information, news and other necessary things.

Now a day Dish TV replaced the PTV and mostly people of the village Bassira are used the Dish for entertainment and news channel. There is no cable connection available for the village at still date. People are also entertain with to watching the movies on Dish TV from different channels and also used the CD and DVD for watching Movies, Some people have computer to watch movies and other entertainment like games but not study purpose. Many people have audio and video mobile that are also used to watch movies and songs, People are sharing information of locale, city regional national and international level by these mobile phones from the village.

#### **4.18.8 Games**

All communities, no matter how busy and laborious a life they lead including in some form of game and recreation for relaxation. The people of this village are no exception to this rule, the game most enjoyed by children, boys and men. The most common traditional sports are *Chiddey* (marbles), *Kanga* (Tree climbing competition), *Phitta* (circle), *Pithoun Garraam* (potsherd), *Domba Sati* (cloth beating), *Godian* (dolls competition), *Challa Poch* (ring searching), *Lookchapper*, *Ankh macholi* (hide and seek), *Geti ganna and Golly Danda* (pit cat) these games are mostly playing by the children before the teenage. The other games that are playing by the people these are *Mela*, *Dodda* (fair), *Kabaddi* (resembling prisoners base or bare), *Gabi* (a new type of kabaddi), *Kushti* (wrestling), Cricket, *Valibal*, *Luddo*, *Tash* (playing cards).

**Figure 9. Children during playing cricket in village footpath**



Source: Field Researcher

#### **4.18.9 Recreational facilities**

Despite of the Television and Radios there many other recreational activities like games and other pursuits. Children used to fly the Kite, as kite flying is best pursuit of the villager. Man other games are also played in which cricket and Valibal prominent.

#### **4.18.10 Hobby**

Always a human have hobby for time consuming in every society, then these hobbies are different in society to society and culture to culture although human to human. In the Bassira village there are many traditional hobbies that are adopted by the people. All the people of different age and classification like cost, economical standard have different hobby. The most important traditional hobby is horse riding. Many people of the village have horse only for riding like as fare horses, tent pigging, race or in the hunt of animals like as rabbit, pigs, jackal, deer and forest cat.

Many people rear the dogs and satisfied with him by different way like as hunt of any type of animal, race, and doge fighting, bear fighting, and looking after. Pigeon are also used for hobby like as flying competition, boys are mostly reared the pigeon. Cock-fighting is also practice in the village. People also reared the partridge with much passion. People used them for chirping competition. Quail are also reared for fighting.

**Figure 10. People of the village are going to hunt of pigs with their dogs**



Source: Field Researcher

**Figure 11: Horse dancing in village**



Source: Field Researcher

#### **4.19 Political set up**

Regarding political set up the main system of justice based upon the “*Sath*” or “*Panchayat*” (council of village elder or rural court of arbitration usually comprising

five members) solve the property and all other problem related to the basic human rights or routine wise small problem. Head of “Sath” is called “*Sardar*” or *Khan* or “*Bhagwand*” (chief, owner, land lord) who is consider all in all making all the decision about the quarrels and setting minor and major dispute.

The head of the “*Sath*” is usually nominated with the help of *Biradri* (kith and kin) system. Village Bassira is the part of large political area.

Like other peasant communities village is not sufficient political unit but most of the decision imposed from outside of the village, and village is controlled by the police, court and other departments of the government. In the village there are political power and leader agent who play the immediately role between the villagers and local agents have two edge swords which work for government and for the people. Govt. or the outer structure could not appoint a force in every village to maintain law and order. So, the need of people is to improve law and other order situation. People of village those are mostly illiterate, have less knowledge of the remaining world and need some person to work on their behalf to deal with government institution. These local leaders of the village are helpful in this respect.

Traditionally, the government since the time British govt. has appointed the village head man locally called *Namaerdar* (lambardar or village head man) for this purpose. These formal leaders played a great role in this regard but after the introduction of local bodies, some new leadership farer councilors, lady councilors have been introduced. They have performed some function of head man in the course of time other informal leadership evolved in the village.

Large political system exists in the area which has created a system of alliance and apposition on higher level. In village power and prestige gained not only by force but also influence. These leaders do not have any force to recognize their authority. They exploited the villager by creating and involving the conflicts and after obliging through help show in the court or police station. A person having more land or respectable such as the office of the *Numberdar* or councilor can enforce his political position.

#### **4.20 Social organization**

According to Firth:

“Social organization is viewed as being composed of social interaction in which people exercise choice and make decision”

Social organization refers always the pattern of interaction among the member of group, society and culture. Stewards Thought of social organization, democracy and level of integration as sub set of culture traits. Harris sees interrelation of different aspect of social organization that is systematic relation between the different kinds of groups, network statues and role. Family is the basic unit of society where people live and share common ancestry, blood and legal relationship, family play an important and key role in the social network.

The family is a social group characterized by economic residence, economic cooperation. It include adult of both sexes at least two of whom maintain a society approved sexual relationship, and one are more children, own or adopted, of the sexually cohabiting adults.

In joint community villager have a group of intimate people. When relationships are developed through either blood or marriage, they give rise to emotional involvement. In this community most of the families are join than nuclear families, they prefer to form joint social group because in this community, family is the unit of production and every family member is human capital. The whole family work together due to poverty line, every family member has to earn for him and for whole family. They mostly lived in joint family system some time they lived in the nuclear family system.

#### **a. Extended family**

Extending family refer to family structure that extend beyond the nuclear. Within the extended family may be multiple numbers of nuclear family groups. Sometime consanguine families and joint families are used interchangeably with extended families. The consanguine families refer to joining nuclear families on the biased of the blood relationship on the biases of decent from the same ancestors so that several generations off spring are included with in one family unit as in extended family. Some families composed linked through siblings but without their parents are dead or some time one of them is dead. For instance such a family consist of two are more married brothers, their wives children. Sometime unmarried sister may live with their brother as dependent on them socially and not infrequently economically too. In the village such families are less rather than nuclear families.

#### **b. Joint family system**

In encyclopedia of Anthropology joint family is defined as:

“A joint family is vertically extended family joining three generation: parents and the families of some of their children” .In the village joint family system is the common.

It consist of a married couple, one or more of their married sons, other unmarried children whether taking independent in economic. Some joint families are sometime quite large comprising more than twenty members and more than three nuclear families and with three generation. In this sort of joint family living pattern their houses are linked with each other and indicates a resident unit, with one common guest common identical distance from the resident area.

### **c. Nuclear family**

Nuclear and conjugal refer to the family unit in its smallest form. Generally it includes the husband, wife and their immediate children the term nuclear and conjugal are at time used interchangeably; however the conjugal family must include a husband and a wife. A nuclear family may or may not include the marriage or adoption assuming they are of the same or adjoining generation. Thus a brother or sister or a single parent and child are nuclear families would not technically speaking, be conjugal families. In the village nuclear families are less than extended and joint families.

#### **4.20.1 Relation between husband and wife**

The relation between husband and wife is very traditional and has certain limitations like they cannot sit on bed or *Charpai* especially in front of their parents or Parents in laws. According to the present research both the husband and wife follow the same way of living life as they saw their parents follow. Usually no importance is given to females including wives in decision making of different kinds. Men who follow his wife in all matter of life, according to villager perception he is not Goodman and called such a person *Run Mureed* (follower of women). But during the decision of marriages, the husbands ask their wives and consider their suggestion or interest.

#### **4.20.2 Relation between father and children**

The relationship between father and the children is formal. Children especially daughter are highly obedient to their father. In most of the cases, they fear their father so much that they avoid coming in front of them. On the other hand, some are comparatively attached to their father. The person who has more number of sons is considering as luckier and socially strong. Sons supports their parents in the old age locally it's called "*Bachrey they tey dukhray gay*" (When the sons become young then the all the afflictions get away).

## 4.21 Resident pattern

The village is spread over more land which is low lying and often disrupted by the annually flood. The village is distributed approximately in the 20 *Wasties* and 6 wards or blocks. In each Basti there is a mosque. There is more than ten *Jamia Masjid* (principal mosque). The villager offers the prayers in the village mosque, *Nimaz-e-juma* is also offered in the mosque of the village and also *Nimaz-e-Eid* offered in the mosques. The mosque is the place not only for spiritual cleanliness but physical also. The male member of the *Wasti* or block gather to offered the five time prayers which provide them a forum arrange meeting and exchange their views, ideas and emotions with each other.

There are not more streets in the village except approximately five or six, because the village is populated not in a one colony or ward but it is partly populated in different places of the village according to resources of land of peoples. In the village where the land of people is exist they were settle here, they not wait for the settle with other villagers.

The streets of the village are *Kacha* (unpaved) except two, which are recently made by the councilor living in the village, through local parties and rural development. There is no specific arrangement of outflow of rain water in the rainy season, all the *Kacha* (unpaved) street become muddy and it is quite difficult walk across. In absence of necessary out let of rainy or daily used water, one can see Muddy Street growing in to nursery of mosquitoes. Like other villages of the area there is small multifunctional *Chapper* (huts) in the village help the cattle, especially buffaloes, tom rest in it the summer season when it black skin absorbed the sun rays and is forced to take refuge some muddy , water place especially in the river. Men and women's sit in the *Chapper* in the summer season. Like street, *Chapper* is also breeding place of mosquitoes and flies. This generates diseases both for human being and animal.

*Wasties* are further dived in to houses resided by the human being and domestic cattle called *Chownk* or *Dera* (male apartment). There are two types of houses one is especially for human and the other for animals. But only the affluent families have both types of houses. Majority of the houses keep their animal in the same houses and portion is used for cattle houses Known as *Bhana* (closure) usually is *Kacha*.

Most of the houses of the village are *Kacha* (unpaved) but the rich families have *Pakka* (paved) house, with kiln bricks and cemented walls. *Kacha* houses are mad for

wooden beams and mud or unmetered bricks. A house usually has one big room, which is finely decorated by putting utensils on the cornice of the walls. Usually one married spouse allotted is given one such room, where bride keeps and decorates utensils and other things of his dowry. All the family members' parents' children sleep in this big room. There is a small room attached with the big rooms known as *Kothi*, which is used as the store room as ordinary days. Usually deliveries are made in this small room. A small room used as kitchen in winter season. While, cooking is made in the courtyard in the summer. There is room which is meant for grain storage but in many houses no such room exists for this purpose and *Pallas* (a hut that is made for wooden branches in a circle and people collect and save the *bhoosa* (chaff) are made for storage.

Some houses have verandas which is a place for sleeping in the rainy season and resting place in the day of summer season. Houses have flat roofs which are used for night sleeping during the summer season. Courtyard is very important in the living pattern in the village. Most of the activities take place in the courtyard. During the day females gather in the courtyard for knitting, sewing and doing their household work under the shady tree in the courtyard. The same compound is used for similar activities in the winter when leaves of tree have fallen. Other activities are making butter, *Lasi* (diluted curds milk), and children bathing, washing of cloths, fodder cutting etc. take place in the courtyard.

Traditionally no ventilation system is maintained in the construction of the houses. Now a day some people are making windows, such innovation are restricted to guest rooms which are also recent innovation. Construction of *Bhaitak* is a recent development introduced by the urbanized families before this all villagers a *Dera* commonly at any time. Almost all the houses are surrounded by *Pardah* walls or constructed in a manner that back side of the rooms becomes the *Pardah* walls. Construction is made in line and courtyard in front of the rooms. Usually common main gate is used for people and the cattle. The process of construction *Kacha* houses into *Pakka* houses has been accelerated due to increasing the income of the villagers and modernity. People mostly spend their money on the *Pakka* houses. Now the people are trying to build who are economically strong, double story buildings fancy designs of the room's chips floor marble and other decorated pieces set-in to the houses.

#### **4.21.1 Reconstruction of the village Bassira**

The village reconstructed after the flood of 2010 A.D. village roads streets and shelter structure also reconstructed after the flood. How flood affect the villager and how the villager again reconstruct their homes and economically maintenance are given below;

#### **4.21.2 Flood 2010**

In flood 2010 A.D. as for as all the Pakistan affected very bad there district Layyah is also affected, but Village Bassira is situated on the river bank. Village also affected very bad way. When the flood is coming then all the people migrates from village. When they comeback their all property lose in the water. There animals also died by the flood water, because there nothing for eating for animals and humans. It was a very difficult time for the villagers when their animals are flow in the water and died. When they return them very difficult thing for them is shelter. They were construct huts that they save their children in the huts. Then slowly they start to work of construction of home. Some people start to construct home with mud and some with metaled bricks.

The main and important cause of *Pakka* house in the village is flood of 2010 A.D. from the Indus River. When flood is coming then there is no *Kacha* house is saved from flood approximately 90 percent houses of the village ruined by the water of flood. Some *Pakka* houses were also affected and *Kacha* houses ruined completely of all village due to huge amount of water in the houses. After the flood when the people return to their houses, there was no limit of their destruction. Their all property flow and waste in the flood water. After that those people who were economically strong constructed the *Pakka* houses because they were afraid from the flood.

The main important role performed by the Non-Government Organization SOLIDAR Switzerland under the project off one room Shelter and Washroom for the flood affected of district Layyah. Funded by the European Commission Humanitarian Aid. The NGO granted the approximately one hundred *Pakka* Room for shelter and one *Pakka* wash room (latrine) to poor and affected people of the village Bassira. There were many Other NGOs those helped the villager after the flood to give shelter like Camp for temporary shelter. After the flood many people lived in the camps because they have no shelter at that time. The entire village is 95 percent reconstruct after the flood 2010 A.D. In the village water pumps and mosques was also constructed by the

NGOs, Al-Khair Welfare Foundation Turkey, constructed the two big mosques with amount of 50 Lac of each mosque very fancy and beautiful manner. The name of project is *Masjid* project II.99, District Layyah Pakistan. AL-Khair Foundation UK.

NGO gives the project of primary school and building under the project of “Rehabilitation of Feeders Schools Flood2010, Implemented by NGO world Pakistan Founded by the Light House Association Turkey, Coordination by: NCHD and Education Department Layyah. NGO gives the two rooms for shelter and two female teacher, furniture and stationary and books for student. It was the fledge girl’s primary school. The school admission administration is under the Govt. Middle school *Bassira* for boys.

The other big project by the NGO is construction of bricks road. Japan Children First project name Al-Abbas Village *Bassira* under the scheme of 2400 meters Soling and 1150 drains. Total cost of the project is 12,663,000 and date of completion 20 July, 2011 A.D. Children first gives the many other project like *Nalka* (water pumps) for drinking water, tube well for irrigation. The main important work is given the opportunity of employment to people in their home, NGO gives the net Money to invest in business, give the money to poor people for shop such as merchant shop, also gives the animal to people like goats and chicken that they maintain their economically position. Provide the opportunity to female for skill like stitching the cloths and donated the stitching machines.

Doaba Foundation helped the villager initially when they return to dry the roads to put the dry mud on the road. The NGO also provide the solar plates in the school of village to maintain the electricity facility. NSRP survey the all school of village and collect information about the schools administration, strength and quality of study. Global welfare Organization provided the Grader and bane for the roof of the rooms to many people. UNICEF also provides the books, bags and uniform to children.

The other NGOs gives the Things for eating, Flour, Clothes, Toys For children and medicine to save from the diseases, Seeds and fertilizer for cultivation and tools for the use of former like *Hathrerhi*, and also gives the net cash to villagers for fulfill their needs. The NGO also gives to people animals such as goats. The NGO also arrange the seminar and fair for the entertainment for the villagers. In these aspect US Aids, UK Aids, UNICEF, DTC, Global welfare Organization, NSRP, Solider Switzerland, World Food, Dya Flood Rehabilitation, UNDP, Children First, Lok

Sanjh Foundation, Global welfare organization, Doaba Foundation, Sind Waseeb Forum.

## **4.22 Pattern of land used**

There are also given the area of the village that has two types, cultivated land that is able for irrigation and agriculture and none cultivated is the land that is in not in the use of village but in the record of the village. This land is in the river the not able to cultivate.

