

Socio-economic Factors Behind Remarriage of Women

(A Case Study Of Pir Ghani)



Khadija Latif Khan

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Department of Anthropology

Quaid-I-Azam University.

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Final Approval of a thesis

This is to justify that we have read the thesis submitted by Ms. Khadija Lateef. It is our judgment that this thesis is of standards sufficient to warrant its acceptance by the Quaid-I-Azam University, for the award of degree of MSc in Anthropology.

Committee

- 1 Dr. Aneela Sultana
Supervisor

- 2 Dr Lubaba Sadaf
External examiner

- 3 Dr Aneela Sultana
In-charge
Department of Anthropology

Dedications

**I dedicate this thesis to Allah Almighty and to His last
prophet Muhammad (PBUH).**

**I dedicate this thesis
to
my Teacher & Family**

Formal Declaration

I hereby declare that is my own work without anyone help except those mentioned here.

This work is an original craft and has not been published for the purpose of degree completion or institutional examination in any other university in identical or similar shape. All the other sources used in this work have been mentioned as complete reference.

I am exclusively responsible for the content of this thesis and I have the sole copyright of it. Islamabad 2020.

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(A Case Study of *Pir-Ghani*)



Submitted by

KhadijaLatif Khan

Submitted to

Dr.Aneela sultana

Department of Anthropology
Quaid-i-Azam University,
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ABSTRACT

Marriage is defined as a union between a man and a woman such that children born to the woman are the recognized legitimate offspring of the both partners. Marriage is considered as a sacred bond and yet in order to get married one has to pass many obstacles. If circumstances led towards the annulment of the marriage, remarriage seems a distant reality. Remarriage is a marriage that takes place after a previous marital union has ended as through divorce or widowhood. Remarriage is considered a compromise especially for woman in a society like of Pir-Ghani village district *Pakpattan*. The purpose of the research is to investigate the underlying cause that create hurdles in remarriage and it also tries to find out why it is such a compromising even if it is not prohibited by the religion. The research also investigates the impact of female remarriage on their children. The majority of the population practices in Sunni sect of Islam. Contrary to the prevalent notions, Islam encourages remarriage because it helps to fulfil the basic human needs such as psychological, social and biological needs. The following research is about the females of Pir-Ghani who have remarried. Those female who have remarried in their lifetime have to face social pressure especially from their relatives and friends alike which definitely affect their social and psychological lives. This research investigates the perception, reasons, customs and impediments of remarriages through anthropological research tools such as observation, in-depth interviews and focus group discussion. As this was ethnographic research so researcher had spent most of her time with those females who had remarried.

1. INTRODUCTION

One of the most basic units of any society is that of the family and it can be said that it is one of the most fundamental units there are. Societies are mostly built around the family unit and they provide the necessary cohesion to ensure the continuity of societies across time. In other words, marriages ensure both the reproduction of the human population and the social reproduction of human society. Countless historical examples exist in which relations between smaller units such as tribes and larger entities such as countries have been consolidated through marriages. Marriages are also propped up by more ideological notions such as romantic love and certain religious injunctions. All in all the importance of marriages, both as an institution and as a rich object of anthropological study cannot be overstated (R; 2006).

While there have been many studies concerning marriage they have been mostly structured around the symbolism of marriage and its attendant rituals, the role of marriage in social reproduction and finally the experiential aspect of marriage. A very important aspect that has been underutilised and ignored in most social scientific research is that of re-marriage i-e the act of entering into another marriage after the failure or otherwise end of the first one. This is a fascinating aspect for several reasons. One, it brings to light the fact that marriage can also be a source of great social discord. Two, it needs to be investigated as to why an individual might willingly want to go through an experience that was initially very unpleasant and finally three, as to what would be the social ramification of such an act? Would people welcome it or shun it entirely? Three the institution of marriage has not been given its due in theoretical investigations (Eaton; 1984).

Another important aspect of marriages is that they are built around women. Many feminist authors and scholars have criticised marriage as being the ritualised exchange of women as commodities. This would make marriage a patriarchal institution. This criticism notwithstanding it does not take much to notice that women play an important role in marriage not only as participants but also organisers that are instrumental in ensuring the entire process and also

that it operates smoothly. The institution of marriage has evolved with the passage of time. It is no longer restricted to an issue centred around pragmatism and necessity but it also, these days, includes ideas about compatibility, sexual satisfaction and personal choice. However, in our society, it is still locked in the age-old notion of marriage being an everlasting bond. Undue pressure is put on both parties, and especially women, to make sure that the marriage works despite great unwillingness on both ends. Women are made to understand that they cannot ever return to their parents' home. Another aspect of marriage in our society is the understanding that rather than being a union of equals marriage is where the husband commands his wife. This leads to issues such as domestic violence, acid crimes, marital rape, depression and general unhappiness.

In our society remarriage is generally frowned upon and is only, begrudgingly, allowed in one case and that is for widows and even in that case, the consent is severely limited. Remarriage is only allowed in urban areas and that too in certain segments of society. In rural areas, ideas such as divorce and remarriage remain unthinkable. Regardless of this fact remarriage remains prohibited and completely unacceptable in our society. The resistance towards remarriage can be understood by the simple fact that keeping the issues of remarriages at one side in our society even divorcees are marginalized. It is necessary to add a qualifier here. The remarriage and divorce of women are seen in a bad light. This is something that is highly ironic and paradoxical because not only are males are encouraged to remarry, especially divorcees and widows, but are allowed more than one wife and technically a woman cannot divorce her husband under Islam. Rather she can ask her husband for a divorce. The paradox here is that if women cannot remarry how are the men supposed to get married to them (Graff; 2003).

Ours is a male-dominated, patriarchal society which is obsessed with controlling the agency of women and allusion which women are blamed and held responsible for everything. There were many reasons as to why I chose this topic in particular and nothing else. One of the reasons why I choose this topic was to understand the supposed liberality of our society and the huge gap

between our ideals and the lived reality of many individuals. I wanted to investigate the patriarchal constructs of our society and how they restrict and limit the lives of many people. Another reason for my choosing this topic was that the phenomenon of remarriage has remained relatively under-researched and I wanted to contribute towards filling this knowledge gap and to give some insight into the perceptions of people about the idea of remarriage. The third reason for this topic was that through my research I want to change the thinking of society towards remarriage and to show that there are always some reasons behind it and that it is not as bad as it is made out to be. My research has both practical and theoretical importance and implications. I want to know the reason behind why remarriage is considered a taboo and what can be done to break this taboo because it has contributed to ruining the lives of several individuals both men and women (Graaf, 2003).

So why is it that remarriage remains such a thorny issue and is looked at in a predominantly negative light? Like all social phenomenon, it has many causal factors and the reasons for this are multiple. One is the aforementioned patriarchal structuring of our society. Because of this the life choices of women, and to certain extent men, are severely limited and they are forced into pre-defined roles whether they want to go through with those roles or not. Another important reason is religious in nature. There is no denying that Islam has imposed certain restrictions on women. These restrictions include, but are not limited to, the need to cover their bodies and the halved testimony. However, there is no such restriction as to remarriage. Islam encourages people to not only marry but to also remarry as it not only allows for social cohesion and the aiding of women and children but it also ties in with Islam's sexual morality. However, Islam is often used to justify cultural practices and the issue of remarriage is no different. The opposition to remarriage should not be taken to be a blanket statement. Our society is composed of all kinds of people and there are, no doubt, many people who consider remarriage to be a highly positive development. But these people are either, as I have mentioned before, are restricted to the urban centres and are a minority in number (Haviland; 2011).

The many barriers that are faced when it comes to the issue of remarriage can be summed under three broad categories of cultural, social and traditional barriers. These collectively make up our society. Cultural barriers include all those cultural practices and superstitions associated with the act of marriage. Social barriers are more structural in nature and include patriarchy and the political economy of the marriage institution. Traditional barriers include all those acts that are carried out in the name of tradition. These three categories are not mutually exclusive but rather there is a great overlap between them and they are all complementary strands of a complex whole.

The issue of remarriage needs to be addressed if our society is to progress. It is just one of the several issues that need to be worked on.