- *Mumkana* (Cultivated)
- *Ghair Mumkana* (Non Cultivated)

### **A. *Mumkana* (Cultivated)**

Mumkana land is the land that is in the use of villager. The total land that is used by villagers is 2500 acres. In this area of land fields, houses, schools, road, markets and mosques are included. These things also called *abadi dheh*.

All the land is irrigated by the tube wells or by the river of water using the Diesel engine peter with the help of pumps. Some land is also cultivated as arid system that is called in local word “*Seo*” the crops is ready without irrigation or only by natural way like rain fall. In this type of land river water or tube well is not available. The arid land is cultivated mostly in the forest area of the village that is called “*Bet*” in the local word. Basically the land is not planned by the flowing of water in the flood season then it is able to irrigate, and its irrigation and planned expenses are at very high level.

### **B. *Ghair Mumkana* (not cultivated)**

It is the land where agriculture or any or other settlement is not possible. The area of the land is 5000 acres. But this land is in area of village and in the record of village and in the revenue department. This is registered with the name of villager. The land is none cultivated because of Indus River. Some land is sandy, water logging, salinity or in the river where river is flowing .Then this type of land is called in the local word “*Sunj*” (depopulated or wasted). This land is hiding with forest gross then the animals of villagers going to be torn, in this land like a meadow.

**Table 14. Area of the village Bassira**

<b>Sr. No</b>	<b>Kind</b>	<b>Land (Acers)</b>	<b>Percentage</b>
01	Cultivated	2500	33.34
02	Non Cultivated	5000	66.67
	<b>Total</b>	<b>7500</b>	<b>100</b>

Source: Revenue Department Karor Lal E Son2015

## 4.23 Agriculture

Agriculture is main economic activity of the village. Mostly people have more and less land and some have not land. All the land is cultivated but due to problems of water logging and salinity, yield have decreased and land owner have some other business as alternative Livestock , wages labor, seasonal labor, work in the crops at wages and small shop in the village or out of village in any other city.

**Table 15. Annual cycle of sowing and harvesting**

<b>Harvest</b>	<b>Crops</b>	<b>Sowing</b>	<b>Harvesting</b>
<b>Khari</b>	Rice	1 July to 15 August	15 November to 30 Nov
	Masoor	7 July to 15 August	15 September to 30 Sep
	Sugar-Can	7 July to 15 August	7 September to 30 Sep
	Jawar	8 July to 20 August	15 September to 15Nov
	Bajra	8 July to 15 August	15 September to 15 Nov
	Alsi	8 July to 31 August	15 September to 15 Nov
<b>Rabi</b>	Wheat	10 Oct to 30 Nov	1 May to 30 May
	Brasoca	7 Oct to 30 Oct	1 Mar to 30 Mar
	Moth	7 Oct to 30 Oct	1 Mar to 30 Mar
	Till	1 Oct to 30 Oct	1 May to 15Mar

Source: Village Influential person

In the past the oxen, camel and were used for cultivation in the fields. But by the invention of technology these things are removed slowly. In this village from previous five year these things completely finished.

Before five year there is one former who cultivate their fields with the oxen. Before fifty years one tractor in whole village was available for plough but now fifty percent former in the village have their own tractor for plough. The owner of tractor plough their own land and also at the rent. They receive the rent payment after the crops harvesting just like as Jujmani system of economic. They receive the payment in two variables, sometime per hour some time per acre. Massy Ferguson (240, 260, 265, 275, 375, 380), Fiat (480, 640) Ghazi (480), Rossi Blares, MTZ (510, 520) are mostly used in the fields and for other purpose of agriculture. There are many instruments that are used in the agriculture with the help of tractors; these are kalti, Blade, Disk Hero, Rooter weightier, Rigger, plough, Cutter, Drill, Thresher or Harvester, Boom, *Trali*, *Rehra*, *Farsha* etc.

*Goober or Oohal* (dung) is also used in the fields for production. The village land is more fertile and best for every seasonal crop. The area near the Indus River is more fertile due to river soil's and it's per acre yield is more than other area. Two types of crops are sown once is called *Kharif* which is summer crops and other is called Rabi which is winter sowing crop. In Rabi wheat Sarson, Moth, Moh, Till, or sown while *Kharif* crop like rice, Masoor, Sugarcane, Bajra, cotton etc.

When the crop is ready for harvesting it is raped through *wingar* the collective efforts of the number of person of the village. Some time is called for this purpose. After reaping, it is gather to the place for threshing. Both type of threshing is avail in the village. After the threshing the grain stored in the *Pallas* but in the *Pakka* room use throughout the year and use throughout the year. If there is need of grains at the end of year then the people borrow it from each other rather than buying. There two use of measurement traditional and modern. Traditional tools are mad for home use. When they are borrowing things with each other than they used *Topa* (equal to two kilograms of wheat). One fourth of *Topa* is called *Paropi*. Fifty *Topa* Make one *Bori* as equal to one hundred kilogram.

But now people used total modern way of measurement. These are hang scale; Pedestrian scale and electronic scale the former distribute his crop in different parts. Some part he kept for next sowing, some distribute as gift or charity to relative or poor, and other grains are saved for food or selling when he will require at the time of

need. In the wheat harvesting the former gives the grins to *Kamies* against their remuneration in all over the year. The *Lohar* (ironsmith), *Tarkhan* (carpenter,) *Kumbhar*, *Nai* (barber) work whole year for former that is called in local word *Theyeit* (Jujmani system).after the harvesting they receive one *Bori* (100kg) from the former.

#### **4.24 Irrigation system**

The village has very traditional system of irrigation hundred years ago. In the start mostly land of the village was naturally irrigated which is called in local word “*Seoo*”. The crops were ready by natural way and not with any artificial irrigation or fertilizing, because the land is near to the river by the water logging the land is able for cultivation. The land that is more away from the river has not water logging then this land remained barren. By the invention of *Khooh* (well) then some land was made able for cultivation, and the yield of crops is increasing by regular well-watered.

This system is very old and traditional and used for irrigation. After the invention of tube well and diesel engine this was removed because it was not more satisfied and it is very hardworking and time consuming. In the start diesel engine introduce in the village. After that peters are introduced in the business. Now people are using different power of peter in the fields for irrigation. They are very time saving, powerful and economically best. By the invention of new irrigation system all the land of village become cultivated and yield per acre increased. Canal system of Pakistan considered very well in the world but unfortunately there is no canal system in the village. The villagers used river as irrigated source because when they have not tube well then they through a pipe in the river and drew it by the help of pump that runs by the peter.

#### **4.25 Labour**

Many people of the village are landless and work in the seasonal labour work and fulfill their basic needs. The land holding people also work in the labour because their expenses cannot fill by only live stock or land forming. In the village there are different types of labors those worked in whole year in the village. The labour serve daily weekly monthly and seasonal based. In the time of crops sowing and harvesting labour works in the fields, some labour work to irrigate or spray to the fields. Some people works as servant with land lord and received pay. The labour is consisting of one to fifteen or more person. Mostly labour those worked in sugarcane loading,

harvesting cutting, wheat sowing spray, harvesting, rice's sowing and harvesting and some other crops etc.

**Figure 12. Labourers are working during loading Sugarcane**



Source: Field Researcher

#### **4.26 Live stock**

Livestock is very important in the community of the village. The livestock is not only a property but their uses are for many purpose. Those are used in agriculture labor, loading and giving the milk. Cows, Chicken, Oxen, Buffaloes, Goats, Sheep's, Camels, Donkeys and Horses are kept as a livestock.

## **5. CAUSES OF MALE EARLY MARRIAGE**

### **5.1 Introduction**

This chapter highlights the reasons behind the prevalence of child marriage. There is complete understanding about that why parents are marrying their children. What are reasons behind these children, who are ready to get marriage in the early or young age? Why society norm and values obliged the people to get marriage in the early age and why they cannot avoid from early marriage? What is the compulsion to marry a male child in the early age? Is early marriage compulsory to survive in the society or alive in the society? After this chapter we will find the answers of these all questions about causes of early marriage. It is important to note that the causes and factors to prevalence the early marriage between males and females are different. Study only deals with male early marriage and its causes.

These are findings that were predicted during research and these are native ideas and their social and cultural interpretation. After in-depth interviews, group studies and as well as participant's observation, the respondent ideas and comments about their marriage prevalence are narrated.

There are two hierarchies in the society regarding causes of male early marriage. These are distributed in two ways internal and external. The first one internal is associated with family. The family has performed better role regarding this aspect. Parents, children and other family members are interlinked with each other having specific integration. If one person performs any activity like social, political, or economical, it affects the whole family. That's why family and kinship are put in to one ground and these are internal factor or initial factor of early marriage. The second stratification or external factor is the culture, social institutions and State. They push or compel to individuals, parents, family and kinship to get marriage in the early age. These are the external factors. The first part of study discusses about the internal factor and in the second part highlights the external factor.

### **5.2 Internal causes**

The internal factor has huge association with the prevalence of early marriage. Mostly an individual, family or society gives the birth to prevalence of early marriage. These

all things are internal causes in the society. There are many causes found during the research of male early marriage these are as follows:

### **5.2.1 Poverty**

Poverty is the basic and more important reason of early marriage. During field research it was observed that seventy percent people were poor. They fulfill their basic needs like eating stuff, shelter and clothes with day to day employment on daily wages. There is huge difference between sources and resources, because people have maximum desires and want but they have minimum resources of income. In this era of dearness and inflation people are affected by poverty. During tackling all problems they think that if they marry their children in future after that they will not have resources for marriage. Their future will not be secured and their expenses would increase and income decrease.

The marriage requires many economic resources because they manage dowry, bride price, *dheta putreta* (all the expenses of marriage are tolerated by the groom family it should be dowry or lunch), house for shelter and arrangement of marriage ceremonies. These are all very expensive activities. Poor people cannot bear it easily. To avoid from future dearness poor people marry their sons in the early age. The other thing is that they have not vast and big dreams of life like as other people those are rich, landlord and business man. They have only two vision of life earn for stay alive and married their children. In this way poor people marry their children in the early age because of fear of inflation in the future.

**Figure 13. Children during work in Sugarcane crop**



Source: Field Researcher

### 5.2.2 Education

The level of education is very low. From the previous fifty years the education level is zero in this village. During research it was found that the total respondents who were early married; their parents were illiterate or hardly middle pass. They are unaware of the benefit of education and future building of their children. The parents just focus at their children to earn money and ready children to learning any skills to survive in the life for earning money. When children are not studying and parents are illiterate, then they only marrying their children in childhood; because if the children are studying, it is barrier in the marriage of children. It's clear that those whose children are studying absolutely they will marry after the completion of the study. If they are not studying then they ready for getting marriage in the child hood because they have not any other way of abuse to save them from marriage. At last they are ready to marriage in the early age.

**Figure 14. A child during his marriage ceremony**



Source: Field Researcher

### 5.2.3 Old tradition

People are more traditional and have cultural mind because of low level of literacy. They prefer their culture like religion, although at some spot more than religion. They are unaware of the modernization and globalization of other world; they have the mind of hundred years before humans. In the same stream male early marriage is not a new phenomenon. It is continued from their forefathers and since many years ago. They browed tradition from fore father and they understand it like as obligation to

perform these traditions. Many people said about male early marriage that “*ay hik rasm ay jherry babay daddy koloun andy pai ayy*”. It means that it is tradition that is transferred from their forefather. They practice forefather tradition like as blind follow ship. They understand that it’s proved beneficial for them to marry their sons in the early age because they have believed that male children are at risk rather than young girls. It means girls remain in the home and they are safe but boys are out from wall of home then they are not safe from social evils and criminals activities.

#### **5.2.4 Give and take system or exchange marriage system (*Wata Satta*)**

Give and take system is commonly practiced in this village. People engage their children in small age and practice give and take system. It is also called *wata satta* (exchange) or *day da ghin* (give and take). Give and take system is exchange or barter or reciprocal system of female of each other between the people. One person receives female for celebration of marriage to his son and gives his own daughter to other person, from whom he received female for the marriage of his son. Let us suppose that there are two parties A and B. A party receives girls from B and children of A are young both male and female. But daughter of B is young and son is still in small age, in this case he will be helpless to married his male child in early age. If he cannot do so, marriage celebration will be possible or after passage of third party can refuse to give female for marriage when son of B become young. This example is just for understanding but same case practice in the village.

In this community fifty percent prevalence of early marriage is by *wata satta* because it is the old tradition of people in the village. People do exchange their girls with each other their close kin relationship or some time out of family and cost. In the village mostly brothers are exchange their daughter with each other and other people like parallel and cross cousins are also exchanged. Maternal lineages also fallow give and take or exchange marriage. Their concept about give and take is that if other party punish or exploit the right of their daughter then they can do so with their daughter. The other logic is that burden of *jeheess or Dajj* (dowry) can be distributing because the gold, furniture and other household things are given to their own daughter by the villagers.

People understand give and take is best than other thing. Many people want to marry their children in close kin then everyone wants that he or she married their girls with their relative. To follow this tradition there is immense gap between age of

children both male and female. Sometime female is young and male is child; then they have no other option because they do not give their daughter in the out of family or caste. According to these compulsions they agree to marry their son in childhood. During the interview one person said that “when my sister reached to puberty then my parents married me in the early age applying the give and take system”. Other person says “that I and my sister were arranged and my father done our *Nikkah* (matrimony) with other party and after two year my sister reached to puberty. Then my father asked to me that you should ready to marriage otherwise after the marriage of your sister they can refuse to give their *Dhei* (daughter) for marriage”.

### **Case Study No: 1**

**Age: 19 year,**

**Martial statues: Married**

**Age at marriage: 16 year**

**Reason of Marriage: Wata Satta for the sack of marriage of daughter**

**Literary statues: Nil**

**Occupation: Work as laborer, irrigate the fields and looking after the cattle**

**Number of children: 1 Son**

Respondent loved with any other girl but his family forced him to marry any other place. He says that his father mental level is not fit, then he arranged me any other place where I was not interested. When they fixed my *Shadi* (marriage) or matrimony date then I made much protest that I am not interested here but anybody not heard in my family, I was very upset and in protest ran away from my home at the day of *Nikkah* (matrimony). My maternal and paternal uncles forced me. Then I gave away compassion at my father because he was so old and ill and I cannot bear his trouble more. I sacrificed my pleasure on my father pleasures. It was arranged and exchange marriage system because our sister reached puberty.

Another key informant told me that Respondent married with a girl; she was eight year older than her husband. Father of Respondent had six daughters, two old daughters who were married in the exchange of their brother's marriage. By the family conflict these daughters are in the home of their father. Now they are 40 year old. It was the big shock for his father and it becomes the logic of mental patient. In the sack of searching a girl for son quickly he decided a girl that was eight year old from his son. But anybody not care it. It was the exchange marriage and Respondent

sister also marrying in the exchange of his brother. In other word he scarifies his life for his sister because if he was not ready to marry then his sister remains unmarried like as before two sisters. After the *Nikkah* environment become very badly by family conflict and it stop on divorce, but by the control of some respected person of the kith and kin the situation become cold. *Biradri* (kith and kin) force the respondent for marriage because he was absolutely not ready for marriage at that place. His mother and sister were also not ready and they were the basic reason of disturbance. They also said our brother is so small. After the more entreaties of kith and kin he was agreed for marriage with girl that was his fiancé. After the marriage at the first night of marriage he could not sleep with his wife because he hated her. After the briefing and brain wash by the people, he sleeps with his wife as cursorily. Now he is not glad and not treats wife like wives. He has a son like a flower but baby curious the love and affection of his parents.

#### **5.2.5 Tradition of Vani**

This is tradition that is followed from many decades in the villages. This is also called “*Jamdi vani*” in local words. This is tradition in which one person gives female to other person under at that promise or bit; when after marriage, he will have daughter then he will be bound to give against or exchange of his wife or in *Vani* of his wife. It should be written or oral contract between two or more persons. These are the causes of early marriage because when the girl reaches puberty and mother father of girl has right to receive girls under the contract and married with their son or other relative sons. Now in this way if the father has young son then he marries otherwise the other party refuse to give their daughter. In this case if the father has children and he is helpless to married their male children in the early age.

During the interview I also found this case and respondent said that “my sister and uncle reached to puberty and my father married my uncle because my father was older between the brothers then my sister married against my uncle or in my uncle wife *wata* (exchange). Then he promised with my father that when my daughter would born, I will give my daughter to your son. After the marriage my cousin was born and after two year of cousin birth I was born. When my cousin reached to puberty my uncle says to my father that you should marry my daughter, but at that time I was 14 and she was 16”.

## **Case Study No: 2**

**Age: 20 Year**

**Marital status: Married**

**Age at marriage: 16 Year**

**Reason of Marriage: Fulfill the promise of *Jamdi Vani***

**Literary status: Nil**

**Occupation: Work as laborer, take after the cattle**

**Number of children: Nil**

Respondent is the victim of early marriage. His marriage was celebrated in the age of 16 year and now he is 20 year old. He said that my father was older than other brother, when my grand- father died then my father supported and maintained them. My uncle was unmarried and my father gave his own daughter mean my big sister under the exchange of his brother to following the *wata satta*. My uncle promised with my father that if his daughter born then he will give his daughter for marriage against his remuneration. When his daughter born and reached to puberty than he said to my father that “please married my daughter with your son”. At that time my all brothers were married and only I was unmarried, then my father quickly fixed my marriage date and celebrated my marriage. I was not agreed marrying with that girl but under the pressure of father was agreed because they forced me to get marriage with her. It was all about my marriage. Because I personally knew my wife character she was not good and has bad character. After the marriage I caught her with other person tainted in sexual activities, I created conflict with my wife and beat her. Then she went her parents’ home. I was very angry and ready to give divorced to my wife, because I cannot bear all these in the small age. My mother trying to understand me and after that I was cool, after seven month it was reconciled by respected person of kith and kin. Now there is gap between me and my wife. We are not free with each other by the past misbehave of my wife.

### **5.2.6 Mangni (arrangement or fiancée)**

Arrangement is the custom that is commonly practiced in the village. Mostly villagers arrange their children in close kin relation or in their own caste. The method of arrangement is so faulty that they never care about that age of both male and female is equal. Sometime a person is bachelor at still date, if any girl born in kith and kin, then he said that she will fiancé of my son after the getting marriage in the future when my

son born. It is also called expecting marriage and children arrangement. When son born then the girls age is more than 7 years and boy is still baby. This process continues and the child reached at 10 to 14 years then the girl is 25 year old. Now the girl's parent's force boy parents for marriage because their daughter is puberty before many year and they create conflict and says that we cannot more bear or sitting of our daughter more in our home. To save from the family conflict parents agreed to early marriage of their children.

During the research I found many cases of same situation who were victim of arrange marriage in early age and there is huge age difference between them some time wife is ten year older than husband. One boy said to me during the interview "when I arranged with my cousin my uncle daughter then my uncle said that my daughter is reached to puberty and picks her and marries with her". At that time during engagement old brother was still bachelor and small brothers are married, the other person says that "my father engaged me at *Daman* (name of place) and after one month married me because my young brother fiancée was small and there is no other way".

#### **5.2.7 Family conflict**

Family conflict is also cause of male early marriage. Family member do not agreed at the matter of marriage of their children. Parents are mostly involved in this issue and sometime uncle and brothers of children involved and create conflict at any issue. Conflicts are that sometime one member of family not agreed to give female or receive female for marriage under different circumstances. Then the other family member stress to marry their young child because if they cannot do so then they not receive girl and it is an occasion from them they received benefit. Now I mentioned the some lines of other interview; one boy told me that "my mother in law says that I will marry my daughter to any other one, but my father in law says that he married their girls with me. According to this situation my father observes the situation and quickly fixed my marriage date with my father in law daughter despite that I was still child". The other person says that "my mother said that I married my son with my brother's daughter but my father was not agreed".

#### **Case Study No: 3**

**Age: 18 Year**

**Martial statues: married**

**Age at marriage: 16**

**Reason of Marriage: Family conflict and ego**

**Literary statues: Nil**

**Occupation: work as laborer**

**Number of children: Nil (hope)**

Respondent who is 18 year old still dates. He is basically child of a former, works as a laborer and full fills his economic and social needs with drive *gadha gari* (donkey ox-cart) from city to village, and also works as the seasonal laborer in the crops of the village. Approximately two year before his marriage was celebrated. He said that my father asked my uncle that he want to marry his daughter with me. Then my uncle accepted my father request and agreed for giving daughter to me because his daughter reached to puberty. When my uncle accepted my father request then my father celebrated *Mangni* (fiancée) before the two year of my marriage. After one year of fiancée my other uncles quarreled with my uncle (father in law) at that condition, if he married his daughter with me then they create social and family boycott with him and finish the all relation of family.

When my father saw the situation then he resolved that he will marry me with my *mangendi* (fiancé). In these days I was settled in Dera *Ghazi Khan* for labor because I was working in the construction company as a laborer at daily wages. I was unaware about all this situation and just father called me to return home to celebrate my marriage at such date. It's shock for me that anybody not told me about my marriage and not any consultation about my main and important step of life. I was not ready to get marriage because at that time I had a small and limited aware about social and family problems. All the family members forced me to marry. My parents had abuse that if I will not get marriage with my cousin then my uncle marrying his daughter in other family or out of family and it's proved stigma for our whole family. However I took drought of poison with saliency and agree for marriage.

In short my father fixed my marriage date and at the date of marriage my marriage ceremony celebrated according to our culture customs and tradition. My old brother was still bachelor at that time. After marriage initial days I had felt happy but after some days it's changed in the sorrow and depression. Always I disturbed by my wife and my mother conflict at the household work. Like as a famous idioms is that:

*"Ghar they thann kharak powen tan vee jhera lag wenday"*

It means that if the vessels of home are dropped at flour then these are the cause of the conflict between the families. My mother was mostly giving me *Gila* (compliant) that your wife is not good and quarreled with me every time. After one year of the marriage my parents *Aunj* (separated) me from his family and I was starting handle lonely to my family in other words my wife. It was a second big shock for me. How I started my lonely economical life and social life where I have no support of anyone except my God almighty. Now I started work in the fields for crop harvesting, irrigating the fields at wages.

My wife also helps me in daily work as possible. I also drive the *gadha gari* (donkey ox cart) from the city to village to picking the product of villager and shopkeeper at rent. Many difficulties and problem are facing by me after the marriage. First is the search of employments to earn money from I fulfilled my economic need. The other tension of child because after the marriage since one year my wife was not pregnant and now she is pregnant. She is more frank with me and we are glad. Second issue is dearness because we not fulfill our maximum satisfaction by minimum resources of income. As a result we became more poor and we have no income for the best raring and education of our children .Third, I feel very weakness by over burden of work, when I separate from my parents and over intercourse with my wife for struggle of child birth. Now I am so smart with weak health. I am completely not agreeing with early marriage and I will not marry my children in the early age at any account. My message for other people is that they save their children from these evils.

#### **5.2.8 Social conflict**

Sometime social conflict comes in the prevalence of male early marriage. In the village people has many conflicts with each other, the bone of conflict are land, animal, other assets and kinship problem between the relative. People are forbidden to other people under their opponent that they do not create kin relation with them or forced them to giving female for marriage under the different circumstances and different conditions. There are mentioned some phrases of interview; a boy told that “before my marriage my wife was married and she was remarried with me. She found in some family issues and received divorce from first husband. After three month of divorce my father arranged me with her. I was just 12 year old and my wife was 20 year old at that time. In our village our some relative trying to stop my marriage and asked my father-in-law that he should not give his daughter to me and marry his

daughter with their brother. Although they said us if I will done marriage with those people then they shoot us. But we not feel any fear and my father celebrated my marriage”.

#### **5.3.9 Political competition**

Some people marry their sons in the early age because of competition with other political parties or groups. Sometime people start competition to receive someone's daughter for marriage and they think that it's proved prestige for them for family and kith and kin. Then they are trying to win competition of receiving bride although their son was still a child, but they don't care of it.

#### **5.2.10 For the sack of greediness**

It is the very important and basic reason of male early marriage. Sometime parents marry their children for the fulfillment of greediness. These include land, money, dowry, animal's gold, machinery or material assets and other precious things. When any people offer these things, then the parents arranged their children marriage in childhood for the sack of financial benefit .During research many cases were studied for same situation but one of them is that father arranged marriage of his son for the sack of land. In fact the girl's parents have 6 Acres land and they have only sole daughter and all the property in name of girl in the documentation. So according to these benefits many persons were trying to receive girl for marriage because she has many property and dowry. But person who is politically strong in village arranged his son with girls and after one month celebrate the marriage of both couple. At the time of marriage, boy was 14 year old and girl age was 25. Boy also studying in the ninth class.

### **Case Study No: 4**

**Age: 16 Year**

**Martial statues: Married**

**Age at marriage: 15 Year**

**Reason of Marriage: political aspect, avarice of receive land**

**Literary statues: under metric**

**Occupation: Student (helped the father and brother in agriculture and daily work of life).**

**Number of children: Nil**

Respondent also married in early age. He belongs from very respected, powerful and landlord family. His family also handle the politically and social problem of the village *Bassira*. His father married him for acquiring land. He said “when I was in the class ninth than I was falling in love with a girl, she was my cousin and I purposed her, she also give positive response to me. I was ready to marry with her but these all things not in the awareness of any person. After the metric examination my father engaged me with a girl in the kith and kin. I was not seeing to my fiancé. When people were going to celebration of the engagement, at that time I was weeping five hours continuously, but anybody not care for me. My father arranged me quickly because my fiancée is sole daughter of her parents. Her parents have six acre or more than land, if my father late then other people were ready for marriage. My life decision was changed in the political competition. At short they arranged me; I said nothing to my father because he is very adamant. I heard all these with silence. The main problem for me was that my study was disturbed by marriage. I was weeping at every night before sleeping when the date of marriage comes near. I thought that how I will manage my wife because she was 11 year old than me, although I had not seen to my wife before marriage. After the marriage first night of marriage I sat in the corner and I was unaware all steps of this passion then my wife came and catch my hand. I am not satisfied during the sex with my wife my sex timing is very short; my wife also said to me that you are a still child. I am not glad after my marriage at all. It was totally forced marriage. My older brother is still bachelor and he arranged before my marriage”.

At the end he said that “the message from me to all parents and children that not married their sons during study and in the early age, in the early age there are many losses of health and also affects like that I am victim of it”.

#### **5.2.11 Diseases of child**

It is also cause of male early marriage. Majority of the people suffered in various diseases they would have not been fully recovered. There are many diseases those affected health and doctor advised the patient to get marriage in early age, because if they get marriage in the early age then they will recover from disease. During the research there were some people those were victims of this issue. One person said to me that “if he see any beautiful girl then his sperm automatically released quickly at distance, usually when he ride horse or donkey during the movement of animal body,

suddenly release his sperm”. In the other case one woman told me that “my son was suffering in the disease of sugar, and I took him to the doctor. Then doctor told me that your son is required to be getting marriage then he will recover”. I met with other person he told me that he has the problem of bone diseases (*hawa di bimari*), then he said that I went to doctor and the doctor told me that your disease can only be cured by getting marriage.

### **Case Study No: 5**

**Age: 26 year,**

**Martial statues: married**

**Age at marriage: 13 year**

**Reason of Marriage: Health issue, fiancée after birth**

**Literary statues: Nil**

**Number of children: 6 children (5 sons and 1 daughter)**

It is truth that people says that good health is rare gift from the God. We narrate the health problem of a gentle man; Respondent is son of a farmer and busy in the agriculture work and graze the cattle like sheep's etc. He got married in the early age in the age of thirteen year of his life. The first reason of his marriage his arrangement doing by his paternal mother in law by his +cousin when he born. The second reason of marriage is health problem because many doctors consulted him to get married quickly otherwise he will be suffering health loss. Respondent says about his disease “when I was ten year old and reached to puberty than I started to attend the company of my friends, where sex commonly discussed and sexual activities were practice like sex with girls, boys and animals. I also can do so like as my friends. After short period my sexual structure disrupted and I suffered in the diseases. After that, when I saw girls then my *Mani* (sperm or semen) be excluded then I wear *tehmand* or *Dhedha* (sheet use under the garment for lower part of body), although if I sit on horse or donkey then with moving of body of animal my sperm also be excluded. I told to my friends and they forward to my father. My father presents me with doctor *Sumra* in *Layyah*. He checked me and gave medicine and said to my father if he did not marries me within one month, I will suffer sexual weakness and the disease of virility, and his power of fertility become loss. He also said that my kidney also affected by it. After the marriage I was recovering slowly, first night of sex my timing is very short but with the passage of time it increased”.

Now he is 26 year old. He has six children in duration of 12 year of marriage. Now he is weak and his tension of social and economic needs increased. He is always busy in the work to fulfill the basic needs of his children and family because he is younger in all brothers. His income is low and expenses are huge, how he will fill this vicious gap.

#### **5.2.12 Desire for sons offspring**

Village has paternal structure in the all social activities. People prefer male child over the female; they feel sorrow due to the birth of female child. There is more tradition of desire for son. Then people more like the son because of paternal society. In this way many people want that they are getting married their children and see their offspring in their life. Because according to them children are precious gift from god to them. One person had no male child and he picked his daughter baby and reared him. After ten year he wants to marry him because he has desire for son. He celebrated the marriage of his son in the early age for the desire of son.

#### **5.2.13 To see pleasure**

Marriage is the ceremony from which people gain very pleasure and entertainment. In the modern era of globalization every one faces problem and feeling unhappy. Sometime people think about their marriage of children because they have unhappy life in the current age of dearness or any other problem of life. They believed that if they married their children it will increase their pleasures and happiness.

### **Case Study No: 6**

**Age: 27 Year**

**Martial statues: Married**

**Age at marriage: 16 Year**

**Reason of Marriage: Performing the obligation, Desire of Sons children and for the sack of pleasure**

**Literary statues: Primary**

**Occupation: Work as laborer,**

**Number of children: 3 (2 son and 1 daughter)**

Respondent is also victim of early marriage. His marriage celebrated in the age of 16 and now he is 24 year old. He told his life story after the marriage. He said that his marriage reason was just his parents. It is tradition and myth of family that marriage is

obligation that is necessary for parents, now it should be compulsory done though we perform our obligation quickly. Other reason was that it is the desire of every parent that they see *Khushi* (pleasure or in local word also called marriage) of their children in shape of marriage. Parents are thinking about his marriage of their children when their children reached to puberty. He says that “after the marriage he (*Aunj*) separated from his parents and brothers. When I hold up my family at that time, I have nothing, although I have not any shelter for living, not any *Nalka* hand water pump for water facility and nothing grain for food. My father gives me not just one rupee to use in the future or to rare my family. At that I started work in the labour that I maintain my family. I faced many difficulties like economic problem. How I complete all needs of my family because to fulfill social needs we needs cloths, expenses for marriage or death, and more other things like treatment expenses in case of diseases”.

His wife was literate and she was in the tenth class when she was married. Respondent says that when he was separated from parent than he has not resources to give education to his wife although he cannot maintain their grain, food and cloth how he arrange for the study of his wife. At least his wife leaves the study and helped him in labour work and construction of their home with mud.

With all these difficulties another disaster ruined us very badly; “I think if I was not married than all these difficulties not beard. In the flood 2010 A.D. my one room that was mad with mud and house mud wall that construct by me and my wife with hand be ruined in the flood water. It was my all collection and saving of my life, I was very disappointed from all situations. When the flood water dried then we return to home. It was the winter season; there was no shelter where I sat with my children and wife. Now I arranged a tent and all the season my innocent children and wife lived in this tent. At that spot anybody not asked from me to help or support of any type although my father and brothers were not ready to support me. After one year I received credit from my friend and construct a room where my family is living.