1.1 Research Questions

- What are the perceptions of people about remarriage in society?
- Are these perceptions positive or negative?
How have children been affected by it?

1.2 Research Objectives

1. To explore the perceptions about remarriage.
2. To inquire the impetus behind female remarriage.
3. To explore the impact of remarriage on their children.

1.3 Statement of Problem

In order for anyone to understand the issue of matrimony and especially as to its reoccurrence it is necessary to understand four aspects of this problem.

The first and primary area of investigation would be as to the perception of people about remarriage. It is rightly said that perception is reality and if the perception of the majority about anything is overwhelmingly negative then it will deter other people from carrying out the same thing. The issue of remarriage is no different and in order for us to understand any opposition to this we must understand what people are thinking about this.

The second area that needs to be investigated in conjunction with the first one is as to why has the need for remarriage arisen. This acquires even greater importance when we talk about divorcees. What is it about the matrimonial bond that makes people want to go through this all over again?

The third area that needs to be investigated is how has remarriage influenced *Pakpattan* as a whole and the families of the people that have undergone this. *Pakpattan* is a solidly traditional society and remarriage will have, no doubt had some influence on it. Secondly, marriage is not just about individuals but it also involves families and children. How have specifically the children reacted to the remarriage of their parents? Has this remarriage been a positive or a negative thing and how will it affect them growing up? All these are integral questions and are part of my research.

Finally, marriage is also about carnal desire and sexual needs are one of the basic needs of humans. The sexual dimension of marriage is something that is ignored in research that happens in Pakistan. How does this aspect of marriage influence divorces and remarriage and more importantly do issues such as these even influence life decisions in conservative societies such as ours?

Researcher will highlight the problems faced by male female and children in my locale.

1.4 Significance of the Study

It is the first study that treats the issues of female remarriage in my locale of Pir-Ghani district *Pakpattan*. By analysing marriage it will be possible to theorise about the agency and decision-making power of women in the area. This will contribute to broadening our understanding of women's issues and providing better and more effective strategies to solve the issues regarding female marriage. Moreover, an anthropological study of the topic will help shed light on the importance of remarriage in my .This research has several practical implications and uses as well and will definitely be helpful to various government institutions and non-governmental organisations (NGOs) regarding the socio economic problems of female remarriage. It will highlight

among governmental authorities the importance of women and their issues and will hopefully provoke them into good action.

1.5 Area Profile

The main purpose of the Locale description in the anthropological study is to attract the researchers for more detailed knowledge about the area/location of the research ethnicity. It is the essence of any type of field research. Without the locale, the research will be considered a biased study. Here I will give an account of my locale to give the reader an idea as to where the research is located and to ground it in a concrete context. A description of the locale has been an important part of anthropological research from the start.

The research locale is ***Pir-Ghani*** Union Council of District and Subdivision (Tehsil) *Pakpattan* of Punjab Province of Pakistan. There are 33 Union Councils are in *Pakpattan* subdivision. In Punjab, a *union council* is defined as:

“An area within a district consisting of one or more revenue estates, one or more census villages or one or more census blocks. The area of a union council is a territorial unity, whose boundaries do not cross the limits of Metropolitan Area, Municipalities or the District. Union councils are divided into rural and urban and have been demarcated as such, that the population of within each are equal”.

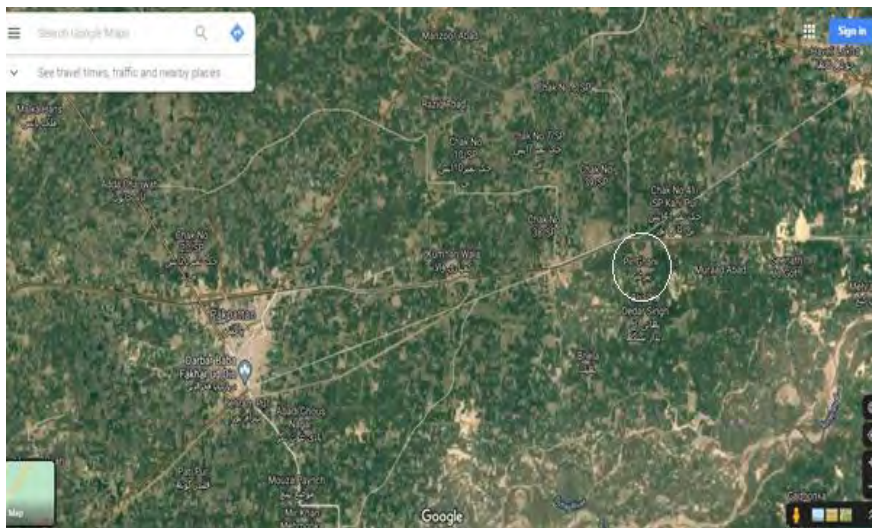
While according to the literature the TEHSIL / SUBDIVISION has a different meaning in South Asia. In Pakistan Tehsilis defined as under:

“A tehsil (also known as taluka) is an administrative division in some countries of South Asia. It is an area of land with a city or town that serves as its administrative centre, with possible additional towns, and usually a number of villages. The tehsil is the second-lowest tier of local government in Pakistan; each tehsil is part of a larger district (zila/zillah). Each tehsil is subdivided into a number of union councils.

In Khyber-Pakhtunkhwa, tehsil has the same meaning as above, except in Malakand Division, where a district (zila/zillah) has two or more subdivisions, and a subdivision has two or more tehsils. The subdivisions in Malakand Division are the same as tehsils in the rest of the country.”

It is situated in the south of Punjab, Pakistan. *Pakpattan* is the city of the great Saint Baba Farid of Chishti. The original name of *Pakpattan* was "*Ajodhan*". It was renamed *Pakpattan* after it was used for the first time by Saint Hazrat Baba Fariduddin GanjShakar. The word *Pakpattan* consists of two words "pak" and "pattan" meaning "clean dockland" Pattan meaning a dockland or place where ships or boats stop. The city was given this name by Saint Baba Farid. It is said, once Saint Farid was performing ablution on the bank of the River Sutlej. One local man told the Saint that this water is unclean and the place is dirty then Saint Farid replied to him “Not only is this water clean this place is also” in the local language, However, this name was made official under the Mughal king Akbar (Eaton, 1984).

Figure 1. District Make of the Area



Source: <https://www.google.com/maps/@30.3734129,73.4911889,20585m/data=!3m1!1e3>

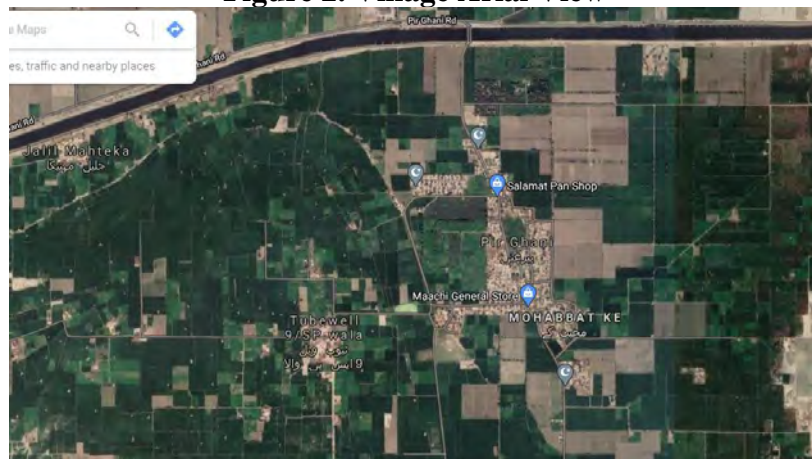
The old name of *Pakpattan* was *Ajodhan*. It is an important historic site and connected the routes from Multan to Delhi. While primarily a Hindu area the establishment of the *langarkhana* of Baba Farid allowed for a shift to a more Muslim population. It is an ancient place with a history going back to Ibrahim Ghaznavi. It has gone through several reigns namely that of early Turkish

settlers, the Mughals, the Sikhs and the British. The partition of the Indo-Pak Subcontinent radically altered the demographics of the area with the majority of the Hindu and Sikh population leaving for India.