#### **5.2.14 Examine their faith in the society**

It is very interesting and innocent thinking of the people that some time they calculate or examine the faith and loyalty of people with them. They understand marriage an instrument to check their faith in the society. The things that are calculated these are; how many people helped in the marriage like as work of marriage ceremony, economic help, people expression in shape of dancing or other pleasure. The other

main thing that they register that how many people were congratulate in the marriage, and many people give *Nender* (economical help in shape of rupees at the spot of marriage ceremony) to groom, these all thing are recorded for the future prove. According to all scenarios they married their children in the early age and not care about that their child is so young.

#### **5.2.15 For fear of girl or bride sink**

There is no doubt that receiving of bride for marriage is very difficult job for some people. Sometime people are trying to married their son, because the other party from whom they are going to marrying his son is very prestigious or powerful. Then parents thinks that if they will late, in future it's possible that they can clear denied from giving daughter or bride. By the fear of sink or not give girl they are trying to receive girl for marriage with son in the early age. Parents have nothing care about that there child is not able to marry at this age.

#### **5.2.16 To handle the house hold work**

In the society house hold work are attached with female. The people understand stigma if they done household work or helping female in the home work for instance cooking, washing and other activities. Sometime people have no daughter then the old women cannot handle the work of their home alone. To fulfill their household activities they are helpless to marry their child in the early age. In other cases people have daughter and after the marriage of all daughters they can do so. The other way of early marriage is that when household female suffer any diseases. During the research there were many respondents whose mothers suffers in multiple diseases like that T.B, Sugar, *Daman* asthma and heart attack, blood pressure and gastro diseases.

**Figure 15. Child with his two children after marriage**



Source: Field Researcher

### **5.2.17 Adopted child**

Sometime people have not their male child then they adopt a child of any other person mostly their close blood relative like nephew, grandson etc. Some time they pick out the child from the hospital or maternity home. When their adopted child reaches to teen age or before teen age they have desire to celebrate his or her marriage and decided marriage quickly.

#### **Case Study No: 7**

**Age: 13 Year**

**Martial statues: married**

**Age at marriage: 13**

**Reason of Marriage: Adopted child, Fear of death, Need of house hold lady,**

**Literary statues: Metric**

**Occupation: Student, forming, grazing the cattle**

**Number of children: Nil**

The respondent has very interesting story. The maternal grand-father of the respondent has not male offspring, when he was born then his maternal parents adopted him for the sack of son. His maternal parents have four daughters and he is the younger son of maternal parent's daughter. After the marriage of last daughter they not had any female to do the household work. The other thing his maternal mother was suffering in the diseases of sugar and blood pressure. Some time she remained fit in the tension that if he dies he cannot celebrate the marriage of his sole child.

The other thing if she dies, his land and other property go in the hand of his husband brother children, and her adopted son nothing unpleasantness behind her. After this all scenario she started engagement or *Mangni* (fiancée) in different families with the consent of her husband. After the third fiancée or arrangement, it proved successful and previous both become failed by the social, political and family conflict. In this all situation he has seen the drama of his arrangement but bear with silence because he is a small child and have nothing power to involve in the work and planning of his parents about his life partner and future. When his small sister married then his parents are thinking about his marriage. At the end his marriage celebrated after the one year fiancée.

Some people of the village were worried and think about him that how he handle his wife and family. Now he is the student of tenth and daily goes to school but his attention distribute between family problem conflict and study. When he comes back from school he is busy in the house and daily work and not gives proper time to study. Before the marriage he was very irresponsible, he has a dog and all the day after the school time play with dog and enjoyed, but now he is responsible and gives less time to his dog and do work of his home, irrigate the fields and cut the grass for cattle.

#### **5.2.18 Sole child**

Sometime people not have other male or female offspring without a male child. In all the life it is only his one child is earning of their life. They give and scarifies all their pleasure and happiness on their sole child when he reach to puberty and quickly parents decide the marriage of their son because if they late it will be loss for them.

#### **5.2.19 Death of parents**

It is an important cause of early marriage of male when their parent both or one of them especially mother died then they are helpless for marriage to handle the house activities and lived in the society. During the field research one respondent told me that when I was 8 year old then my mother past away and my sister handles the work of our home like that cooking, washing and cleaning the home. When she was reached to puberty then my father arranged her marriage. After her marriage there is no one who helps us in the household activities then my father arrange my marriage that our home work can be done and we will survive our life.

#### **5.2.20 Fear of death**

Somebody engages the marriage of their children because of the fear of death. Mostly people believed that there is no chance that they lived permanent till the marriage of their children. Then they think that before the death, they want to celebrate the marriage of their children, because it is the desire of every parent that they see and engage their children marriage with their own hand. It's commonly happen in those families in which they have one male child. One person told me that my father suffers in disease of heart then he arranged my marriage because there is no guess that when his life finish and he will be die.

**Case Study No: 8**

**Age: 18 Year**

**Martial statues: Married**

**Age at marriage: 16Year**

**Reason of Marriage: by the fear of death because father suffer in the disease of heart attack and *Wata Satta***

**Literary statues: Primary**

**Occupation: Agriculture, Irrigate the fields take after the cattle**

**Number of children: Nil**

Respondent was very beautiful and smart child. He has a sister who is older than him. He was arranging with matrimony few years ago before the marriage. The other relative where he was arranged says to his father that he married his son and daughter. It was exchange or give and take system of marriage. He refused to get marriage. But his father possesses him to get marriage. Now they say if they cannot do so then they go in the court and received divorce and give divorce in the court by legal way, then his father decide to marry him. The other basic and important cause is that his father was suffering in the disease of heart attack and there was no reliability of his life. Date of marriage fixed and celebrates marriage by both sides.

He said “I was not interested in my wife before marriage because I love with other girl, I was agreeing for just forced and pushed by parents and compulsion of my father. The other reason of my marriage that after my sister marriage, there was not any female who done our household work because my mother was also ill. My wife loved with me, but I am worrying by the burden of responsibilities and family that arises between my wife’s parent and my parents. My health is becoming weak by the burden of work and social tension until my legs trembled with weakness. I cannot fulfill the needs of my wife and my father because my father does nothing because of his disease. My opinion for other people is that they not marry in the early age because in this age we not able to handle the family life and we not able to make correct decision”.

#### **5.2.21 Leave to study**

Sometime children leave the study in age of ten to fifteen year; their parents become angrier at this activity. They thought to give lesson for this wrong action. Parents

marry child as punishment and separate him from his family that he will learn that how he will survive in the society without study and hold alone his wife and children.

### **Case Study No: 9**

**Age: 24 Year**

**Martial statues: Married**

**Age at marriage: 16Year**

**Reason of Marriage: leave the study and parents become angry**

**Literary statues: Middle**

**Occupation: Agriculture, Irrigate the fields take after the cattle**

**Number of children: 4 children (two sons and two daughters)**

Respondent is the boy who said good bye to his study in the class eight. His father more punished him and advised him that he cannot do so because it's proved very loss for him and said to continue his study. But he cannot give any positive response to his father. When he becomes complete tramp then he says that he helped his father in the field work and other daily work. Now he was free from school than his father deciding to celebrate his marriage, therefore he remains busy with his wife, it was the plane to save from sexual activated to son. At last his marriage celebrated and after the marriage what happened we listen from his own words.

“In the student life I loved with a girl from long time. When my father want to arrange me then in start I was not agree but late I agreed for marriage where my father and mother says. After marriage I not frank with my wife because I loved with any other girl but after fifteen the love start automatic between me and my wife. Now have not a bright future because I lose my study, my all brothers are literate, although my all family is literate without me. I always remember my study. I am busy in my daily work and labour and always think about my children future. In the start I was not sexually strong in the result of wrong and sexual activities of past but slowly it controlled and recovered. Now I am healthy”.

#### **5.2.22 Save children form immoral activities**

In the village there are many immoral and sexual way that are adopted by boys for the sexual satisfaction. In current period of technology boys watch the blue print films at cell phone and internet. I personally observed that boys share blueprint films with Bluetooth and feel very pride and satisfaction. These things avail to every boy. When they are watching then their mindsets are changing and ready to adopt the sexual way.

Victim's boys start the different way of sexual satisfaction then they start hand practice, homosexuality, sex with animal, sex with girl's and sex with aged women. These all things put negative impact on the health of children. Now when parents observed these all things they start to think that if they not marry their children then their health will completely ruined. There are many cases in the field but I give just one case that one boy who has very dirty mind. He always rounds in the search of sex with boys or girl and not work of their home. Once he sex with his cousin and his uncle caught him at spot and he punished him very badly by the help of other male cousins. He was stigma for parents then his father observed the character of his son. After that they marry him.

### **Case Study No: 10**

**Age: 17 Year**

**Martial statues: Married**

**Age at marriage: 16 Year**

**Reason of Marriage: Save from crime and sexual activities**

**Literary statues: under metric**

**Occupation: helped the father and brother in agriculture and daily work of life.**

**Number of children: Nil**

Respondent gets married in his early life. He belongs to much respected and land holds family. Before the marriage he was very tramped and liberal. He was always rounding behind the girl with his friends. It was just effect of bad company and less control of parents. He said about his marriage,

“My parents arranged me with my paternal aunt's daughter, when I was born. At that time my fiancé was six or more than six year old than me. It was exchange system my sister also was arranged with my aunt's son. At the age of eight year my parents celebrated our *Nikkah* (matrimony). After this every month my parents in law asked my father to marry the children. But my father became silent because of different economic and social reasons. My character was not fit before marriage. I did not love my fiancé. Many times I had asked to my mother that I was not ready to marry here, but they forced me because our sister was arranged in exchange. At one time I also tried to attempt suicide for a girl to marry with her. I was tainted with sexual activates at more limit than I was much defamed in the society, because I was caught while having sex with a girl. To see my character all the time my aunts become angry with

me and complained to my father. After that my father thought about my marriage and he had no other option. My marriage date was fixed and at the fixed date my marriage was celebrated. Marriage saved me from all sexual activities and my wife is glade with me. Now I have started offering the prayers but before marriage I could not do so. I feel proud and prestige in society friends and kith and kin. Now I am not involved in sins and do my homework and help the brothers in the work”.

Now every conflict created by his father in law at any reason. When he quarreled with his wife then his sister husband also quarreled with her in lieu. It is big problem for me. His responsibilities and tension increased, while before marriage he was free man. His family also behaved badly with him after the marriage.

### **5.2.23 Economic aspect**

Economical factor is also attached in the occurrence of male early marriage. It happens in the different ways. Sometime a father has more children. In the current period there is more inflation and unemployment then the parents thinks about quick marriage of children. In this way they marry together two or more some in same period. It should be proved beneficial that the expenses become decreased. In this way some time big son is young and second number is still child but they do not care of it and marry them in the same period. There are two cases in study that fulfill the same criteria. Both parents married their two sons at same time because of economic benefit and to decrease the extra expenses. During the field research, the researcher met with person, he said that he will marry his three sons together at the same time and he will built three rooms for this purpose.

### **Case Study No: 11**

**Age: 17 Year**

**Martial statues: Married**

**Age at marriage: 15Year**

**Reason of Marriage: Economical benefit, *Water Satta*,**

**Literary statues: Nil**

**Occupation: Agriculture, Irrigate the fields**

**Number of children: Nil**

Respondent was married in the age of fifteen year old. He told about his marriage. He was arranged with his aunt's daughter and after the conflict this arrangement was dismissed. Then his younger brother was arranged and his sister was also reached to

puberty. Then his father decided that he will marry his both sons together because it proved beneficial for them. Then he arranged his small son in his relative not blood relation but cost relation, under *Wata Satta* means exchange marriage system. He was seventeen year old and his wife age was thirty five year old. There was the eighteen year age gap between them. Date of marriage was fixed by his parents and other kith and kin. At fixed date two marriages were celebrated at same time. There was two wedding procession and dinner of the marriage for guest of both marriages at the same place.

He says that in both arrangements anybody not consulted with him, he just agreed upon that condition his sister was going to get marriage and he scarified his life on his sister pleasures. He says that level of frankness between me and my wife is normal. Now he always busy in the daily work of his home until before marriage he was free from all responsibilities and he passed very simple and liberal life. Now his health and physical structure is weak than before marriage because of more burden of work and intercourse with his wife. He said that; "I delivered one message to parents that it is compulsory for every parents that they should consult with their children when they fixed their marriage, otherwise it is fully forced and hard possession of parents".

#### **5.2.24 Own interest**

Sometime boys have own interest and love the girls. No one inspires them for marriage. The boys start having sex with girls in the small age and as a result they say that we will do marriage with each other otherwise we will run away from the home and get court marriage. In the study that had same issue are two cases. One person had sex with his neighbor girls and she was in the 8<sup>th</sup> class. After one year they were caught during the sex and the person who watched live all scenarios, told the father of girl. Girl's father ready to engage them in other family but girl denied to get marriage. She said to his father he will marry with her friend otherwise she will remain bachelor. The same comments and response was from the boy toward his family. Both families with mutual understanding fixed the marriage date and celebrate the marriage.

#### **5.2.25 Religious aspect**

Some people are radical and religious and they are very serious about the marriage of their children. Mostly in *Deobandi* sect, they marry their children in early age or in child hood. According to the faith and ideas that Islam says; when a girl or boy

reaches to puberty, they should be married. It is the *Farz* (obligation) that is implemented on them by the God. They understand this concept that *Hazart Aisha* was married in the early life. Then they follow the prophet *Hazart Mohammed* (P.B.U.H) that He said that when a child reaches to puberty then parents are bound to get him or her married.

#### **5.2.26 Lack of information**

In contemporary period of communication and in the democratic state there is no medium or source that convinces the people about effects of early marriage. There are many other types of social marketing but to stop early marriage there is no campaign. In media like radio press and TV channel always aware the people about different issues those are proved harmful for society and community but there is no one advertising to stop this issue. People are unaware from the effects of marriage. If they are informed any way it could be stopped at high stage. This is the also cause of early marriage because people are completely unaware from its harmful results.

#### **5.2.27 Ego between kith and kin**

Some people have ego between kith and kin. In the family conflict they are suffered in the ego with each other. After that they search the occasion to defeat each other at any stage. It should be social, cultural, religious, economical, or family marriage pattern. Sometime people forbid other persons to give their daughter to their enemies for marriage. At last it diverts in the big competition and people take it serious. They do not care of it that their children are still young. They force the other person for receiving of bride to defeat the enemy. It is the expression of ego and prejudice.

### **Case Study No: 12**

**Age: 30 Year**

**Martial statues: Married**

**Age at marriage: 14Year**

**Reason of Marriage: Conflict between Kith and kin, Tradition of Vani.**

**Literary statues: Primary**

**Occupation: Agriculture, Driving, Horse Riding**

**Number of children: 3 Children (2 Sons and 1 daughter)**

Respondent married when he was fourteen year old. Now his age is thirty year. He belongs to land lord and respected family of the village. They are four brothers and

three brothers are married. Their father is not aged but he is now free from all responsibility of his family. Now Respondent is the owner and maintainer of his family. He is busy in his agriculture passion for doing different job like driving the tractor for cultivation, irrigate to field and more other social and political work of the society. His brothers also helped him in the work of home. His marriage has historical background. Before his birth or his father marriage, his grandfather married his daughter in his relative under the condition of *Jamdi Vani*. It means that it was signed a contract by both parties. After the marriage if daughter born then they will liable to give his father in law for marriage with any sibling in remuneration or exchange of his daughter. After some years when Respondent reached to puberty then his grandfather said his daughter that she asked to her husband that give them her daughter. But his aunts said if he gives her daughter than she received 12 *tola* gold and five acre land as dowry for her daughter.

When his aunt was married than his grandfather was received the gold and land from his son in law. After this entire scenario Respondent father and his grandfather become angry with his daughter. Then they denied his aunt to receive female for marriage. Then they started to search girl for Respondent, so that they could quickly marry him. It was only for expression of anger and ego between the families. At last he was arranged in his other relatives. At the fixed date his marriage was celebrated. After the marriage God gifted him twin children. In the time of second delivery his wife health becomes very delicate when his last daughter was born. At that spot he was given four bottle of blood to his wife. Then the doctor said that she has not able to more fertile. He says that his responsibilities very increased after marriage, when he was not economically strong then he did hard work day and night in the field, and all the time touched with his work, By the blessing of God now he is strong in the society with every aspect, it should be social economic or political. Before one year he married his two brothers with very best manner and next he is ready for marriage of his fourth brother, who is in class tenth. He performs all these difficult jobs because only he is the maintainer of the family.

#### **5.2.28 Health problem of parents**

Sometime in the family mother suffers the disease and if they not have any other household female, then it is big challenge for people that how they handle the household work. Sometime man or children cooked washed themselves because their

working woman sits on the bed of disease. It is important to note that it does understand the stigma for male in this society that they perform the household work. After the all scenario they do not have any other option to do marriage of their children in the early age because their daughter in law doing the work of their home.

### **Case Study No: 13**

**Age: 16 year, 17 Year Respectively**

**Martial statues: married**

**Age at marriage: 12 year 16 year respectively**

**Reason of Marriage: Fear of death, Need of house hold lady, Health problem of family, Desires for sons son.**

**Literary statues: Under Metric, F.A. (First Part) Respectively**

**Occupation: Construction work as laborer, Student Respectively**

**Number of children: 2 sons, Nil**

It is the story of two brothers who got marriage in the early age. Respondent 1 and Respondent 2 including they are six brothers, Respondent 1 is the older than all and Respondent 2 is the second one. During the interview their mother also told about their son's marriage and interview was also conducted by both brothers separately. Now we get start of story from their mother. Their mother said; "I have six sons and two daughters. My daughter is older than all brothers; I engaged her when she was thirteen years old under the exchange marriage system because I gave my daughter to my brother's son, who was also thirteen year old. My son Respondent 1 in the age of eight year when he was in class six engaged with my brother's daughter. When my daughter was married than I had not any other source for doing my household work. I was ill and not do lonely all household work of home. Under these circumstances I engaged my second son Respondent 2. At that spot when my daughter married then my brother and his wife started conflict with my daughter. At last after one and half year problem reached to divorce, but my big son Respondent 1 also engaged with my brothers daughter in betrothal, Now I have not any other option. I decided to marry my second son who was in the class eight in the age of 12. I engaged the Respondent 2 and married him quickly because I needed a girl who performed my household activities. Respondent 2 says about his wife "my wife was married before my marriage and she was divorced by her husband under any circumstances, she is 25 year old and 13 year older than me".

When the Respondent 2 got marriage then he was in the class ninth, after the exam he failed although he was brilliant student. He left the study after failure and joined the work of labor in construction as meson. During the question answer Respondent 2 says that the big problem in his marriage was *Suhag Rat* (nuptials), because he was not aware about sexual intercourse with wife. Now his study future be ruined by marriage and he has two children, he is worried about his children future because already his future is dark and meaningless. He says that “my parents totally oppressed with me. I cannot do so with my children and give them to right of liberation in the marriage”.

According to the mother of Respondent 2; she said “when my daughter was divorced then Respondent 3 divorced my brother’s daughter. No I started to identify a girl for Respondent1, my son is ill and doctors say that he is suffering in the sugar and how possible married him otherwise it prove loss for his health. Before fourteen days we celebrate marriage of our son in the age of sixteen year and his wife age is thirteen year, my son is glade with my daughter -in- law and he is the student of first year. We have started to engage our third son whose name Faisal and he is studying in the class eighth and thirteen year old”.

According to the mother respondent “In short we married our small children with multiple causes; like as family conflict, health problems and desire for son and need of lady who perform our household work. My second son is not glade with his wife because his wife is so aged by him, he has not loved his wife and their wife and we also bear their children expenses, he remained very worry because we treated as cruelty with him”.

#### **5.2.29 Weak control of parents**

Sometime parent are helpless to control their children, because children are joining bad company or bad passion. Children loose or forget the respect of parents. After that when they use their own consent in all decision of life, some time they get decision of marriage himself. Some time they fall in the love and runaway the girl from her home and gets court marriage but they present wrong date of birth in the court that they are both more than eighteen years old although they are still children.

#### **Case Study No: 14**

**Age: 23 year,**

**Martial statues: Married**

**Age at marriage: 15 year**

**Reason of Marriage: Fell in sexual activities because of less control of family**

**Literary statues: Primary**

**Occupation: Work in the fields**

**Number of children: 1 daughter**

Respondent said that he loved a girl. After two year he got marriage in the court with girls because their relative was not agreed for this marriage. After the three year girls parents were agree with him and their social and family relation maintained. But according to other resources the reality is not that a key informant says about respondent's marriage that "Respondent has relation with that family who has not control on their offspring. Then he loses the study from fifth class and become tramp. His father was suffering in the disease of Cancer. Then his father sends him for learning the tractor driving with a person. The owner of tractor that was the teacher of Respondent started having sex with him. He exploited him sexually because he was very beautiful because any there was not anyone who could forbid the owner of tractor to do so. He reached to puberty under the support of his teacher (tractor owner). The owner of tractor had young daughter. Now the old people says truth that; *"Jesi karni wasi Bharni"* (Tit for Tate)

Now Respondent started romance with her and their story goes to love. Now owner of tractor start sex with the mother of respondent. Next target of tractor owner was the sister of respondent. She was very beautiful and young and cute. He was marrying with her. At last Respondent and owner of tractor make compromise with each other. The mother of respondent without consultation of her husband fixed the marriage with the daughter of owner of tractor. She was 16 year old and respondent age of 15. This was exchange marriage, to follow the reciprocal system respondent married his 13 year sister with 40 year old tractor owner. Already tractor owner was married and has seven children. When this entire story known by respondent father, than he was very late and nothing do something, after the five year of this story he died with miser disease. There is Saraiki idiom that explains these all story in one line;

*"mar jhamba tay ker wanda tay gohri ser kary"* (All things going to be ruined)

Now every time conflict creates between the respondent wife and him. All the land that is received by respondent in inheritance, all the land is sold by the respondent because voluptuousness. Now the life of tractors owner become infernal, and sister of respondent lived very difficulties in his home.

### **5.2.30 To save the fiancé by cruelty**

Parents engage their children in childhood or soon after birth. Sometime their daughter in law is exploiting by other person like as *matrai ma* (step mother) or not care of father. Then parents decided to marry although their child is still young, to save their daughter in law from possession or cruelty.

### **5.2.30 Saving of daughter from cruelty**

In exchange marriage people marry their male children in early age and at that time their children are so small or baby. They promise or register at matrimony form that they will marriage their son when he will reach to puberty. After few year when their daughter is exploited from her husband mentally or physically then they decide the marriage of their son because when they married their son they have his daughter husband sister and they also same treated with his sister. By this way their daughter will be saved from cruelty.

### **5.2.32 To stay in the home**

Some poor children go for labour out of city in their early age. After few year when fathers asks them to return; then they are not ready to come to home. Parents decide about their marriage that after marriage they will live in their home with wife and children.

## **Case Study No: 15**

**Age: 35 Year**

**Martial statues: Married**

**Age at marriage: 16 Year**

**Reason of Marriage: Stay in home**

**Literary statues: Middle**

**Occupation: work as laborer, take after the cattle's**

**Number of children: 9 Children (4son 5 daughter)**

Respondent was married in his early age. He is son of former and belongs to very poor family. He said when he was small then he started to work in the textile mills as worker. He lived whole year out of city. He came rarely in his village. His father thinks that there is no other way to stay his son in home. He quickly decided about his marriage and engaged him. At the due date his marriage celebrated. Now he is very narrow from dearness. He has very short and few source of income, he cannot fulfill

his family expenses from these resources. His children are small and daughters are youngest. He is the only one member of family who earn and twelve members are subsistence from his small earning. His wife also suffers in T.B. since ten year. Now he is also suffering the disease because of day and night hardworking to maintain the family.

### **5.3 External causes of male early marriage**

These are the sources or factors which result in the prevalence of the early marriage. The laws of state, National administration, regional administration and other authorities are concerned with solving the problem of society. These laws are not implemented and the proper strategies are not enforced. All these things are the causes of early marriage. In the village (*Bassira*) there is not implementation of all these things as a result people are unaware or free and are obliged to marry their children in the early age. These things are external affects and push the people to marry their children in the early age. These factors are listed as under:

#### **5.3.1 Weakness of legislation at extreme level**

According to the child marriage act of 1995 under the article 4 if any person marries his child before eighteen year then he will sue in the court and he will be punished one thousand or one month jail for this violation of the law. If the govt. or court is not informed within the one year after marriage other than parents are no liable to punish or fine.

It is very amazing and interesting law and how we can say it is a complete and coherence law. First of all, law is not applied in all over the Pakistan, if applied it is painful for anybody that he will pay thousand Rupees or one month jail for the punishment of big sin or crime. According to present scenario many people are not aware about law that if they marry children it is violation of law, and then it is the big cause that law is very weak but criminal is very powerful.

#### **5.3.2 Lack of implementation of existing law**

First of all law about the age of marriage in Pakistan is not solid and complete, and existing law is not applicable anywhere. I have not seen any one example in my district in which parents sued by govt. that they married their children in the early age. Now in our village if one person goes to the jail minimum for one week under the law of violation rule, then early marriage will decrease fifty percent according to my point

of view. But there is no department in the district or sub division level which is trying to implement the law. People are free to do any possession or exploitation with their children and no one stops them. It is the external cause of early marriage.

### **5.3.3 Lack of information**

People are totally unaware that what are the affects and losses of early marriage for children. They don't take it as serious case. It is common thing according to them. Approximately if they are informed by any medium or source it would be stopped. Mostly people of the village are illiterate. They are unaware about that early marriage is crime and violation of human rights. Not any person local or governmental authority comes here to inform them. Some people decide to marry their children without any solid reason but they are unaware from its impacts. If any person informs them it will be possible that people are not permitted to early marriage.

### **5.3.4 Lack of advertising or promotion**

In contemporary age of technology in every home TV or radio is available. It is truth that at every media different type of product advertising, cultural awareness and social marketing are broadcasting. Like that population control, family planning, polio and education improvement, advertisements are present to promote the people. But there is nothing in all over the Pakistan for one minute advertising at any media source it should be news, film, dish, or any other medium of communication to inform about affects or forbid the people from early marriage of their children,. It is fact that social marketing or campaign against social issues provides a huge platform to solve the social issues and control the problems.

### **5.3.5 Children are used as product**

In the village children has not right to give their opinion about their future planning. It's not limited only to marriage but in other field like that choice of education field, choice of college or school choice of skill or any other passion of life. They are bound with their parent's opinion and anybody does not care for them. Overall children are forced or pushed to do any job, it should be beneficial for their future or not. People have no concerned of it.

### **5.3.6 Traditional and Feudal structure of the society**

It is the external cause of male early marriage that society structure consist of landlord system and old traditions, now in the feudal structure it's understand stigma

that they follow the consent of their children. They think that they have complete right to make decision of their children life and future because they have power to do so.

### **5.3.7 Extreme level of poverty**

In Pakistan people are enervated with poverty in this age of dearness and inflation. People have limited resources and unlimited wants. People think that marriage is burden on their head, and then they decide quickly about marriage that they save from future dearness and not become poorer, if they are late then they will not be able to do marriage of their children. This is the problem of all society not limited with family or individuals.

### **5.3.8 Over population**

In the village from previous some decade's population is increasing very fast. It is also country and worldwide problem. The govt. of Pakistan is taking measures to control but there is no satisfied result of it. When people will have more children' they have less time and more children in their life. They start marry their sons in the early age. It is the big external cause of early marriage.

### **5.3.9 No specific department**

There is no particular institute or department at local, regional or national level to stop the menace. People are free to do anything regarding this issue. The Government should focus at different issues of people and appoint a faculty or management authority to control the issue. It should consist of complete staff and other tools to handle and maintain the menace in every district or regional level. Like as family planning, polio, increased literacy rate employment scheme for poor but there is no one scheme or platform in the district level which can stop or convince the people about early marriage of their children. There is also administration to tackle with compulsions of the people by which they marry their children in the early age.

### **5.3.10 Extra focus on female early marriage**

It is amazing that still all over the world the ratio of female marriage is more than male but in this locality where research was conducted, is opposite case. The male marriage is more than female early marriage. The govt. and all the other social welfare organization focus on the female early marriage like as places but here all is inverse as like other places and ratio of male child marriage is more than female. It is the causes that if they took actions and males are not targeted by them, as a result it is not stopped and increases day by day.

### **5.3.11 Irresponsibility of *Nikkah* (matrimony) registrar**

In this community matrimony rites are performed by the *Molvi* (Muslim priest). Tehsil Municipal administration (TMA) provides register of matrimony rights and gives them authority to perform matrimony for the people of their union council. The main thing that is related with study; is that it is written proof on the matrimony deed that groom age is not acceptable below the eighteen year old according to the legislation marriage act of Pakistan. It was observed during the participant's observation this misbehave of *Molvi* during the fill up of matrimony deed that he asked the father of groom and also witnessed person that what is the age of groom. They replied him 13 or 14 years. He said it is against rule according to the government. We should write eighteen because below this age it is violation of law. Then he did so and received money from father of groom for the congratulation of marries. If all *Molvies* can practice same irresponsibility, how the Govt. or other social welfare institution will informed about male early marriage. Because picture is not attached with matrimony form both groom and bride. It is the external cause of male early marriage.

## **6. CONSEQUENCES OF MALE EARLY MARRIAGE**

### **6.1 Introduction**

This chapter deals with the consequences of male early marriage. It discusses about the life of children after their marriage and impacts of this menace. How they can survive in the society after the marriage, and how society behaves them after the marriage. Their economic and martial life and as well as their planning for future about their family and children. What kinds of gaps are created between society and individual and individual and family after the marriage? These consequences are family conflicts, erosion of solidarity between children and families, political, social, future strategies, martial health problems, tension between wife and husband and educational problems. The early marriage has many consequences or drawbacks. There are many consequences of early marriage among male. These are both positive and negative.

### **6.2 Consequences or impacts of male early marriage**

#### **6.2.1 Vicious circle of poverty**

Mostly poor people practice male early marriage. When they marry their sons then they have no resources to fulfill the expenses of marriage. For this purpose they sale their property or other precious things. In this way after marriage they have more debts and it's proves very harmful for their economic structure. After many years they cannot pay debts that they borrowed at the time of marriage celebration of child. According to this scenario of poverty cannot be stopped and continues generation to generation. To pay debt they sell their land, animal, gold or other assets of their property. It ruins their household economic structure; they start working as the labour. In the labour work they hardly earn three hundred per day, how they fulfill their basic need by this tiny amount in current dearness period. Their expenses are huge and resources are limited. In this situation they are not able to invest money in business, agriculture or any other economically beneficial activity. They are just hand to mouth and they do not provide socialization to their children like as best food, dress, education etc. People search the work of daily wages and are not able to do their own work because of insufficient resources of their children. These all things transfer to next generation and vice versa.

**Figure 16. Labourer is cooking tea during harvesting of Sugarcane**



Source: Filed Researcher

### **6.2.2 Hurdle in attaining education**

The main important consequence of early marriage is lack of education. Many children cannot continue their education after the marriage because when they get marry their attentions are distributed between two sides. Wife stops or prohibits her husband for going to school or college at that condition he cannot give proper time to her. In poor families children participate in agriculture work and help their father. If they do not help then brother and parents say that you cannot do their work then we do (*Aunj*) separate you from our family and you should bear the burden of family alone. The fear of separation from family children loses their study and their future is ruined. It is very important to note that ninety percent parents do not provide share of property after the separation to their children. After nuclear family child bears his family only with working in labour. There are many cases in village in which children leave their studies.