In the medieval, Turkish settlers also arrived in the region as a result of pressures from the expanding Mongol Empire, and so Ajodhan already had a mosque and Muslim community by the time of the arrival of Baba Farid, who migrated to the town from his native village of Kothewal near Multan around 1195. Despite his presence, Ajodhan remained a small town until after his death, although it was prosperous given its position on trade routes.

Baba Farid's establishment of a Jama Khana, or convent, in the town where his devotees would gather for religious instruction is seen as a process of the region's shift away from a Hindu orientation to a Muslim one. Large masses of the town's citizenry were noted to gather at the shrine daily in hopes of securing written blessings and amulets from the convent.

Figure 2. Village Arial View



Source: Google-Map

Upon Baba Farid's death in 1265, a shrine was constructed that eventually contained a mosque, langar, and several other related buildings. The shrine was among the first Islamic holy sites in South Asia. The shrine later served to elevate the town as a centre of pilgrimage within the wider Islamic world. In keeping with Sufi tradition in Punjab, the shrine maintains influence over smaller shrines throughout the region around *Pakpattan* that are dedicated to

specific events in Baba Farid's life. These secondary shrines form a *wilayat* or a "spiritual territory" of the *Pakpattan* shrine.

The Arab explorer Ibn Battuta visited the town in 1334 and paid obeisance at its shrine. The town was besieged by ShaikhaKhokhar, in 1394. Tamerlane visited *Pakpattan's* shrine in 1398 in order to pray for increased strength and spared the town's inhabitants that had not fled his advance, out of respect for the shrine of the saint Baba Farid. Khizr Khan defeated the armies of Firuz Shah Tughlaq of the Delhi Sultanate in battles outside of *Pakpattan* in 1401 and 1405.

Modern-day *Pakpattan* is located in central Punjab in Pakistan. *Pakpattan* is located about 205 km from Multan and roughly 40 kilometres from the Indian border. The district is surrounded to the northwest by Sahiwal, to the north by Okara, to the southeast by Bahawalnagar District, and to the southwest by Vehari District.

Punjabi is the natively spoken language but Urdu is also widely understood. Haryanvi also called Rangari is spoken among Ranghar, Rajput. Meo have their own language which is called Mewati.

According to Statistical Bureau of Pakistan the Urban Population of District 183207 (14.24%), and Rural Population 1103473 (85.76 %), It covers an area of 2,724 square kilometres and according to the 1998 census has a population of 1,28,6,680 people. The average household size is that of 6.4 persons. The literacy rate is 34.7%. It has a total of 2 tehsils, 64 union councils, 573 moazzas and 2 municipal committees.

Figure 3. Basic Health Unit of the Area



Source: Captured by Researcher

According to the 1998 census, the predominant language is Punjabi with an approximate 95.9% of the population speaking this language followed by Urdu that is spoken by 3.5% of the population.

Most of the population makes a living through agriculture. The main crops are wheat, rice, cotton, maize, sugarcane etc. Fruits and vegetables grown here include mango, guava, carrots, potatoes, oranges and okras.

Pakpattan imports wheat, cotton, oilseeds and pulses from the surrounding villages. The export consists of silk *lungis* and lacquer-work. A vast majority of the people are involved in the shop-keeping business.

The majority of the people follow the Sunni variety of Islam but a small Christian community also lives here with a small Protestant Church.

District *Pakpattan* as located in Punjab, Pakistan

Peer Ghani is a Union Council of Tehsil *Pakpattan*, located in District *Pakpattan*. It shares the same demographic details as the rest of *Pakpattan*. It is my locale.

Figure 4. Boy's High School of the Area



Source: Captured by the Researcher

2. LITERATURE REVIEW

In this section, the literature of different writers, relevant to my theoretical assumptions is reviewed to understand the theoretical ground on which the research is based. The theoretical and conceptual understanding of the concepts employed in this research is given to develop a theoretical justification for the research.

2.1 Marriage

There are multiple definitions of marriage as it is a culturally contextual event, define it as:

“A non-ethnocentric definition of marriage is a culturally sanctioned union between two or more people that establishes certain rights and obligations between the people, between them and their children, and between them and their in-laws” (Havilandet *and alia* ; 2011).

There are several reasons for marrying and these include legal, social, sexual, emotional, financial, spiritual, and religious purposes. After a divorce or the death of one of the spouses, remarriage is allowed after a brief mourning period.

2.2 Reasons for Divorce

In a study conducted in Punjab by a total of two hundred affected persons' informants (130 males and 70 females), and 100 unaffected informants/ persons (50 males and 50 females) (300 in total), were interviewed about divorce and 9.66 % of respondents were of the view that financial problems, 14.83% unemployment, 5.62% pointed out lack of trust, 6. 74% said higher education, 5.17% informed religious conflict, and 5.62 said misunderstanding were the major reasons of their respective divorces. The study also concludes that divorce rates are increasing steadily increasing and that this will have a devastating effect on the social fabric of the country (*Alia*; 2018).

2.3 Reasons for Remarriage

Remarriage as an arena of risk in which risk-analyses are carried out by the individuals for re-partnering and how it is carried out within specific social, economic and cultural determinants. According to them remarriage has limited economic incentives and in fact individualistic orientations and more social orientations. The role of meeting and mating opportunities in a 'remarriage market' is emphasized (Graaf and Kalmjin; 2003)

2.4 Impact of widow remarriage as a new dimension of social change

Widows considering remarriage may face conflicting emotions. Finding love again and remarrying after a woman has lost a spouse can give a whole new lease on life. A woman will celebrate this new step and know that they deserve to be happy, but tread lightly in a few areas that may be sensitive. When true love is discovered by a widow there are frequently family members, such as children or in-laws, or even friends who may raise objections. They may feel it's a betrayal of a lost spouse, that it's too soon to be remarrying wisely or that new love doesn't compare well to the spouse they lost.

Understand and remind gently that all people are different and special in their own right and that remarrying will surely never make a woman to forget her lost spouse. A woman can assure that she would never expect to replace the person she has lost, only to find a different experience and relationship that can bring her happiness in the years ahead. Her emotions are likely to be complex as well. Psychologists have found that the prospect of remarriage, even years after the loss of a spouse, can reawaken deep feelings. At the extreme, the family may feel that she is unfaithful to her late husband.

In addition, a woman will inevitably compare her lost spouse with her new spouse. All of these emotions are a normal part of the transition into remarriage. As children grow and leave the nest to feather their own, there is no reason for them to deny the love and companionship of marriage (Mohan ;2003).

2.5 The Gendered Nature of Remarriage

The act of remarriage is highly gendered with the experience of men and women being radically different. According to them, females are far more likely to initiate divorce proceedings than males. Once divorced, however, formerly married females were less likely to remarry than formerly married males. The presence of children from a prior marriage had the effect of further decreasing the likelihood of remarriage for females, but not for males. Formerly married males without children tended to remarry females who had never been married, whereas just the opposite was true for divorced males with children (Leslie; 1996).

2.6 The Impact of Remarriage on Children

Children are greatly affected by remarriage. These effects are both psychological and social in nature. Parental remarriage leads to externalizing behaviours in children. These include but are not limited to noncompliance, aggression, 'acting out' and other antisocial behaviours (Anderson;1999).

In this study, we investigate the extent to which social norms and cultural constraints might affect the genetic contribution of remarriage to future generations in a mid-19th-century Italian population. By reconstructing the life histories of the inhabitants of Catalogued, 1,028 marriages were recorded and analyzed. Frequency and reproductive pattern of remarriages were found to play a quantitatively important role in the process of population renewal, featuring 20 percent of total unions and 12 percent of total children born between 1820-58. Cultural patterns shaped the access to remarriage, but widows resulted more open than widowers in the partner choice. Furthermore, remarriages were more likely consanguineous than first unions because of socioeconomic reasons. As a result, a genotypic differentiation between the offspring of first marriage and remarriage was found. However, the lower intensity of female remarriage and the predominance of widowers' unions limited the potential differentiation in the gene pool of offspring.