### **Case Study No: 16**

**Age: 25Year**

**Martial statues: Married**

**Age at marriage: 12Year**

**Reason of Marriage: Exchange marriage (Wata Satta), save the sister from oppression.**

**Literary statues: Metric**

**Occupation: Agriculture, Grocery Merchant.**

**Number of children: 4 Children (3 son 1 daughter)**

Respondent is son of farmer and belongs to land hold and prestige caste of village. He was married in age of 12 years. He told; that when he was so small near about six year, when his father arranged his fiancée by *wata satta* (exchange marriage). At that time his father married his sister and his sister husband age was fifty year and his sister age was twenty. His sister married but he was small and father said they will marry when they desire. But after sometime his sister husband started quarreling with his sister, and it continued till many years. His father decided that they married his son because if his son in law beat his daughter then they will beat their daughter in law.

In short his marriage date was fixed and at fixed time his marriage was celebrated. At that time he was a small child many people think that how he will handle his wife. When he married, he passed eighth class exam and get admission in city school. When after two year his brothers *Aunj* separated from his parents. He handled alone all the family. His tensions and burden of work increased. When passed metric after two year then he could not study more and left the study. Now his burden has increased more, during the delivery of his wife he was feeling more depressed because he had no money for expenses at that time.

### **6.2.3 Health Effects**

Health problem happens when child is small than wife then he became sexually slave of wife and wife exploits him for sex but his health does not support him to do more sex. As a result children suffer different diseases like HIV aids. Secondly they go to the doctor or practitioner to receive medicine that increases power of sex like as Viagra tablets and different other sex pills. These wrong activities completely caused health disaster. If wife is affected by LA coria, it puts negative impacts on husband health. According to current situation that over population is the global problem but children have not care of this problem due to their unawareness. They want to do

more intercourse with wife and secondly they do not stop intercourse in menstruation cycle of wife and continue sex. Medically it is proved that if intercourse is done during periods of wife then there are more chances of pregnancy. More children are grown in poverty because their parents do not socialize them with better way and this chain not stops and poverty transfer generation to generation. One respondent said that after the marriage he is suffering with the disease of T.B, it is due to excessive intercourse with wife; now he is near to die because he has no money for treatment although he is fulfilling the needs of their children with difficulties.

### **Case Study No: 17**

**Age: 35Year**

**Martial statues: Married**

**Age at marriage: 13Year**

**Reason of Marriage: Misbehave of step mother with fiancé, illness of mother.**

**Literary statues: Primary**

**Occupation: Work as laborer, Tractor Driver, But still in rest because of disease of tuberculosis (T.B).**

**Number of children: 4 Children**

Respondent is victims of early marriage. Now he is at bed due to sickness. He was married at age of thirteen year. He is son of very poor father and belongs to a landless family. What was the main reason behind his marriage and after marriage what happened to him. He said “my father arrange my betrothal when I was so small, my fiancée was daughter of my paternal uncle. After few years my paternal aunt passed and my uncle got his second marriage. When second wife received charge holding of home of my uncle then he started misbehaving. She gave more burden of work to my cousin (my fiancé). These all not more beard by my parents. They started to make decision of my marriage. The other reason is that my mother health was not better and she was not able to perform her household work, because there was no any other female in our home for doing this job.

In short my marriage was celebrated at the fixed date. After the marriage, I had no saving by which I could maintain my family with proper way. I went for labour and earn three hundred or less than it, purchased the flour and other things for eating, fulfilled the hunger of my family. We were very poor before marriage but after marriage our poverty increased. After some days I had suffered with fever, I went to

the village doctor for treatment because I had not enough money for the treatment of my disease from specialist or MBBS doctors. At that time doctor did not diagnose my disease because he was treating fever but original disease was not traced by him. The cough also affected me very badly.

After marriage I was more interesting in sex and I did daily intercourse with my wife. After three month when I went to *Layyah* then Dr. *Ameer Mohammed Sumra* told me that you are suffering from T.B. It was very shocking and sorrowful news for me. Slowly I started treatment of T.B. After one year I fell on bed, and was not able to walk because I was very weak. Then doctor told me that your lungs are also affected and they become weak. Doctor forbade me with hardness from sex with wife because it was loss to the lungs. But every one better knows about it if wife is sleeping with husband, how he controls his sexual desire then I copulated with my wife. My health ruined only by marriage and now I am paying penalty of it and I am not able to walk”.

#### **6.2.4 Physical growth stopped**

The growing period of body of the male child is the 10.5 year to 16 year. During this age body grows very rapidly and develops. In this period a child requires best food and low burden of work for growing of the body. But after the marriage a child becomes busy in the family life and his all attention goes to work and family planning for future. When a child is separated from his family (parents) after the marriage then he works day and night to fulfill the needs of their children and wife. A huge burden of work is performed by him at daily schedule, child does not care of his food, health and busy in the work. As a result his body growth stops and not develops more, because it is period of eating best food, enjoying, playing but not of doing heavy work.

#### **5.2.5 Psychological disadvantages**

The loss of adolescence, the forced sexual relations, and denial of freedom and personal development as a result of forced and early marriage have profound and deleterious psychosocial and emotional consequences such as depression, lack of self-esteem, and even suicide. In the age of childhood when they feel a high responsibility then they feel more hesitation and every time they are disappointed and worry. With the burden of responsibilities their thinking increases by that they become psychological patient.

### **6.2.6 Wrong decision and family planning**

When a child is married in early life then he cannot take right decision because already he has no experience of decision making. To take wrong decisions he ruins fully in economic and social way. In this case child is so small and he cannot compete with social problems for his survival and development of family. When he takes wrong decision and makes faulty strategies then it ruins his social and economic life.

### **6.2.7 Separate or nuclear family**

In the village mostly parents separate (*Aunj*) their children after the marriage. It is big incinerated for child when he is cutoff from his family in economic way, because parents say that now you are married and you should earn and fulfill the needs of their wife and child alone. It is the big problem for a child that he alone earns money suddenly. It is more dangerous step that is acted by the parents. A boy has no knowledge and power about earning money because; he is still child and parents expected by him like as perfect man. There were 50 percent respondent those were victims of this consequences and they all said that it is equal to cruel and exploitation of their rights.

### **6.2.8 Responsibility increased**

A marriage is the name of many responsibilities in society and family life. When a man gets marriage then he is owner of his wife, children and sometime all family. He is bound to fulfill the all needs of his family, after the marriage an individual become a permanent part of society and kith and kin. Now it is compulsory to care and join the all people problem and function but before marriage he remain alone in the society and not care of anyone. He has prestige in the society, then he has compulsory touch with friends and relative and other society member in different anniversaries like marriage, death, engagement, political problem and like that other.

## **Case Study No: 18**

**Age: 17 Year**

**Martial statues: Married**

**Age at marriage: 14 Year**

**Reason of Marriage: Death of mother, marriage of sister, need of house hold lady**

**Literary statues: Nil**

**Occupation: Cutting the trees, seasonal labour, take after the cattle's**

**Number of children: 1 daughter late**

Respondent was 14 year old when he got married. Now he is 17 years old. He said "Before 8 year ago my mother passed away then at that time I was 9 year old. My two brothers were married when my mother died. We are three brothers; married brothers were separated from us. My sister was three year old than me at the time of mother death, now all the work is done and performed by my sister. When my sister reached to puberty than my father decided to marry me. In this aspect we needed female who can work of our home like cooking washing etc. My father decided on arranged me and fixed marriage date. At the fixed date my marriage was celebrated. It was great compulsion for our family because there is not anybody who helped us in our home work until I personally cooked and washed few month after the sister marriage".

He also said that after marriage his tension and responsibilities increased. His father did nothing because he always suffered with diseases. He alone carries out the system of his family at little age. He is becoming weak by the burden of work in the daily life. He says that if he has not compulsion then he does not marry at all, he says that it is more disturbance and loss in the small age.

#### **6.2.10 Increase in social problem**

When marriage life starts the human being start future planning. How he will earn the money, what is basic and easy source of earning. These all thinking's create problem for him, he starts to search solution of problem. It is very painful job for a child that he thought about their earning for wife and children other than study. It is life of studying and playing. But after marriage a child thinks that how to behave with wife and what is the better way of behavior with parents and other family.

#### **6.2.11 Colossal family size**

Early marriage has close connection with family size. Due to early marriage family size increases because in childhood there are more chance of fertilization for both male and female. They give birth to more than five children only within duration of ten year after marriage, it mean at that time their age is approximately 25 years. It will be increased in population that is global problem as well as of Pakistan. The children are more interested in sex due to media and bad company of child hood. Children start day and night sex with wife and it develops the chances of pregnancies. They also not use condom or any other method to stop pregnancy. When pregnancy increased then

child birth increased, it will increase in the population. One respondent has seven children after the nine year of his marriage and now he is 24 year old. Birth rate increases very rapidly due to early marriage.

#### **6.2.12 Stigma for family**

In village *Izat* (social prestige) performs model role, however people are more conscious about their prestige. Prestige is declined by many sources in the community. Mostly family females have concern with it. Children are unaware of tools and method by which they gain prestige. They are not mature about the privacy of their family. According to the interpretation of the villager, if children give more time and love to their wife then people says them *run Mureed* (henpecked). Sometimes married children share their secrets of martial life with friends. They don't keep it secret and leak their privacy. These things are interpreted as stigma for family.

#### **6.2.13 Sexual exploitation**

In child marriage sometime wife is more aged than husband. She exploits him in sexual way and requires more sex by husband. But husband is still child and he has no much virility power, and is unable to provide sexual satisfaction. Some time it becomes opposite. Women also do not allow their husbands to have sex with them.. It is also included in sexual exploitation. There are many causes behind it. Respondent said that: "I used to have intercourse with wife after one month and I used to do it forcefully because she did not allow me to have sex with her. She went with other people and fulfilled her desire". According to this prospective wife did not allow for sex although it is the basic need of husband, because he is still child and having less control at her wife. Sometime children are black mailed by other source. Commonly occurred in poor families, people sexually exploit both wife and husband to give them greediness of employment or other precious opportunity that proves economically beneficial for them.

### **Case Study No: 20**

**Age: 17 Year**

**Martial statues: Married**

**Age at marriage: 12Year**

**Reason of Marriage:** Careless and cut off the wife father from his family and *Wata Satta*

**Literary statues:** Nil

**Occupation:** work as labour, mostly servant.

**Number of children:** Nil

Respondent is child of a laborer. His father was very poor. He worked as driver in the village and some time out of village. They had no land to cultivate. They had just two or three animals for livestock. His father received pay from his tractor honor and fulfilled the needs of his family. He was going to school but when he was in fourth class his father asked him to leave the study because he lonely could not bear all family. Then he started to work in the labour in village. After one year in age of eight he started his employment under the village landlord as a laborer. His work was to take care of animals. At that time he was mentally and psychologically torched by his owner and as well as sexual abuse.

His sister was young in the family. When she reached puberty than his father arranged and married him. It was exchange system by the marriage of sister Respondent betrothal be held at the spot. He says that “my uncle does not care of my aunt and his children, and they live in other city, and he had one son and four daughters. The older girl had reached to puberty. The children were maintained by only their mother. We already married our sister with my cousin. Then my father married me in small age that anybody cannot harm my wife in her mother home because how her mother save him sexually. Before one month of marriage I reached to puberty, because during the sex with boy I felt that I was puberty only one month before marriage. I had many social and economic problems; I was servant under the village landlord and received pay. I could not fulfill my all needs with the pay. There are minimum resources and maximum expense of family”.

#### **6.2.14 Desires of children**

Before marriage children are busy in the negative and sexual activities .After that their sexual powers are decreased. It is very tension to all family members, and especially children gain more tension because the fear of his stigma in the society. People say that this person is *Namerd* (impotent).There are many people who have no children and wait for the children. They go to doctor for the treatment and spend more

amounts on treatment with selling the precious things like livestock animal or jewelry of their wife.

#### **6.2.15 Family conflict**

After the marriage there is a huge gap that is found between the parents and children. Now when wife have any problem and she discusses with her husband then it is not liked by parents. In this way child is small and he has no authority to handle the problem. Always there is conflict created between wife and mother, in many families and same time this conflict results in divorce.

#### **6.2.16 Bearing the immense difficulties**

It is very difficult for anyone to bear the family and best socialization of children in the contemporary age of dearness. After the marriage children faced many difficulties such as, health problems and treatment, education, economical, and as well social problems. In the village, common problem of people are difficulties faced at the time of delivery and after the delivery treatment for better health of the child. There are hundred difficulties that are beard by married children during the martial life when their children dies, it is the occasion more disappointed for them.

#### **6.2.17 Sexual relation of wife with other people**

There is huge interference of age regarding virility power. A child is not sexually strong. Sometime children are not fulfilling needs of their wives, and then wives try to make relation with other persons. Some girls are already prostitute and they continue their negative activities with previous friends also after marriage. Girls create relationship with other person for the greed of money because their husband cannot fulfill their social need for instance; daily expenses, cosmetics, cloth and other things. These all things inspire the girls for prostitution and sex with other person. It is very painful for husband and his prestige declines in society. One case study about this topic is that girls have relation with boys before the marriage. After the marriage these relation maintain by both parties. Her husband said that “she every time uses cell phone and call her friends. She is not conceived with me or difficulty two times in the month with enough demand by me. Some time she gives me intoxication tablets like as Ativan or Laxotanil tablets and she sleeps with other people. This system continued three year and broke with divorce”. A boy told me cause of divorce, who has sexual relation with same girl, He replied “that girl told that penis of my husband is small and she cannot sexually satisfy with her husband, she also said during sex with me she

gain much enjoyment and pleasure but when conceived with her husband than she not gained any enjoyment”.

### **Case Study No: 21**

**Age: 18 year,**

**Martial statues: Remarried**

**Age at marriage: First 11 year, Second 14 year**

**Reason of Marriage: First marriage arrangement, second after the divorce and social conflict**

**Literary statues: Nil**

**Occupation: Farmer, daily work of home**

**Number of children: Nil**

Respondent is very innocent boy, now he is 18 year old. He has two times married, first marriage celebrated by parents in the age of 11, because he was engaged with his cousin who was daughter of his aunty. His fiancé was puberty and his parents were ready to marry him under the pressure of girl's parents because they said to marry quickly. Respondent told about his wife and marriage;

“The cause of first marriage was parents because of gladness in the life and second logic betrothal with my cousin in early age. It was arranged and exchange marriage system and any body was not ask to me that it is good or bad for you. In reality I was glad because my fiancé was very beautiful and cute. She was two year old than me, her character was bad. My wife had her own cell. (It is notified that in the village according to people interpretation, if the women have her own cell phone, it understand stigma for husband and family). She always remained update with her friends. She tried to make friendship with other person and enjoyed from him. She gave me intoxication tablets because after sleeping she provides company to her friends at night. Two times she become pregnant but after some month their parent wasted the infant during the pregnancy days. Only two year I have sex with her, after this period she was not ready to having sex with me, why he can do so I have no knowledge about it at still date. She always created conflict with me and lived half month here and half month her own parents. It was told by friends and relative also that his wife character is not good, but he ignored all things in because he loved with my first wife but she was unaware from these things. Some time I fell in to unconsciousness with the blood pressure due to tension of my wife. In short my wife

hardly asked to me for divorce but I not agreed. After the consultation with parents I divorced to my wife with ecstasy. In age of fourteen I get second marriage, now I am glade with my second wife and there is not any complain about my second wife”.

According to other resources and information that he cannot satisfy to his wife sexually because he was still small child. How child satisfied to a young girl sexually then generate all these conflict between them. He personally said “I cannot fulfill sexual need of my first wife because at that time I was small but now I am fulfilling my second wife sexual desires because I am now young”.