2.7 Community Integration

This article reports a study examining the relationship between several social characteristics of remarried persons and the extent and type of their integration within the community. Three dimensions of community integration were measured: time spent with others, loyalty conflicts, and communication. A sample of 784 remarried husbands and wives were surveyed and classified according to the type of remarriage—remarriages in which one partner was first-married and the other was previously married (Type F:R) and those with two remarried spouses (Type R:R). When measures of community integration were regressed upon all independent variables, the type of remarriage did not have a significant effect on any of the three integration measures. However, when the type of remarriage was a control variable, different integration patterns emerged for the two types of remarriages. The identified predictors were least effective in explaining the social integration of husbands in Type F:R remarriages and most effective in explaining Type R:R husbands' integration. The data suggest that age, education level, and presence of children are associated with greater involvement in community life and that spouses in Type F:R remarriages are more intimately connected to an extended kin network (Tallman and Pasley;1986).

2.8 Stepfamilies

The body of stepfamily research published this decade exceeded the entire output of the previous 90 years of the century. The complexity and quality of the scholarly work in this decade improved as well--better samples were obtained, methods were more sensitive to stepfamily complexity, longitudinal designs were more frequently employed, and other important methodological gains were made. Unfortunately, many unknowns regarding remarriages and stepfamilies remain. We present an overview of trends regarding topics, research methods, and theories; we critique research methods that have not been productive, and we identify scholarly advances. Finally, new conceptual, methodological, and theoretical directions for future scholarship on remarriages and stepfamilies are proposed. (Coleman and Fine; 2000).

Couples in remarriages with stepchildren are a significant portion of the marriage population and have unique educational needs regarding aspects of couple functioning within the context of stepfamily development. From a review of the literature, we examine current curricula focused on these couples. Information is offered on implementation issues regarding recruitment, delivery context, facilitator and participant characteristics, and evaluation (Easton 1984).

Researchers usually follow a one-sex perspective on the effects of timing and marriage order on marital selection, arguing that delayed marriages and remarriages will be more heterogamous than early or first marriages. A one-sex perspective is oversimplified and that assortative marriage with respect to race depends on the interaction of both husband's and wife's characteristics. Marriages that match with respect to age or marriage order tend to also match with respect to race. First marriages and remarriages for both partners are more likely to be same-race marriages. Marriages that are intermarriages with respect to marriage order are more likely to also be intermarriages with respect to race. Marriages that are usual age combinations (husband and wife similar in age or husband slightly older) are also usual race combinations (husband and wife same race). Marriages that are unusual age combinations are more likely to be racial intermarriages. This paper also shows that trends in remarriage patterns do not account for the increasing trend in racial intermarriage and that trends in marriage timing have actually slowed increases in racial intermarriage (Lerer, Kosmin and E; 1991).

2.9 Exogamous Marriages

Several demographic and family background factors sex, denominational family background, religious education, year of marriage, and academic attainment are found to predict the first intermarriage, only two are significantly related to exogamy in remarriage: academic attainment and year of marriage. Surprisingly, academic attainment increases the likelihood of endogamy in the first marriage, but exogamy in remarriage because in my locale people used to do endogamy marriage. When the first endogamy is not successful then people prefer exogamy remarriage if they have bad experience

in first marriage such as family pressure, domestic violence. The findings suggest that previous theories bearing on the subject require greater integration of structural, cultural, and integrationist assumptions about mate selection (Furstenberg Jr, 1984).

2.10 Divorces

Cherlin has proposed that the high rate of dissolution of remarriages stems from the incomplete institutionalization of remarriage. Data are presented which confirm Cherlin's observations that remarried couples face problems for which no institutionalized solutions have emerged, but these data do not support the hypothesis that second marriers with children run a particularly great risk of separation and divorce. An alternative explanation is proposed, suggesting that certain characteristics of remarriers and the remarriage process account for the higher rate of divorce in second marriages. Preliminary evidence indicates that people who have divorced once may be less committed to remaining in an unhappy remarriage than those who are still in a first marriage (Albrecht; 1989).

The remarried family system, like all forms of family organization, is not a static structure, but one which is continually evolving. As the literature on the separation divorce- remarriage process increases, accumulating evidence points to fairly regularly occurring sequences that most people go through as they move from the family of first marriage through the family of established remarriage. Like all family developmental sequences, each stage in the process is a cycle of critical events which disrupts a stable equilibrium, a transition period, a re-establishment of equilibrium, followed by the next cycle of change. Each stage has its own challenges, tasks to be accomplished, and its own timing. The resolution of early stages has implications for patterns of coping and points of vulnerability in succeeding stages. Particularly interesting for the analysis of the remarried family, however, is that one has to take into account two developmental streams simultaneously. The remarried family goes through the developmental sequences related to the age and stage of the individual family members but also is influenced by characteristics of the family system organization related to the family's stage in the remarriage

process. An understanding of a remarried family structure developmentally must take into account the family's position on both developmental lines and its unique integration of these sets of developmental processes. The following is a beginning outline of implications of a developmental perspective in understanding the dynamics of remarried families. Examples will be drawn from the literature and from the author's clinical practice to illustrate the importance of adding to the current family situation both a view of critical points in a family's history and expectation for its future paths. The remarriage developmental sequence refers to the following stages: first married family (usually with children); a period of parting which includes marital separation, divorce, and the establishment of two separate households; a courting period with plans for remarriage; early remarriage; and established remarriage. The three major family groupings—first marriage, one-parent (or joint custody), and remarried family—entail different forms of family organization in terms of family boundaries, the roles within the family, the legal ties, and the emotional relationships.

Why has divorce increased so much? One reason obviously is that the church is increasingly marginalized. The church is less and less successful in addressing or directing people's lives. The church's efforts are too frequently minimal and ill-timed to have any effect. We have failed to speak frankly about some of life's most important issues, especially sexual ones. We have not taught people early enough or sufficiently enough about the relation of the sexes. This must be done long before people are thinking of marriage. We have been silent about the emotional and physical abuse inflicted on women, or even worse, we have remained silent when some suggested women can only submit to such abuse. Both the suggestion and the church's silence are sins.

Second, we live in a self-centred culture that has thrown off most restraints. Marriage is not understood as "till death do us part," but, "as long as I am fulfilled."

We live in a throwaway culture, in which relations that we find boring or no longer satisfying are jettisoned as easily as out-of-style clothing. If our

marriage partner no longer enhances our self-image, we cut ourselves free to find another person to make us look and feel good.

Third, sociological changes have also fostered an increase in divorce. Women have more options and independence, and society does not pressure women to put up with male aberrations as it used to (Snodgrass and K; 1992).

A majority of researchers interested in the effect~ of parental divorce and remarriage have examined the behavioural, emotional, and academic outcomes in children adjusting to family transitions. Such studies have found the outcomes to be largely negative. Researchers have found higher levels of misbehaviour and aggression, less competence, more under-controlled: behaviour, and poorer academic performance in children from divorced and remarried families (Ruschena and all; 2005).

Undoubtedly, most family members are exposed to multiple stressors, attributable to both divorce and remarriage. The transition following divorce or remarriage both involves the restructuring of the household and changes in family roles and relationships. The process of separation, learning to alternate between households, and possibly moving homes or schools can be very stressful and challenging for children (Ruschena, Prior, Sanson, and Smart; 2005).

In addition; the majority of children appear to have little emotional preparation for their parents' separation, resulting in distress, anxiety, anger, shock, and disbelief Complicating their efforts to cope with the major changes in their lives, children are often inadequately informed by their parents about separation and divorce. As a result, children may struggle with the meaning of this event, resulting in a sense of isolation and cognitive and emotional confusion. Lastly, for children with strong attachments to their parents, their stress may be intensified by the abrupt departure of one parent, usually the father (Kelly & Emery).

Consequently, children may be without contact with their non-resident parent for an extended period", of time due to the absence of temporary court orders,

resulting in additional stress and pain. Family is said to be the first institution where one starts to equip oneself to grow. But differences have been found to each family. Having a healthy and happy family is what everyone dreams about. But many could not succeed it. Due to different problems, healthy families have been broken up as well. When unwanted things are coming up, many families have been broken, and the members are separated. This is a tragic happening out of unrestricted reasons as well as unfortunate reasons.

When we say broken family, it is not distinct and strange thing, rather common and experiencing problem in and around us. Family life is in a crisis when some problems aroused and which causes separation of the members in the families, which is simply called broken family. However, a mere separation due to education, job, etc. is not a broken family, even though the family members are staying away from each other. To be broken in the family, there must be some crises which are arisen out of misconception, mistreating, misunderstanding, unacceptance, etc. Then the occurring crises lead to the divorce of parents, disposal of sons or daughters and leaving home by any members of that family. It is very controversial that whether to claim every splitting up is broken family, while they still run the family well. There are many families without father, mother, and other members but still conditionally and systematically running. They may not like to call them broken. Of course, they are not broken, rather just some members left away.

By being human beings we all have limitations and shortcomings, due to these, we used to make problems for others for some time. Family filled with mutual love and care is the ideal for all of us. But because of such human incapacity, we cannot succeed it. Then conflicts aroused which caused a broken family. There can be many reasons. There can also be various consequences in every development stages of life, even in society. However, it is to be noted that when there are problems and impact, there is also the solving idea. Broken families also can be solved at the same time, it could be prevented (Emery; 2002).

3. RESEARCH METHODOLOGY

Every discipline has its own methodology or a way of compiling, classifying and presenting information. Methodology for Anthropology is not different from other social science research. The fundamental source for the Primary data was collected from the people of my locale. Participant observation was also carried out wherever possible. The tool used for data collection was in-depth, semi-structured interviews with an interview guide prepared beforehand. The interviews were designed to be as open-ended as possible.

Each scientific discipline has developed a set of techniques for gathering and handling data but here is, in general, a single scientific methodology. The method is based on assumptions: (a) that reality is “out here”, (b) that direct observation is the way to discover it, and (c) that material explanations for observable phenomena are always sufficient, and that metaphysical explanations are never needed (Bernad; 2006).

The aim of methodology lies in seeking answers to questions and finding true and useful information about a particular domain of phenomena in the universe. At many points of time in any discipline, there are many techniques and methods available for collecting the required data. I used anthropological tools such as in depth interviews, focus group discussion and observation for the purpose of data collection.

3.1 Rapport Building

The first step in the field is the rapport building. Anthropologists always prefer to enter in the field of research as blank paper having no relation in the community. While being among unknown people, the researcher should gain knowledge about those unknown persons. For meaningful research in the field, it is preferred to be in contact with the elder and notable persons.

Establishment of good friendly and meaningful rapport was important for conducting research. Going to a new community or group to get information from a native point of view, it was not so easy, for my course of data

collection the rapport building will be major and initial technique. I used this technique in my research.

The first thing I did was to establish a rapport with my respondents. Initially, they were very reluctant to share details with me and this was understandable. I assured them that their details would be kept confidential. Over time the level of frankness and comfort with them increased.

3.2 Key Informant

A key informant is any individual that facilitates the researcher and introduces them to their respondents. A key informant is vital for any anthropological research. I met a key informant and she introduced me to people who had remarried. She was incredibly resourceful and helpful. First key informant age 37 years old resident of Pir-Ghani. She was very helpful person. She had a small shop of clothes at her own home. She sales clothes to whole women of the village Pir-Ghani district *Pakpattan*. So that is why she almost knows every lady of the town. She informed me about (15 to 20) such ladies who married again. One of them was her own mother in law. Without her guide line research was not possible. He arranged a meeting of ladies at her own home for Quran khani and after dua she introduced me to all ladies, that she is a student and her research topic is female remarriages kindly cooperate with her. She is our guest. After that i interact to every women and arranged my interviews accordingly.

Second key informant

A 58 years old lady who sews clothes for village women. She was a tailor. She gave me more information about such women. One of her own daughter. She showed me many such houses and she also went with me when I was conducting interview by them. She told me there are many such ladies but not all will be agree to give interview. Because they have little idea about requirement of research. They consider me some kind of government agent, who could provide them some financial benefit and help. But I made them clear that I am a student and a researcher whose main purpose to write a book.

3.3 Data collection

Data collection will proceed by means of Participant Observations and semi-structured interviews with an interview guide prepared beforehand. Standard measures of data collection will be applied.

3.4 Participant Observation

Participant observation is the most important technique for collecting qualitative data. The primary data from participant observation provides the fieldwork insight and is necessary for conducting interviews and other necessary steps required during the research that work I used this technique and it is considered the most important technique for the data collection about their lives.

Participant observation is both a humanistic method and a scientific one. It produces the kind of experiential knowledge that lets you talk convincingly, from the gut, about what it feels like to plant a garden in the high Andes or dance all night in a street rave in Seattle (Bernard and H.R; 2006).

By using this technique. I became a part of the community and I observed them as being their member. This was a direct way for me to get information from them. It helped me in getting close to people and making them feel comfortable enough with my presence so that I observed and record information about their lives.

3.5 Focus group discussion

Focus Group discussion was very helpful in getting different opinions on selected issues in the given time. In this method researcher interviews a group of people for getting knowledge so that if one member hides the data the other member can share that data. In this method, the group should be heterogeneous, in which the respondents ideally should not know each other. This technique used in the research is a very authentic tool to gather primary

data according to the topic of the research. I conducted several focus group discussions with my respondents to allow for a saturation of responses.

3.6 Sampling

Sampling is a very important part of the research as it gave us a choice to select a certain number from the relevant population. The basic idea behind sampling was the analysis of some of the elements in a population that provided useful information on the entire population. I used the technique of purposive sampling to discuss the relevant issues. The respondent were chosen according to my own judgment; interviews conducted with them for getting useful information on the topic.

3.7 Purposive Sampling

In this technique, the researchers purposely choose subjects who, in their opinion, are relevant to the project. The choice of respondents has guided the judgment of the investigator. For this reason, it is also known as judgmental sampling. There are no particular procedures involved in the actual choice of subjects.

In such cases the important criterion of choice is the knowledge and expertise of the respondents, and hence their suitability for the study.

I used this method especially when I made informal discussion with the community people related to my objective of research during this I observed many people who could give me reliable data later I selected them for interviews.

3.5 Characteristics of the Sample

My sample size of this study consisted of 15 individuals: seven men and eight women with their ages ranging from 20-45 years old. It was a highly differentiated sample.

3.9 In-depth interview

In additionally utilized this critical strategy for as a part of an in-depth discussion in my research from distinctive respondents, who gave me an important issue, which was required. Approximately, the researcher from various people conducted 25 in-depth interviews during the research. Inside and outside the meetings held on an individual straight forwardly or in a roundabout way identifying with exact information.

3.10 Daily Diary

It was another important method to keep the record straight and without errors that have been followed by anthropologists while in an unknown community gathering data for the research purposes.

I kept myself a diary during the fieldwork and wrote information in the dairy on a daily basis. My daily dairy was a simple and affective in which I recorded the experience of facts which I found in the field, it was a memorandum and quite helpful when I analysed data which I collected in the field.

3.11 Jotting

There is no doubt that human memory is very poor and cannot remember a thing for long a time so jotting is the best technique to remember things because researcher writes those. During the research, I used to keep, a daily diary with me at all times and made filed jotting on the spot.

3.12 Photography

The researchers use photography during the field research as a non-verbal mechanical aid in order to get and capture informal facts about the people and the locality. This also allows the reader to get a better understanding of the field and to be able to visualise it in an effective way.

3.13 Field Notes

The field note method used by the researcher keeping its significance in mind to note down every piece of information observe during the research work. The writing of field notes gave an opportunity to the research to recall the events and mode of discussion make with the respondents and with the common people that became useful to collect data.

3.14 Case Studies

The case study method was widely used in anthropological research and was an important source to know the in-depth analysis of the community's perceptions about different phenomena. Case Studies were used to illustrate a general point using specific instances of people.

3.15 Informed Consent

Care was taken that all the respondents gave their informed consent to participate in the research process. Also, it was ensured that their privacy was protected at all times.

4. DATA ANALYSIS

This chapter present the data cleaned from the research. It is composed of primary data taken in the form of first-person, face-to-face interviews and some preliminary demographic data.

There was a great variety of answers when it came to this question but they can be grouped together under three broad categories of wholehearted support, reluctance and complete opposition.

In the first group were people who did not find anything wrong with remarriage.

One of my women respondents said:

“Bilkul dosri shaadi karna har kisi ka haq hai aur apni marzi se karni chahiye”.