#### **6.2.18 Divorces**

When a child cannot fulfill social and sexual needs of his wife then wife tries to create relation with other person to fulfill her needs. When these things are cleared to other family that their wife or daughter in law character is bad, then the problem reached to divorce. The other thing is that in the small age a child is not able to fulfill all social demand of his wife. As a result these things create conflict between husband and wife. In small age there are more chances of divorce because they have not virility power and money for enjoyment of wife. Wife cannot bear more and she also said that she want divorce. In the social interpretation it is more sigma for husband that he divorced his wife.

#### **6.2.19 Not mature behavior**

A child is child; we cannot expect him to be like a man. After the marriage a child remains child, his nature cannot be changed. The wife behavior not matches with his husband because his thinking level is small and still his thinking is like child. It creates big conflict between husband and wife if their behavior is not same, it should be sexual behavior, social behavior or economical behavior. Some time it proves harmful in the society because in many societies married persons are understand as mature and complete personality, but some time married child cannot fulfill this criteria because of his incomplete, not mature and foolish behavior.

#### **6.2.18 Drugs use**

Early marriage creates gap between parents and children. Children consume more time with wife but before they give this time to their parents. Parents observe their all activities before marriage but after marriage their protection decreased. Children are free from all protection of family and free to act any wrong action. All the pressure of family and society finishes doing any wrong activities. When child joins bad

companies, he starts to drug because it is clear at him that not any person can prohibit him. There are many children who are addicted to smoking and *hookah* after marriage.

#### **6.2.19 Criminal activities**

After the marriage husband has to bear the family. After the birth of children the responsibilities increase and he requires more revenue to run his family. But in many cases poor people cannot do so, in the current period of dearness how they can fulfill the household and child expenses with tiny daily income. A little bit they have nothing to eat or food to give to their children; they are not able to provide better socialization and raring for instance dress, shelter and education. A father cannot bear that his child dies without food or with hungry. Now they search the shortcut of earning by joining the criminal gang or steeling, robbery, kidnapping or murder.

#### **6.2.20 Unprotected sex**

Unprotected sexual intercourse is done by children due to early marriage. Even though, they are not fully aware that how to sex with wife that is why they do sex during pregnancy. This sexual activity is very harmful for male and female. Due to less sexual experiences, some time they do sexual intercourse during the time of periods. It means, early marriage is the leading cause of sexual weakness among male and female. In initial days of marriage, children do not feel sexual problem but after passing some time they become the victim of sexual weakness.

#### **6.2.21 Domestic violence**

Early marriage gives the opportunity to domestic violence due to tension between husband and wife. He cannot fulfill sexual needs of his wife. Then wife creates conflict at every stage behind small problem. The other thing is that his income is insufficient to fulfill her all needs. When she requires anything and put demand of things, he cannot fulfill. The wife starts to quarrel with husband, as a result the husband starts to beat his wife and it creates domestic violence. When husband starts to punish or beat his wife than she goes to her parent's home without her children. This is the big challenge for father to control the children without their mother. Domestic violence is meant every kind of pressure on wife by husband and his family members.

#### **6.2.22 Tension between youth and parents or erosion of solidarity**

Early marriage privileges to tension between family and child. After the marriage it commonly occurred that there is huge conflict between parents and children. Child not gives attention to handle his family, because after marriage, it is right of head of family to give all attention to his family and home. But some time children not change their behavior and remain same when they are before the marriage. The parents use abusive language to advise their children and sometime give corporal punishment to their children. These things create erosion of solidarity between parents and children after the marriage. Their relationship becomes weak, some time they break their social relationship.

## **7. Impacts of Male Early Marriage on Family Size**

### **7.1 Introduction**

This is first part of the chapter. This chapter deals with awareness about the family size regarding male early marriage and explores that how family size increases by male early marriage at how many proportionate in the village every year. Population is the global problem. In all over the world many countries and organizations are trying to stop population. They make different strategies and plans to stop it. They introduce different types of suggestion and method to stop the population, and inspire the people through laws, media and other mediums for instance social marketing. Rate of population is in rural areas more than urban.

In the rural areas people not practice those methods and techniques to stop the birth rate or pregnancies. Poor and illiterate people are unaware of this problem and its menace. First of all they do not focus to stop it they are unaware and other thing is that they want to increase their children because if they have much manpower it improves their economic and social position.

Male early marriage is core cause of population. The rate of male early marriage in rural areas is more than urban areas. People have many children approximately six to eight in their initial age till thirty or twenty five due to early marriage. When a male marries in the age of fourteen than after sixteen year he has eight children, if we suppose one child birth in two year. But in real life it's not happening and children born after one year.

There are many causes of it. First of all they have extreme sexual needs and desire of intercourse by influence of media and social abnormalities. They remain busy every time with their wives in the sex because of huge sexual desires. Second, more chances of pregnancy in the early age for both male and female because both couple have fresh sexual power. Third, they have not proper knowledge about it, if they want to stop it then they cannot do so, because they feel ashamed to discuss with other people at that problem. Forth they are already poor and have populated family, it become tradition between them to produce more children.

According to their interpretation family is production unit, if family size increased than their production increased and their subsistence level will improve. Fourth, Religion performs vital role to permit the people for increasing the family size.

In the village Bassira rate of male early marriage respectively increased during previous ten to twenty years. Mostly male early marriage was practiced in previous years and this proportionate is increasing every year rapidly. The causes of increasing ratio of early marriage are the same as discussed in previous chapter 4. It is fact that when marriage ratio increases then birth rate also increases and when the birth rate increases it puts impact on family size. In the village half marriages of male are early marriages. Following table shows the Birth rate of village Bassira.

**Table 16. Annual birth rate of children of village Bassira**  
(Comparisons of different variable)

Sr. No	No of Year	Number of Children	Percentage
1	2014	160	11.6364
2	2013	150	10.9091
3	2010	140	10.1818
4	2009	93	6.7636
5	2008	137	9.9636
6	2003	64	4.6545
7	2002	62	4.509
8	2001	114	8.2909
9	2000	135	9.8182
10	1999	92	6.6909
11	1998	134	9.7455
12	1989	94	6.8364
	<b>Total</b>	<b>1375</b>	
	<b>Average Birth</b>	<b>114.5833333</b>	<b>8.333325</b>

Source: Initial birth record registrar of village (*Chokidar*)

This data is collected by the village initial birth recorder and counts the children that in one year how many children were born. Table clearly shows that the year with high birth rate of children was 2014 A.D. Birth rate of the children is very high than previous all year in 2014 A.D. But 2002 had lowest birth rate in table. It's possible by huge gap between marriages because in 2013 A.D. and previous three or four year, there are more marriages celebrated as a result after year or two year these families gave birth to new infants. Previous parents also have not stop birth and they also produce children. In 2002 A.D., birth rate is decreased due to low rate of marriage celebrated in previous five or more than five years as vice versa. It is assumed that, when marriage rate increased then child birth rate automatically increased but when marriage rate decreased then child birth rate will also decreased.

**Figure 17: Young boy with his four children in age of twenty years**



Source: Field Researcher

Male early marriage is cause of increase in the population. When the child birth increases then family size automatic spreads and when parents have respectively six to ten children then they decide to marry their children in early age. If they marry their first child in age of fourteen then they marry other child minimum after one or two year. Let suppose with the same time duration and direction, they are required twenty or more than twenty year to marry all children. Then they start quickly

however they complete this process of marriages in their strong economic life. After the marriage of last child first child absolutely have the five or seven children or more than it. These all things become the cause to increase the family size. When family size increases then their property and land is distributed among them and they live very difficult life due to the scarcity of already dwindling resources. Now resources are limited but expenses increases it revealed to poverty. This circle not stopped and transfers to coming generations.

## **7.2 Various socio-cultural advantages associated with male early marriage**

### **7.2.1 Introduction**

This is second part of chapter. This chapter is based on advantages of male early marriage like as socio-cultural prestige, status and settlement after the marriage, as well as economic benefits is very important. The main emphasis is to explore the advantages of male early marriage. These all factors are attached to benefits of early marriage according to the interpretation of people. First of all in childhood marriage is the gift for produce and increased generation. Family is like production unit in the village. People want to increase their manpower that their production unit will increase. They will produce more units by increasing generation that proved better for their subsistence pattern. When people reached to thirty or forty their sons become young and they will help them like their backbone.

If one generation becomes economically strong and able to compete inflation and other problems, then there is no problem for next generation. Second is that in the current period of technology mobile phone and other media like blueprint films are the most evils for society. When boys watch these things they cannot control their emotions and start sex with boys, girl's, animals and start hand practice. These all things put negative impact on health of both girls and boys. To avoid from all things that are harmful for health, early marriage is best formula. Third is the interesting logic is that if boy accept and agree for early marriage then their parents become glad and they appreciate them because it is the prestige for them.

Forth is that when a child marries in his early life then he gains a standard in society and his personality is changed,. It is very best for his career. Fifth he has the power of self-decision in the early life after the young age he will not feel any difficulty or

hesitation to solve any problem any self-decision because it is practice and responsibility gaining in the early age.

### **7.2.2 Decreased the burden**

People think that unmarried child whether it is daughter or son is burden at parents because they depend on their parents to fulfill all social or economic needs. When they marry then parents feel ease and freedom because their burden becomes short. One person of the village said;

*“ay hike bar handy peo maa tay jhera lahy wendy”*

It means it is burden at shoulder of parents is removed after the marriage. This burden should be economic, social, religious or political.

### **7.2.3 Performance of religious obligation**

It is truth that marriage is obligation for all Muslims male and female. People say that marriage is *Farz* (obligation) that is applied on people by the God and it is also *Sun-at-e- Nabvi* (Holy prophet Hazrat Mohammed P.B.U.H) practices. According to people by the religious way it's a virtuous deed and they get reward of it after the death in the permanent life. One person said;

*“Shade hike farz hay jerry her kaein tay her hall itch farz hay pai”*

It means that marriage is compulsory for every person and is obligation by the God, and they will gain pleasure and profit after death for performing this ritual.

### **7.2.4 Prestige for parents in the society**

In society where parents do not marry their children or late marry, they understand it dishonorable and it is stigma for his personality and whole family. When people marry their children in the society their prestige and standard maintain. According to their interpretation;

*“Owe Banda wasib ich sir ocha kar key turday jendy ball parnay howy howen”*

It means that those persons whose children are married their parents feel proud on completion of this noble obligation within society.

### **7.2.5 Economical benefit for parents**

It is economic benefit for parents because in the future they have no more money because of dearness. Other benefit for parent is that their children hold their family in the early age; they learn the tools and way to earn money to survive in society and for the maintenance of the family.

*“Magahi jar kadhi vendy ay, pata ni awanr ala sal kia thendy”*

It means that dearness breaks their back bone by which they are feared that next year will be more hard than current according to inflation.

#### **7.2.6 An instrument to check the sincerity and loyalty of people**

It is an amazing advantage because in current age of dearness all the people are only hand to mouth. Those people whose children are small they go in the marriage of all people in village or their friends and relatives. There is no guarantee that people come in the marriage of their children in future. They pay money and participate in the marriage. But their all struggle, hardworking during the participation in the ceremony of marriage, performing job to show sincerity, money and other more struggle are like as sink caste. But if they marry their children, they examine who is participating at how level and who is glad and performs in the marriage. These all things they do not forget and practice same action in future in marriage of those people. It is a benefit that they aware about people very quickly.

#### **7.2.7 Avoid from crimes**

Before the marriage many children fall in different crimes for instance bad company, friendship with those people who have not bright future but after the marriage they always stay at home and save quickly from social crimes.

#### **7.2.8 Avoid immoral activities**

In this period of technology young generation is more affected. The children watch the blueprints movies, think about sexual ideas every time, homo sexuality, sex with girls or aged woman's although children also sex with animal in the this age. But after the marriage they only sex with their wife and remain safe from sexual activities.

Respondent said;

*“Shade nal banda zehnaha toun bach wendy”*

After marriage person do not indulge in adultery and is saved from this sin.

#### **7.2.9 Get rid of sins**

After marriage people leave all sins like as sex with other people despite wife, immoral work that they practice before marriage. However they start offer prayer because before marriage always their mind was inclined with sexual activities and sexual ideas, they always think about way and techniques to sex with other, now these all things are left by them and they are free from sex tension and offer the prayer.

## **Case Study No: 22**

**Age: 18 Year**

**Marital status: Married**

**Age at marriage: 16Year**

**Reason of Marriage: Own Interest**

**Literary status: Middle**

**Occupation: work as labour, work in fields.**

**Number of children: 1 daughter**

Respondent is child who was fallen in love before three year of marriage. At that time his age was thirteen year. He decided to marry in his early age. He says that “approximately three year before I was going in my uncle home. I started romance with my cousin and exchanged our heart with each other. My cousin said me that she only marry with him otherwise he remain bachelor. Then I said to my parent clearly that if they marry me then he will marry with her cousin. Then my parents quickly celebrated my marriage. Now we are glad. Before marriage I have many links and friendship with people but now all the things are finished. Now I offer the prayer and leave all the sins”.

### **7.2.10 Standard and prestige increased**

When a person marries his standard and *Izat* prestige increases, same case is with children, when they marry then their status is increased in the family and society. Perception of people is positive after marriage, because before marriage children character some time is not good. After marriage they have their own family and busy with family. Perception of people changes and after marriage they see them with positive eyes. The other thing is that when wife give respect to her husband then other family also give respect to child after marriage. Respondent said:

*“Shade to pehlay log gharon hatkeday han, hounr ohay banday moakoun ghar ghin wendan, ounahan koun pata hay ay hunr shareif thee gay”*

It means that before marriage some relative forbade me to their home but now they said to me come to their home because they have knowledge that after marriage my character is good.

### **7.2.11 Decision making practice**

In the early age when a boy marries then he starts to take different decisions for handling with different circumstances in the society. When he reaches to twenty year he becomes expert in the decision making, and competes with hurdles of life for survival in the society.

### **7.2.12 Awareness about family planning:**

When in the young age he becomes the head of family then he quickly learns that how he has settled and maintained the family. After when he becomes old then he gets correct decision and it proves for him very best in social and economic life. After that he can make correct decision about his children.

### **7.2.13 Quick responsibility**

After the marriage a boy can charge all the responsibilities other bachelor boys are mostly tramp. Before marriage mostly boys do not come at home all night and remain busy with their company and friends. It affects a negative impact on his mental and emotional situation. When they marry quickly then they change their habits and remains always available at home, their thinking change they do something for their children otherwise they cannot maintain their family. All these things oblige them to become responsible in all aspect of life.

### **7.2.14 More children more revenue:**

There is important benefit of early marriage. There are more chances of child birth in early age marriage. After ten or more than it children start to help his parents. When father reaches in age of thirty to forty then his children help them in earning of livelihood for family.

### **7.2.15 Avoid from diseases**

After the marriage commonly a husband only can have sex with his wife and he can save himself from harmful diseases. Mostly boys sex with each other and with aged women or animal from all these activities their sexual power decrease and some time they are suffering from diseases like as HIV Aids.

### **Case Study No: 23**

**Age: 17 Year**

**Martial statues: Married**

**Age at marriage: 15 Year**

**Reason of Marriage:** Tradition, *Wata Satta* (for the fear to deny altogether), health issues,

**Literary status:** Middle

**Occupation:** Work as laborer, irrigate the fields and looking after of cattle's

**Number of children:** 1 Daughter

It is the story of a child who is now 17 years old and before two year his marriage was celebrated. He says that it is problem of his family that they celebrated the marriage in the early age of their children. It is practiced from their forefathers in this aspect his father is victim of that entire scenario. The second reason is that his father arranged him by exchange marriage or *wata satta*, now their sister was puberty and it was necessary to marry her. Now if they do not marry him then the other party will deny giving girl in the future because already they were afraid. The third reason of his marriage is his health problem.