(Absolutely it is the right of everyone to get remarried and they should do it of their own free will).

The respondents were of the view that if a marriage does not work for whatever reason there is no harm in getting married again. Islam also allows it.

In the second group were people who had some issues with the idea of remarriage and were very reluctant about the idea but were of the opinion that it could be allowed under very special circumstances.

A male respondent had this to say:

“Doosri shadi karne ka haq sirf Allah ne mard ko diya hai. Par agar kisi aurat ka admi faut ho jaye to tab dosre aadmiyon ka farz banta ha ke who uss se shaadi kar ke us ki aur us ke bachon ki kifalat karein”.

(Allah has only given the right of a second marriage to men. But if someone’s husband dies then it is the duty of other men to marry her and to take care of her and her children).

The people who gave this response were of the opinion that remarriage was only applicable to widows and that divorcees had no right to marry again.

An older female respondent said:

“Talaq jaiz kamon mein Allah ko sab se ziyada napasand hai”.

(Among all the things that are permissible Allah does not like divorces).

In the final group were people who did not think remarriage permissible at all. However, this was only for women. The respondents were of the view that divorce and all such things were the influence of western culture and that they were contributing to both the destruction of moral values and the traditional structures of the locale.

An important dimension to these responses is that of age. The youth and relatively younger people were more conducive to this idea than those that were of an older age. The responses were also gendered. Women were more open to the idea than men though this had its exceptions.

4.2 Reasons for Remarriage

Multiple and diverse reasons were given for remarriage. Since this question was mostly focused on women their responses were the ones that were considered relevant.

The many answers to this question included issues of security and economic stability.

“Shaad ikarne se mustaqbil mehfooz ho jata hai”.

(Marriage ensures that your future is secured).

Another important reason and this was especially true in the case of mothers, was the upbringing of the children and ensuring that they had good lives. The presence of male role models for growing up children was also emphasized.

“Bachon ki parwarish ke liye baap bohat ziyada zaroori hotay hain”.

(Fathers are very important for the upbringing of children).

While it was incredibly rare but the issues of romance were also present albeit in the form of having the freedom to marry someone of their own choosing.

Not all responses were positive, however. Many respondents claimed that a weak moral character was behind the need for remarriage and this was especially true in the case for divorcees. Another common reason given was the role that education had played in corrupting people’s minds. This was used in conjunction with how the media was polluting the characters of people.

A respondent put it as:

“Aaj kal logon mein sukoon nahi raha. Wo har ik baat par yaa ik cheez par khush nahi reh saktay”.

(People lack a stillness in their lives these days. They are not content with any one thing or person).

403 Case study 1

Name: Abdul Latif

Gender: man

Age: 55

Education: Matric

Caste: WattooManika

Residence: Pir-Ghani district Pak Pattan

Gender: female

He was having a view that remarriage is not a bad thing. He said it depends on the circumstances and conditions of the person. If someone is living happily in married life than it is fine otherwise the option of remarriage is always open. If someone is living a satisfactory life it is well if not then remarriage is not a crime. He said remarriage for a woman is not a crime and there is nothing bad in it. However, he said there is no need to take permission from 1st family in this case. Remarriage ceremony of women should be very simple. Further, he said social media is not playing any vital role in creating awareness among women. He stated that media is totally silent on this cause. Social Media is just running its business while forgetting its true purpose. He added that women can remarry at any point and time in life there should be no such restrictions in this regard.

He said:

“Orat kisi bi umer my shadi kar sakti hai chae wo 40 ya 50 saalki ho.”

Moreover, he stated that in the eyes of educated people remarriage is not a bad thing whereas in the eyes of illiterate people remarriage is a bad thing. Illiterate people consider remarriage as a bad phenomenon because they do not have any knowledge regarding this. He added that people who considered remarriage as bad and evil for society are actually standing on the line of ignorance. He further added that Religion of Islam promote remarriages. Islam

does not place any restrictions on the remarriage of men and women. He added that the major reason for remarriage is the forced engagement and marriage by parents. Parents do not take considered the choice of children while making decisions about their lives which in future leads to serious relationship complications not for individuals but also for the families. The other reason he mentioned is the early age marriages. He added that early marriages lead to misunderstanding in individuals when they get mature. He added that early marriages do not stay longer. He stated that if a woman learns lessons from the first marriage then there is a chance the second marriage will go smoothly otherwise it could get a break and increase the chances of a third marriage. Therefore, to save marriage life women need to revisit and learn from the past. He further describes that if the marriage is based on early mutual understanding between male and female there are less chances of divorce. If male and female know well each other before marriage than there is a less chance of marriage breakup. He said parents need to get aware regarding the social needs of children. Parents should be vigilant while taking marriage decision about their sons and daughters. Parents must need to considered and should pray due importance to the choice of children. So, before marriage male and female should know each other well.

4.4 Case study 2

Gender: woman

Age: 70 years

Education: illiterate

Caste: ManikaWattoo

Residence: Pir-Ghani district Pak Pattan

He said no one is a desire for the second marriage. A person goes the second marriage only if his or her life is miserable in the first marriage. People get remarried when they left with no other option. The second is always an unwilling choice of the individual. Nawab-Begum described the story of her life and up and downs she faced during her first marriage period. She said there was no baby from his first marriage. And her marriage was based on “*Watta Satta*” She was forced into two without taking her decision. On first

marriage, she did not take the divorce but they himself divorced her after the time span of one year. However, this marriage was based on *Watta Satta* (bond between the two blood-related families) but still after divorced his brother did not breakup with his wife to save the future and reputation of the family. She revealed that due to the immature gossips of families she become the victim of a second marriage.

She said:

“Phaly rishtydaron ki baton sy tang ah kar dosri shahdi ky zahar ka goont pia.”

She said second marriage was not her choice but rather a decision imposed on her by his family pressure. She mentioned that her family members were saying that she is infertile so she had to wash dishes all her remaining life. This pressure forced her to take the decision of second marriage. Her second husband was already a married person. She mentioned that her second husband was having a totally different point of view regarding the children. She said he told me that if you got a child then it is good otherwise it not a big thing. She mentioned that she was so happy with her second marriage life. And even her whole family was happy with her second marriage life. She was also happy because she got rid of the pathetic members of her ex-husband family. She said that now she is happy with her life however small problem and differences always existed but she is happy now. She further mentioned that her second marriage was arranged by her mother-in-law.

4.6 Case study 3

Gender: women

Age: 27

Education: Matric

Caste: ManikaWattoo

Residence: Pir-Ghani district Pak Pattan

She said:

“Dosri shadi koi bi shoq sy ni karta”

She stated that no one willing to engage in remarriage. It is always a tough decision and choice. When someone has a child from the first marriage and when you get no pocket money to fulfil your basic needs it gets difficult to survive in such a situation and lead to divorce. While describing her story she stated the reason for divorce from her first husband. She mentioned that she took divorce from her first husband because he did not give her pocket money to meet her basic and need moreover, he spent most of the time outside.

She further added that after getting divorced a girl becomes a burden on the shoulder of parents. Life gets miserable for a girl in such circumstances. She said when parents are alive, they take care of the basic need of the daughter but right after the death of a parent's life become miserable and second marriage is the only choice left. She said there was no share given to her in the property of the first husband. And she has one daughter and she wants to live with me. She further added that her daughter (from the first husband) live with her and his ex-husband stopped sending money for his daughter right after the second marriage. She is the one who affords her daughter expenditures.

She added that she is living happily with her second husband. Her second marriage life is far better than her first married life. She said her family is in favor of second marriage. She is having a view that woman can marry at any age because age does not matter in a marriage. She said people make a lot of gossips and remarriage locked the mouths of people.

4.7 Case study

Gender: women

Age: 65 years

Education: illiterate

Caste: Machi

Residence: Pir-Ghani district Pak Pattan

While describing her story she stated that her first marriage was arranged in 15 years. Her first marriage was arranged with a very old person however he used to make her happy all the time. She had five kids with him. She said her fifth kid was about to born and her husband died at that time. She remarried after the death of her first husband. All of the five children live with her now.

She earns money and takes care of her needs with working for other peoples in their homes. The stated that being happy is a choice of fate.

She said:

“Suk naseeb ki baat hai”

She further added that she is not happy with her second husband. Her husband is also remarried. she had three kids with her second husband. Her second marriage was very simple. She added that her husband is very sceptical and she is very unhappy with him.

4.8 Case study 5

Gender: women

Age: 55 years

Education: illiterate

Caste: khaggha

Residence: Pir-Ghani district *Pakpattan*

While describing her story she said her first marriage was arranged within the family. At the time of her first marriage, she was 20 years old. Right after the failure of her first marriage, she was remarried. She is having three kids with her second husband. After some years her husband second husband died. She added that her first marriage was very fancy and held very happily and the kids with first marriage were snatched by her husband.

After the death of the second husband, she arranged the third marriage. She added that her third husband does not give him any pocket money for daily utilities. She earns by doing other people household work. In her two old marriages none of her ex-husbands given her any property.

She added that her second husband was a bachelor. She engaged in the second marriage because of the fight within the family with her siblings and brothers.

However, she believes that marriage in old age is not a good choice. One should avoid old age marriages.

4.9 Case study 6

Gender: Female

Age: 45

Caste: kalikawattoo

Edu: nill

Residence: Pir-Ghani district *Pakpattansharif*

This interview was very surprising for me, I had come to know about some new elements by her. This marriage broke by some vulgar abuses. Her father asked his first husband that “when I slept with your mom you born” on the behalf of this so-called vulgar abusive term, his husband gave her divorce. And his husband replies to her dad that if you think so then your daughter must be my sister, and am not mean who slept with her sister. So I am giving divorced from your daughter.

During this marriage, they never do any sexual activity. She tried to save her marriage but she failed because of her father’s shit happening. After all, this marriage comes to end.

In her second marriage, there was a long gap of 12years. It was not so easy for her to forget about the first marriage. According to her, it was relish and very memorable marriage to her but her father spoiled her marriage life badly. She never ever wants a divorce.

A number of relatives insisted her to remarriage but she refused. After refusing many times she said okay I am ready to remarry because her old mother told him after my death nobody support you. Your home is the final destination for you please do remarry it's my humble request and then she said ok I will.

Second marriage is also a sin for her because her second husband also not give attention to her. I observed she was a very humble lady. She had one from her second husband but he only looks after him by working others home. For her son, they do work in a number of houses to get educate him. And his husband is the useless to the man I asked about many people is she right or not. So I come to know she is right. Her second husband is also a divorced man.

Surayya is not happy with her second marriage too. She does not want to do a third marriage. She is of the view of marriage such a useless experience to her ever.

4.10 Case study 7

Age: 55

Edu: nill

Caste: meer

Residence: peer ghani

She was a widow her first marriage was with her cousin cross marriage system. Her brother's wife left his brother and go with another man. It was cross marriage of his brother divorced his wife. And his brother wants her divorced too. For this, his brother attack on his husband for her sister divorced.

She was of the view that she was very happy with her first marriage but due to cross marriages, her marriage brooked. In-front of feudal lords of our village my divorced done even we both want the marriage because of ego and pride.

The second marriage was also done by my parents. It was also a cousin marriage. She had one daughter from her first marriage. The second marriage was also good but her husband died soon. Her daughter can meet with her father at any time. She is satisfied with her mom but she missed her fathers' love and care too, her daughter was also married.

4.11 Case study 8

Age: 22-year-old

Caste: kalikiawattoo

Edu: primary

Residence: Pir-Ghani

Her first marriage among the family, it's broke due to unfair attitude with her family. Her husband fight with her never gave money to her. Her parents took her divorce from her husband.

The second marriage was also with cousin. She is happy with him. She was of the view if the first marriage was not successful then you should have to remarriage again. Because it is not considered good in this village that someone divorced daughter sits at parents' home. For parents, it is a great loss.

They do not want their daughter serves her brother family and listen to a number of negative words from people. For sound and safe future parents allow their daughters to remarriage again.

4.12 Case study 9

Age: 56years old
Caste: Qureshi
Edu: nill
Residence: Pir-Ghani

Second women cause the divorced from the first marriage. There is no fight at all between them. When she came to her parent's house for visiting their husband send divorce papers. She was out of mind at that time what happened, why divorce. She had one daughter from her first husband. Her husband is done second marriage when she was at her parent's house for visiting. No issue was in first marriage by her but his first husband was a fraud. From second marriage one son. She is happy with his second marriage.

4.13 Case study 10

Age: 48years old
Caste: wattoo
Edu: no
Residence: Pir-Ghani

She got married at an early age. Her husband feels shy to make sexual relations. In the beginning, she said nothing to anybody. But after sometime everybody will get an idea that he was not a complete man. Because they never do such activities. So her parents decided to get a divorce by the man. Sexually he was not a fine man. So we do not have any child.

4.14 Case study10

Age: 32years
Caste: wattoo
Edu: no
Residence: Pir-Ghani

She was of the view that I do not like my first husband so she decided to leave him. She was not happy with him her tone was very aggressive while she was discussing all her divorce from the first husband.

Second marriage is good she said, everybody, allow her too. Now she has on a child. But no child from the first one.

4.15 Case study 12

Age: 70
Edu: primary
Caste: wattoo
Residence: Pir-Ghani

She was a very noble lady her husband died due to a heart attack at the early age of 30. She had four sons and two daughters from him. Her husband was a landlord. After her husband died, their laws disturbed them a lot and their children too. She was very worried at that time. Her marriage was out of city and cast. So after it, her brother in law offered *nikah*. By this second marriage, she has one daughter. Her second husband was also passed away by a heart attack. And she looks after all their children as a single parent.

4.16 Case study13

Age: 27
Edu: Matric
Caste: wattoo
Residence: Pir-Ghani

She is a young lady her first marriage within the family. Her husband was his maternal cousin. After 8years she got divorced by him. He was interested in another girl. So he de cleared her that she is not able to be a mother. He avoids sexual relation after 2 years because doctors told him you have a problem, not Feroza. He took doctors' advice as a matter of ego. After one year of divorce, Feroza got married again and now she is happy in her married life. Their parents allow her to do remarriage.

4.17 Case study 14

Age: 33years old
Caste: wattoo
Edu: middle
Residence: Pir-Ghani

She describes her stepmother she said she is more than my real mother. My real mother leaves me she was a careless mother. After her mother divorced she was with her mother. Her real mother neglects her too much she said and her fathers too. But she said her stepmother is as good as she wants. She said due to her real mother she spoiled her childhood. She missed her. She was depressed when her mother ignores. She said she can't continue to study due to depression. She became dull-minded, it was of the view after her parent divorce her life totally spoiled. But now she is married she said her stepmother is her real mother. It is not easy to live after parental separation.

4.18 Case study 15

Age: 11

Edu; prep

Caste: siyal

Residence: Pirrghani

As a researcher when I have come to know about this child, I decided to interview him. A number of ladies were sitting with me at a house where all girls of the village came to learn Quraishia. I asked them what was happen to this child, why everybody talking about him. Then they told me that his father gave divorce to her mother. And her stepmother does not allow to meet him with his father.

He carried too much on every simple moment. How becomes stubborn. He suffered in typhoid many days just due to his father. Mentally he became sick. When I meet him and asked what you are doing he said I just missed my father. And seriously at that moment, I feel very bad about divorce. How it badly affects children.

4.19 Case study 16

Age: 15years

Edu: 3three

Caste: wattoo

Residence: Pir-Ghani

She was a very shy girl. During the interview, she is being very nice. She said she is happy with his new father. Her own father was not good she said, he always fight with her mother. Never give money to her mother. She said my own father never gave me school fees. But my new father always pays my school fee on time. He also gave me pocket money. He never fights with my mother. We always eat well at home.

So, the second marriage of my mother is good for me. I have also my new brother. I feel good in a new home. I never want to go back to my old home. It was interesting to interview which I have been conducted by her.

4.20 Case study 17

Age: 21

Edu: metric

Caste: Meer Residence: Pir-Ghani

She was married. She was of the that my mother became a widow when she was very young. She said her mother has only hope to live is her. She did not agree to remarriage after few years or of her father death. Then her grandparents decided to remarriage her mother with his a paternal uncle. Her uncle was very kind of nature. He always treated her like daughter. He never showed her any kind of difference.