He said that before the marriage he suffered in the disease of *hawa*. His foot and legs become inflammation, and also his chromosomes be excluded suddenly then after the consultation of doctor, he said that if you are marry then it all will be stopped. After the marriage my body growing increased, before marriage my weight was 48 kg and now my weight is 54 kg. My all diseases finished by marriage and now food is putting positive effects on my body but before marriage it was not happened. Now my responsibilities increased and my work pressure increased because I am married. I take off from the study before the marriage, now my all preoccupation is take after the cattle's.

## 8. SUMMARY AND CONCLUSION

Family as social unit executes the fabric of society and maintains grip among the social pillars of society. When it does not execute properly then it is prevalent that it may cause social disruption and early marriage which is the immense cause of social disorder. Early marriage is the formal or informal union before the age of eighteen year which includes one or both couple being children. According to the existing laws of Pakistan every male or female who is under eighteen should be behaved like as children and we have no right to behave with them as adult. It is common practice when a child reaches to puberty then people behave with him like as adult and hope mature behavior. It is totally atrocious because age of maturity starts after the age of eighteen years. The misperception and misinterpretation of people regarding maturity of children is playing unyielding role in the prevalence of early marriage.

Two types of marriages are practiced in the society female early marriage and male early marriage. Age of both couple not matches at the time of union in both cases but some time it may be equal but it is rare. In this study researcher only focuses at male early marriage. The practice of the early marriage at the global level among male is common in Sub-Sahara Africa and South Asia. In the Middle East, North Africa and different parts of the Asia, the marriage before and after the age of puberty is common. In south Asia Afghanistan, Bangladesh, India, and Nepal are practicing early marriages at high level. In Pakistan male early marriages is also practiced. The rate of male early marriages is higher in rural areas rather than urban areas. Male early marriage is practiced in all provinces of Pakistan.

Early marriage is the violation of human rights; because childhood is the time of playing, enjoying, better education and socialization. Parents encourage the marriage of their offspring while they are still children in hopes that the marriage will benefit them both financially and socially while also reduce financial burdens on the family. The marriage of young boy affects not only their life but also of the children they will bear. Children are forced to get marriage; parents oppose their wants on children and push them to accept their decision. Early marriage is famous with different names; these are forced marriage, child marriage and arrange marriage. Force marriage and arrange marriage have huge participation in the early marriage of children.

Location of present research is the Village Bassira situated in District Layyah near the bank of Indus River. The people of *Bassira* have different ethnic groups. There are social classification and hierarchies in the society. The community has traditional, feudal, cultural and peasantry and subsistence social structure. Kinship ties of community are very strong and people are more fatalistic and believe on different myths.

The research methodologies used with qualitative approach. The research is started by rapport building, participant's observation. Different techniques have been used in the sampling methods; these are purposive, snowball and accidental. The data was collected by the in-depth interviews and focused group discussion. There were fifty four respondents in the field by them data was collected. They are all early married, and researcher noted their ideas and perception about the male early marriage.

The study explores the causes of male early marriage. Parents push and oblige their children to get marriage in early life or child hood. Social structure and parents has immense involvement for prevalence of this menace. There are some natural and cultural compulsions of parents those pushed them to marry their children in the early age.

These causes are classified in the different determinants. First of all family is the big variable, that emerges in male early marriage. These are arrangements of children in the early age. Conflict arises inside families produces chances' of child marriages. Greediness of anything it should be economically, socially, or any physical and non-physical things that promote to parents for marriage of children. Family size also gives ground to emergence of early marriage. To handle the house hold work, adopted child by people and death of parents or head of family are cause of early marriage. Traditional practices like as engagement in child hood, exchange marriage and *Jamdi vain* traditions are logic for prevalence of early marriage. Furthermore are political competition and social conflict among people. Lack of education is the solid cause because people are unaware about the consequences and education is the tool that keeps children busy in the study and away from marriage in childhood. Economic aspect is very important, people are much poor, having limited resources their vision and future plans are not broad, they think that marriage of child is their right, they want to fulfill this right very quickly.

People have believe on different myths likes as see the pleasure in shape of marriage of their offspring, fear of death, sole child; check the loyalty in the society, desire for the children of their offspring. These things provide strong ground floor. Health of child and parents also perform a vital role in the prevalence of early marriage. Sometime kinship and society structure compels people to get marriage in the early age. The society has paternal structure, and they oppose their desire and decision on their children. Religion plays important role in this aspect because according to interpretation of people; religion says that marry the children when they reach to puberty. The menace of early marriages persist due to extremely weak legislation, lack of implementation of the existing laws, tribal and feudal structure of society, lack of awareness in the public about harmful effect of child marriage, extreme poverty, slavery, lack of will in the Government, hegemonic system, Non-responsive birth registration, forced labor, domestic servitude, political and family ties, culture and traditions and above all the cultural customs wherein children are treated like commodities.

The study also reveals the consequences of the early marriages. These are poverty, departure from education, physical disadvantage, and depression, health problem, departure from society, unstable marital status, divorce, and huge family size and over population. The other impacts are lower status jobs, emotional maladjustment, tension between parents and youth, unhappy home, broken family, instability of marriage, low wages, criminal activities, poor decision making, burden of family in the childhood, violation of human right, high divorce rate, social and economic instability, dark future, lower productivity, unemployment, lower income and increasing crimes in society.

Early marriage have also positive impacts regarding the community interpretation, because in the rural areas family is like as production unit, with early marriage the family size is increased and their production unit also increased. When their labour unit increased then their production and subsistence level will also improve. They become economically strong and their life will be secured. Moreover there are religious benefits, decrease in crimes like as sexual activities of children in society.

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# ANUXTURE

## Glossary

Local word	Meaning
<i>Aunj</i>	Separation or Separated from other family and emergence of nuclear family system.
<i>Baby Daddy</i>	Forefathers.
<i>Bara</i>	Closure mostly is used for animal in village to save from winter and summer season and also in rain or from heat.
<i>Basti</i>	Small village or place where people are living.
<i>Beer</i>	A kind of fruit.
<i>Beri</i>	Sisyphus jojoba.
<i>Berroon</i>	External.
<i>Bhana</i>	Closure.
<i>Bhoosa</i>	Chaff.
<i>Bhurqa</i>	Veil
<i>Biradri</i>	Kith and kin blood relatives
<i>Buchan</i>	A three yard of cloth used for covering head by women.
<i>Buzurg</i>	Religious preceptor, Old one within family.
<i>Chah</i>	Well.
<i>Chak</i>	Landed estate.
<i>Chakle chaklla</i>	A big wooden tool that is circular in shape and rotate in the well.

<i>Chaliswan</i>	A mounting session held after forty days of death.
<i>Chapper</i>	Wood shed or huts.
<i>Charpai</i>	Wooden bed.
<i>Chohuri</i>	Knife that is used in the household work of villagers.
<i>Chownk or Dera</i>	Male apartment in which people handle their guest and other actives.
<i>Chunni</i>	Lid of water pitcher.
<i>Dai</i>	Care taker of women's and children after birth.
<i>Dally</i>	Dotson or vain.
<i>Daman</i>	Western area of Indus River.
<i>Damma</i>	Asthma.
<i>Datri</i>	Sickle.
<i>Day Daa Ghin ,wata satta</i>	Give and take or exchange .
<i>Depal Pur.</i>	Old name of Karor Lal Eison city.
<i>Desi or kharra Ghee</i>	Clarified butter oil.
<i>Dha</i>	Process of land sliding by the water of river.
<i>Dhand</i>	Where water is more deeply in the river.
<i>Dua-e-Khair</i>	Benediction blesses.
<i>Fatehah</i>	Make offering to God with such prayer for dead.
<i>Ghadr</i>	Partition between Hindus and Muslims.
<i>Gadha Garri</i>	Donkey ox-cart.
<i>Geti Ganna /Golly Danda</i>	Pit cat.

<i>Ghair Mumkana</i>	Non cultivated area.
<i>Ghoosal</i>	Ablution or washed Body with water.
<i>Ghoti of Makhi</i>	A sweet thing like as honey after birth of children that is given to baby by the close kin relative
<i>Gila</i>	Compliant.
<i>Gobian wallay</i>	The people those lived in the Huts.
<i>Goober or Oohal</i>	Dung.
<i>Gup-Shup</i>	An Idle talk or chit chats between the people.
<i>Gur</i>	A Dried molasses that is commonly used by villagers like as drink.
<i>Gutt / Paranda</i>	It is a colorful hanging worn by the Punjabi women in their hair.
<i>Hakims</i>	Physician.
<i>Hawa di bemar</i>	Bone diseases or pain in the all body.
<i>Hik</i>	One or individual.
<i>Hiran / Chinkara</i>	Ravine deer.
<i>Ishtamal</i>	Way of use or employment.
<i>Jamdi vani</i>	This is contract that after the birth of female child a person is liable to give to other person.
<i>Jamia Masjid</i>	Principal Mosque.
<i>jeheess or Dajj</i>	Dowry.
<i>Jhah</i>	Hedge.
<i>Jut</i>	Former.
<i>Kacha</i>	Unpaved.

<i>Kafan</i>	It's a type of Dress that after the date Muslim wearied, also called Shroud.
<i>Kalima-Tayyaba</i>	Islamic creed.
<i>Kangga</i>	A type of playing of Tree climbing competition.
<i>Kasi</i>	Hoe.
<i>Khandha</i>	Marriage invitation.
<i>Khatna / Torehwaa / Gull trashy</i>	This is the ceremony of Muslim people and also called Circumcision.
<i>Khushi</i>	In local word it's called marriage in context of pleasure.
<i>Kikar</i>	Acacia Arabica.
<i>Korra</i>	Coldest season in the village.
<i>Koum</i>	Cast.
<i>Lai</i>	Tamarix gallion.
<i>Lasi / Dhai</i>	Curds.
<i>Lasi</i>	Diluted curds milk.
<i>Lohar</i>	Ironsmith.
<i>Lookchapper, Ankh micholi</i>	Hide and seek.
<i>Lou</i>	Hot Wind.
<i>Majlis</i>	Meeting held to commemorate Hazrat Imam Hussain's (a.s) martyrdom.
<i>Mammon</i>	Matrilineal uncle or mother bothers.
<i>Mangendi</i>	Fiancé.
<i>Mangni</i>	Arrangement or fiancée.

<i>Mani</i>	Sperm or semen.
<i>Matti</i> water.	Earthen jar that is used for store and cooling
<i>Maukhanun</i>	Butter.
<i>Mauza</i>	Village where people are living.
<i>Mirasi</i>	Singer by hereditary profession perform role.
<i>Moharri Nappai</i>	Catching door sill.
<i>Molvi</i>	Muslim priest.
<i>Sunni</i>	Orthodox Muslim.
<i>Momin</i>	Believer, Shiete.
<i>Mukanur or Pursa</i>	Condolence.
<i>Mumkana</i>	Cultivated area.
<i>Nai</i>	Barber
<i>Nalka</i>	Hand water pump.
<i>Nallahas</i>	Branch of river.
<i>Nawan and Purana</i>	New and old.
<i>Nazar-Niaz or Khums</i>	One fifth part of every grain in every year that is given by the Shiah people of the village.
<i>Nenddar</i>	Financial helps to groom parents at time of marriage.
<i>Pakka</i>	Paved.
<i>Ptakhy</i>	Cracker.
<i>Patri / Thal</i>	Tray or platter that used for meal.
<i>Pirahain</i>	Person who perform the ritual of Circumcision.

<i>Pull</i>	Bridge.
<i>Rakh</i>	A place for forest and gross.
<i>Rathi, Boddo, Jammna</i>	Name of the branches of river.
<i>Roti</i>	Bread makes with wheat.
<i>Sami-on-Bassira</i>	The last word of the verses of Holy Quran.
<i>Sardar or Khan or Bhagwand</i>	Chief, owner, land lord.
<i>Sath or Panchayatn</i>	Council of village elder or rural court of arbitrate usually comprising five members.
<i>Silab, Bodda</i>	Flood, Huge water invasion in the village.
<i>Shadi</i>	Marriage.
<i>Shamilat</i>	Given, granted.
<i>Sharin</i>	Ablaze lebbek.
<i>Sheikh</i>	In Arabic its means a new Muslim and in Urdu a pious man.
<i>Shesham</i>	Dalbergia sissoo.
<i>Shiah</i>	Follower of Hazrat Ali (a.s).
<i>Pir</i>	Spiritual guide, saint.
<i>Jin-Bhoot</i>	Spirit and demon or ghost.
<i>Darood</i>	Boast.
<i>Mureed</i>	Religious or mystic disciple.
<i>Hajat</i>	Need or supplication.
<i>Shmilaty</i>	Joint, co-parcenary.
<i>Sohag Rat</i>	Nuptials.
<i>Solihar</i>	Previous cast of <i>Sehar</i> ethnic group of Bassira.
<i>Soling</i>	Road mad with bricks.

<i>Soohtienr / Cholla</i>	A type of suit, worn especially by Asian women, loose trousers and along shirt.
<i>Soor or Gedder</i>	Pigs and Jackals.
<i>Sohbat</i>	Mix the bread or crumbled bread in the soup, A traditional dinner of south Punjab people.
<i>Sunni</i>	Orthodox Muslim.
<i>Sura-e- Yaseen</i>	A chapter from The Holy Quran.
<i>Talur</i>	Sand grouse.
<i>Taweez</i>	Amulet
<i>Tehmand</i>	Sheet use under the garment for lower part of body.
<i>Theyat</i>	Jujmani system in which people receive remuneration against their service at harvesting of crop, commonly after the end of wheat harvesting.
<i>Topa</i>	Equal to two kilograms of wheat.
<i>Urs</i>	Death anniversary
<i>Veal</i> loyalty	Net cash given to <i>Mirasi</i> by villagers to show
<i>Weiner.</i>	Relative of died person weep with loud voices.
<i>Ziyarat</i>	Pilgrimage or privilege of seeing.

## Questionnaires

- What is your name?
- What is your age?
- What is your education?
- What is occupation?
- Which type of work you do in your daily life?
- How many family members you have?
- How many brothers you have?
- How many brothers are married?
- Is your brother get married in early age?
- Are you puberty?
- When you become puberty approximately?
- Are you married or not?
- Since how much time you are married?
- Are you the first brother in your family who got marriage?
- What is your concept about marriage?
- Are you familiar about early marriage?
- What was your age when you got married?
- Is your marriage done consent or forced?
- Who forced to you for marriage?
- Do you think that your family was bound with any such system which is related with early marriage?
- Is social pressure playing an important role in the occurrences of early marriage?
- What kind of family issues are the essential elements for early marriage?
- Were you agreed for marriage after the marriage decision?
- Can educated man resist against his or her early marriage?
- What was the perception of elders when they decided your marriage?
- Are you still glad or worry over your marriage?
- What was the reason of marriage?
- How do you feel after the marriage?
- What are the changes that have occurred with marriages?
- What is your physically situation now?

- To what extent physically appearance has connection with early marriage of man?
- Were you healthy or not before the marriage?
- Are you feeling any changes in your health after marriage?
- How many problems you faced after marriage?
- Are you feeling depression after marriage to face any difficulty situation?
- Which type of socio economic problem you faced after marriage?
- How much marriage effected your personality?
- What is your relation with family after marriage and before marriage?
- What is your parent's behavior before marriage and after marriage?
- How you behave with friends, relative and other society before and after marriage?
- What is the behavior of other people after and before marriage?
- Which type of relation is between you and your wife?
- What is the age difference between you and your wife?
- Is she glade with you?
- Can you fulfill the social and sexual needs of your wife?
- Do you think traditional or homeopathic medicine should be used for sexual power?
- Do you use traditional or homeopathic medicine to increase sexual power?
- Do you quarrel with each other in any problem?
- How many children you have?
- What is the age difference between your children?
- Do they go to school or not?
- Which types of socialization you want to give your children?
- Do you agree over the early marriage of your children?
- What message you want to convey to other people about early marriage?