She said her stepfather is more than that of her father because he never feels her alone. He always supports her. And now she is also married. Her all expense of marriage done by him. So it is her point of view, not all stepfathers are the devil. Some good souls are still existing in this universe to serve humanity.

She is happy in her home and her mother also. She has to brothers from step father but her step father loves her a lot more than that of them.

4.21 Case study 18

Age: 27

Edu: metric

Caste: wattoo
Residence: Pir-Ghani

She said she do not want to marry in the family. Their parents force her to do so. She refused many times but her parents do not listen to her. After marriage, she never does any sexual activity with her husband. She always tries to stay away from him. She said that she was interested in another one who is not from her family.

Caste issue is the major reason in this family. They never allow girls to marry the other caste but men can do so with some efforts. When they messing with her and always treated her as she is animal. Then her husband gave her divorce.

She came back to her parental home. After *iddat* she had *nikah* with the person, she was interested. Now she is happy in her married life. The whole family is fine with her. She has one child from a new marriage.

She was of the view if someone is not happy with her married life second marriage, not a bad option.

4.22 Case study 19

Age: 67
Edu: no
Caste wattoo
Residence: Pir-Ghani

He is an old man his father do second marriage when he was 12 years. Her second wife was very beautiful. His stepmother to young she said his stepmother also loves him as her own child. She had a beautiful heart. May God rest her peace Ameen. She always behaves his mother like an elder sister. His father second marriage was love marriage and out of caste. Her stepmother took care of him more than her real mother.

Because of the joint family system and being feudal nobody objects about my second mother. She also never gave chance to anybody to mess. She missed her family because her father stole her from her family. Her family wants to

kill her alive. But whole life she suffered in her family sorrows. He had no issue by her stepmother.

4.23 Case study 20

Age: 53 years

Edu: no

Caste: wattoo

Residence: Pir-Ghani

She said her first marriage was with her cousin. He was younger than her. He does not want to marry her because he was in 9th class at that time. His parents promised each other so on the behalf of this they try to persuade him for marriage. But he announced he will do marriage again if they wanted to marry him now. His parents agreed and marriage did.

After one year of marriage, he said he want to remarriage. But at that time she had one baby girl. After 5years of marriage, he remarried and she said she wants divorce too. After divorced she gave the girl to his father and married to another person.

Now she has 5 children and she is happy and satisfied in her life. But the life of first child suffered. But both of them remarried. The first child is with her father and stepmother.

5. SUMMARY

This research is based on female remarriages. For this research and its impact on Pakistan rural society, researcher would like to investigate the causes and reasons behind remarriage on small town Pir-Ghani district *Pakpattan* South Punjab.

There are four main objectives of this research. Researcher investigate all these objectives accordingly after many efforts. At field she investigate number of reasons behind the remarriage even its men or women. Cross marriages, cousin marriages, drinker person, lacking of economics value to women, love marriages, death of husband, parents never want to sit her daughter at home to serve whole family. Some of women are not sexually satisfy with their husbands and men cheated women having another women in a relation

People of Pir-Ghani not think remarriage of women is negative their perception about remarriage is not negative even they allow their daughters when they got divorce. they persuade their daughter to remarriage. Economically and emotionally remarriage is necessary to live life accordingly.

Mostly second marriage of women done to a person who is widow or divorced also. Very few cases I have got to find remarriage of women to a unmarried or single man.

Remarriage effects on children are very sever. They suffered whole age if they loss her parents. Mostly women keep her children along in the research i have been investigate at Pir-Ghani village. They support their children even they do second marriage.

Mosely women have performed *Nikah* at second marriage. Only first marriage performed properly. At this village mostly rajjpoo-twattoo caste. They were not allowing girls to marriage outside the caste. Number of marriages performed arranged. Cross marriage effect mostly in this village.

CONCLUSION

This research is based on female remarriages. For this research and its impact on Pakistan rural society, the researcher would like to investigate the causes and reasons behind remarriage on small-town Pir-Ghani district *Pakpattan* south Punjab.

There are main objectives of this research. The researcher investigates all these objectives accordingly after many efforts. At the field, she investigate a number of reasons behind the remarriage even its men or women. Cross marriages, cousin marriages, drinker person, lacking economics value to women, love marriages, death of husband, parents never want to sit her daughter at home to serve the whole family. Some of the women are not sexually satisfied with their husbands and men cheated women having another woman in a relation.

People of Pir-Ghani do not think remarriage of women is bad their perception about remarriage is not negative even they allow their daughters when they got a divorce. They persuade their daughter to remarriage. Economically and emotionally remarriage is necessary to live life accordingly.

Mostly second marriage of women done to a person who is a widow or divorced also. Very few cases I have got to find remarriage of women to an unmarried or single man.

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Most women have performed nikah at second marriage. Only the first marriage performed properly. At this village mostly Rajpoot-wattoo caste. They did not allow girls to marriage outside the caste. A number of marriages performed arranged. Cross marriage effect mostly in this village.

Researcher observe throughout her research work that in Pakistani societies religion Islam has a great impact. All are preachers of Islam. In their religion, women have the right to remarriage. And the people of Pir-Ghani also think so and also act upon this. But the caste issue is also one of the biggest problem of this society. If they allow their daughter to marry outside the caste than the ratio of remarriages slow down at this village. Secondly cousin marriage causes a number of issues in married life. Number of girls not expecting due to cousin marriage. And family men bother to women that they are fine but problem in girls they said. Due to this daily fight and messing issued raised and caused divorced. Due to a divorced joint family split into two parts and this angriness leads to worst ending. They only meet when someone die in the family.

If first marriage not performed at an early age without confirming their children than it would be controlled at this village. Before this, they were so conservative people but now they are changing their thoughts towards marriage. Marriage is the major element of especially female life so they should be allowed to select her life partner according to her to avoid remarriage. All of the women during the interview that they do not want to remarry but due to the society we do so to spent life. Otherwise, they are not interested in marriage mostly. If they do not remarry society like Pir-Ghani village always use negative connotation attached to this lady.

Some of them were also not happy in remarried life but they were spending their lives.

They do house jobs to fulfil their needs and their children needs. Women of Pir-Ghani are very energetic and strong they fight for their rights and even they are mostly uneducated but they are supposed to be wise ladies. They helped me so much and when I asked to interview for my research work they cooperated with me and also tells me another one who have done remarriages. Being know about people is my favourite work and I was enjoyed a lot my research work among such simple people.

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ANNEXURE

DEMOGRAPHIC SURVEY

1. What is your name?
2. How old are you?
3. What is your Religion?
4. What is your Caste?
5. Your Educational Qualification?
6. Your Monthly Income?

INTERVIEW GUIDE

1. Is remarriage compulsory?
2. What are your views about remarriages?
3. What is your perception towards remarriage of divorced/widowed men?
4. Do you think remarriage should be decided by elder's members in the family?
5. Should remarriage take place with the consent of relatives of previous marriage?
6. Does the remarriage of women involve problems with relatives from the first marriage?
7. Which cultural practice is suitable for the remarriage of women?
8. What should be the nature of remarriage?
9. What is your opinion about mate selection for remarriage of women?
10. What is the suitable age group acceptable for remarriage of women?
11. What should be the status of remarried women in the family?
12. What are the reasons for remarriage?
13. Do you think that cultural norms and religious restrictions contradict the remarriage of women?
14. What are the problems associated with the remarriage of women?
15. Do you think widow or divorcee women marrying for the second time should be entitled from property/assets rights from the first marriage?

16. Do you think that matrimonial sites are playing an important role in selecting the partner for remarriage in contemporary society?
17. Do you think that media plays an important role in the remarriage of women?
18. Has any widow/divorcee remarriage taken place in your family?
19. Why did you choose a second marriage as the only option?
20. Your second husband had married before or not?
21. Was your Ex-husband loving?
22. Do you think your children are happy with your second marriage?
23. Which type of problems did you face in your first marriage?
24. Are you satisfied with your second marriage?
25. If your second marriage did not work, would you like to do a third?
26. How you conceptualized your second marriage in terms of first one?